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1. *The Educational Magazine. Edited by the Rev.* F. D. MAURICE. Vols. I. and II. New Series. London: Darton and Clark. 1840.
2. *Model Lessons for Infant School Teachers and Nursery Governesses.* Part II. *By the Author of "Lessons on Objects," &c.* London: Seeley and Burnside. 1842. Pp. 227.

WE now resume our notices of recent English works on practical education, and more especially of those which relate to the education of the industrial classes. We brought our article on this subject, in our number for March, to a conclusion, by submitting to the consideration of our readers one or two passages from Mr. Menzies' Report on certain schools in Scotland. We must dwell a little longer upon this able and instructive pamphlet.

Mr. Menzies has briefly and clearly described the peculiar constitution of parochial schools in Scotland.

"The system of parochial instruction in Scotland," says Mr. Menzies, "has always commanded the admiration not only of those who have been educated under it, or are otherwise more immediately conversant with its principles and details, but of others also, who, viewing it from a distance, have caught only its general outline and objects. Nor does this admiration appear to be misplaced, when, on the one hand, we consider the wisdom and sagacity which devised a scheme for the moral and intellectual culture of the young, whatever their situation and circumstances, and, by connecting that scheme with the national Church Establishment, wedded education to religion; and thus, not only enabled, but necessitated them to uphold and cherish each other: and when, on the other hand, we remember how that plan has recommended itself to the affections and support of the people, and the unceasing influence for good, which, through a succession of many generations, it has, by universal acknowledgment, exercised upon their character.

"The peculiar circumstances and arrangements which have bestowed upon our parochial schools their character of permanence and utility are well known and sufficiently obvious.

"The first and grand characteristic, which has already been adverted to, is their connexion with the national Church. It was undoubtedly fitting that institutions designed for the moral training of youth, and for impressing upon their tender minds the character best calculated to render them good men and useful members of society, should be placed under the superintendence of those whose office is conversant with the highest spiritual interests of man. And if the Church has strengthened her bulwarks, by having the youth of the land formed, through her influence in the parish school, for her admiration and defence, she has repaid the benefit by surrounding the school with a portion of her own sanctity and interest in the affections of the people; thus communicating to it the pledges of her own durability.

"In the practical arrangements for the support of our parochial schools, a peculiar excellence has been pointed out, (particularly by Dr. Chalmers,*) viz. that of combining the advantages which schools upon other principles only enjoy separately. The school which is sustained exclusively by endowment enjoys in the fund for its support a provision for its permanence, but it wants the stimulus and energy infused by a dependance on fees. On the other hand, the adventure school, or that which is supported exclusively by fees, is, of necessity, instinct with life and activity; but it is destitute of the independent character and the power of surviving fluctuation, which an endowment confers. It will readily be perceived how these opposing advantages are united, and their countervailing disadvantages obviated in the parochial school.

"The legal provision of salary, school-house, dwelling-house, and garden, secures the permanent establishment of at least one school with an independent and respectable teacher in every parish, and is attended with various advantages corresponding to the different circumstances which exist. It creates and sustains throughout the land the thirst for knowledge, which otherwise would not thus widely exist; for all experience teaches, that this is not a spontaneous appetite of man, but must be implanted and kept in life and vigour by external and obtrusive applications. The utility of the legal provision in this respect is especially perceptible in the remote, unproductive, and thinly-peopled districts, where it provides education for those who would otherwise want even the desire to obtain it, and who could not satisfy that desire, if it did exist, from inability to pay fees. The benefit of the system is equally certain, if less striking, in more populous and fertile parishes. It is true that there the desire originally implanted by the parish school evinces itself in the erection of other seminaries. But these are exposed to the risk of many contingencies. A change in the population, a temporary paucity of scholars, the age, the infirmity, the misconduct or the misfortune of a teacher, popular prejudice or caprice,—any one of these causes may, and does continually, prove destructive to the school, which even itself, perchance, or a similar circumstance affecting the parochial school, erected. The legal provision carries the latter safe through all such perils. An incumbent may sink under them, and the school may for a time be deserted, but the institution stands firm under the shadow of the Church and the law, and waits only till the cloud has passed, to re-assert its claims and vindicate its usefulness.

"But it is evident that, although the Church superintends, and the law provides an endowment, there is yet something wanting to appeal to those interests and considerations, by which, in the wisdom of Divine Providence, men are, whether through the weakness of human nature, or from motives of a more exalted character, roused to active exertion. Enough may be done to avoid the sanction of the Church's power, though much is left

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* Considerations on the System of Parochial Schools in Scotland. Glasgow, 1819.

undone; and if so, the legal provision is secure, whatever the amount of exertion.

"The stimulus thus wanted is provided in the shape of fees, which the schoolmaster is not only permitted, but enjoined to exact. The advantage of this is not confined to the appeal which is made to the teacher's desire to better his circumstances. Where fees are exacted, there is a contract entered into between the teacher and the parents or guardians of his pupils, which imposes upon the former a clear and acknowledged responsibility of a powerfully stimulating nature. The other party, again, is secured in a right of expectation, which, however silently it may be regarded by both, cannot fail of an active and efficient operation. It is true, that the parents and guardians of children are, in the general case, little qualified to judge of the conduct of a school, or of the merits of systems of education, or even, it may be, of the progress made by the scholars. When they interfere in these matters, they go out of their sphere. But it is equally certain that they are excellent judges, if not the best, of all those outward but sure symptoms, which indicate laxity or negligence in the discharge of professional duty, and that they are not slow to mark their sense of such derelictions.

"It is thus that the advantage of the adventure or voluntary school is engrafted upon that which is enjoyed by the endowed school;—the benefit attendant upon popular opinion acting as a powerful incentive to exertion, while the legal provision rescues from entire dependance upon, or subserviency to, that opinion."—*Report*, pp. 4—7.

If these advantages result from the co-operation of the State and a mere human institution like the presbyterian kirk in Scotland, how much more may still higher advantages be expected to result from the institution of friendly relations and an active co-operation, between the State and that apostolic branch of the Catholic Church which is established, by God's good providence, in our own favoured part of the island!

Many of the teachers in our parochial schools are beginning to pay greater attention than heretofore to questioning their classes on the lessons they read; but the kind of questioning made use of is not unfrequently of an unprofitable kind. Mr. Menzies makes the same complaint with regard to some of the schools visited by him.

"While the improved methods," he says, referring chiefly to those which originated in the Edinburgh Sessional Schools, "have in numerous instances produced pleasing and satisfactory results, they have been applied elsewhere with a smaller measure of success; and, in some instances, misapprehension or forgetfulness of their principle and object has rendered them entirely, or in a great degree, unproductive of benefit. This has been the unfortunate consequence, wherever it has been overlooked or forgotten, that the mere asking and answering of questions is not in itself an intellectual exercise, and that it is beneficial only in the degree in which it excites the mental energies of the pupil. It has happened here, as too frequently in other cases, that the form has been mistaken for, and has assumed the place of the substance. And when questions are asked, it is thought sufficient that a verbal answer is given, without any reference to the mental process by which it is prepared,—whether it be indicated by the form of the question, or by the form of the sentence containing the substance of it; or whether it be given word for word as found in the book; in which case it is a mere exercise of memory.

"These errors seem to be engendered, in a considerable degree, by the use of a series of books, which, although they may have done much good by exhibiting a mode of exercising intellectually, are now in general applied too formally and literally, and are thus the occasion of that which they were designed to make a mental and intellectual exercise, degenerating into a mere form and matter of rote. A sentence is taken, and every possible question arising out of its construction is put; thus, 'The wind blows from the east;'—questions, 'What blows from the east?'—'what does the wind do?'—'whence does the wind blow?' This is no doubt a good exercise, as long as it is confined to sentences intelligible to the pupil, and as long as care is taken that he is fully aware of the true import and force of the questions. But when the same questions, *mutatis mutandis*, are reiterated upon every sentence which is read, it is quite obvious that a pupil, by the exercise of a very moderate portion of discrimination, will be able to infer the answer to the question from the mere form and construction of the sentence, and from observing the relations of its different members, although he may be entirely ignorant of the meaning of the words forming the answer. Thus a similar series of questions might be put upon the sentence, 'A little leaven leaveneth the whole lump;' and the boy who had been exercised upon the former sentence would answer correctly here, though ignorant of the meaning of all the essential words, under the guidance of his ear, of the similarity of the questions, and of the disposition of the members of the sentence.

"This points out a great evil arising from this formal mode of interrogation, viz. that the pupil continuing to answer correctly the usual routine of questions, the teacher is deceived into the idea that this is a test of his understanding what he reads, however contrary that may be to the actual state of the fact.

"Another liability to error arises from the mode in which examination is practised upon the Histories, &c. used in our schools; printed forms of questions being generally appended to each chapter. These forms were certainly a great step in improvement, and we should be sorry to see them removed, if no other mode of examination were to be substituted. The natural consequence, however, of the pupil having in his book the precise questions which are to be asked, is, that he turns up the passage containing the answer, and learns it by heart; and thus, such examinations generally elicit merely a series of passages committed to memory, and cannot afford such a test of attentive reading, and of intelligence, and power of expression, as where the questions are put at the moment, and directed so as to oblige the pupil to answer in his own words.

"Another form of the same error is found in the laborious commission to memory of definitions, &c. of words, from vocabularies and dictionaries, without reference to any passage or context in which they occur, or to any other association which will contribute to preserve the recollection of them. This is a pure exercise of memory, and as such may be useful; but it is not in any degree, as it is sometimes supposed to be, an exercise of the understanding."—*Report*, pp. 51, 52.

We hope to see the time when the present banded conspiracy, as it would seem to be, against instructing children in the *meaning* of what they read or commit to memory, will be dissolved; and when those who are engaged in imparting or superintending instruction will practically acknowledge, that when we put a reading-book or a lesson-book into a child's hands, we ought to have some higher, some worthier, some more living end in view, than merely that of making him familiar with the forms and sounds of words.* Various

* . . . . "Writing is attended with another evil also, and in this respect it resembles animal-painting; for the creatures of that art stand before us as if they were alive;

reasons are assigned by those who make no attempt to teach the meaning, for their declining or delaying to do so. Want of time is one of the pleas most frequently advanced.

"It is clear that when this apology is made, it is implied that the teaching of the meaning, or the instruction of the understanding, is a matter of secondary importance, and only worthy of attention after the higher object of teaching the sounds of words, or instructing the external organs, has been accomplished. It is forgotten that expertness in reading is of no value, unless accompanied with corresponding readiness and energy in understanding; and that of two individuals, one of whom has acquired perfect fluency in reading, but without comprehending what he reads, and the other, with half the degree of fluency, has acquired, so far as he has gone, a thorough understanding of words and contexts, the latter has made incomparably the greater progress in substantial and valuable knowledge, even when we give the other credit for so much intellectual acquirement as the mind will generally, by its own operations, obtain, without the aid or stimulus of direct intellectual instruction. If the truth of this proposition is admitted, it must surely be also admitted as a legitimate consequence, that a little instruction in reading, with the necessary intellectual training to make that reading understood, is better than much exercise in reading, without any intellectual instruction at all.

"But the plea of want of time proceeds upon the assumption, that whatever time is devoted to intellectual instruction is lost to the attainment of reading and the other branches. The erroneous nature of this idea, however, is proved alike by reason and experience. The excitement of the mental faculties, and the consequent interest created in the objects upon which they are exercised, have an obvious and direct tendency, not only to accelerate the pupil's progress in the department to which his attention may at the moment be more particularly directed, but also to increase the power, and facilitate the operations of these faculties in every other branch of study. This is the result which ordinary principles would lead us to expect, and experience gives ample testimony to the correctness of the inference. Those schools which are most remarkable for the intellectual character of the instruction, and where, of course, the largest portion of time is devoted to teaching the meaning of words, and the apprehension of the import of what is read, are also the most highly distinguished for the proficiency of the scholars in all the branches taught. And thus, in reality, more is done in every branch in those schools where the largest portion of time is devoted to what in others is left entirely undone upon the plea of want of time.

"Another reason sometimes stated for not teaching the meaning, &c. is, that the scholars are not old enough, or far enough advanced. This has already been adverted to, and, probably, enough has been said to show how unwise it is to postpone the intellectual culture of the pupil,—the teaching him the habit of attending to, and understanding what he reads, until other habits have been formed, which, if they do not prevent, must seriously obstruct the acquisition of the other,—habits, namely, of employing merely

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but if you ask them what they mean, they look very grave and hold their tongues—σεμνῶς πάνυ σιγᾷ. And so it is with letters. You may fancy they speak like sensible things, but if you want further information, and ask what they said, they give again and again only one and the same answer. . . . . 'Is there not another kind of speech?' . . . . 'You mean,' replies Phædrus, 'the word, λόγος, in the mind of the man of knowledge: that which has life and breath, and of which the written word would rightly be called the shadow.'—'I do', said Socrates."—*Sewell's Introduction to the Dialogues of Plato*, pp. 195, 196.

the eyes and the tongue, of reading without understanding, of being satisfied with the sound of the words, whether the ideas are acquired or not.

"But this reason, (the youth of the pupils,) is founded upon a false estimate of the capabilities of the human mind in the earlier part of life; an estimate into which the teacher is frequently deceived by the absence of that sympathy with his pupil's mind,—that power of figuring to his own the modes of thinking and impressions of the other, which has been elsewhere remarked as an essential element in the qualifications of an accomplished instructor of youth. It is undoubtedly necessary to adapt the words or topics to the tender years of the pupil; and it may be irksome and difficult for those who have never bent their minds or ideas to such a level to make the attempt. But the powers, both of thinking and of expression, betrayed by children in their familiar relations and intercourse, give evidence of their capability to exercise the same powers on subjects suited to their years, in school; and the attempt to elicit them has never been made with discretion and judgment, without results highly gratifying to the teacher."—*Report*, pp. 54—56.

But where the master is content, and the children are doomed to tread the same dull mill-horse round of reading without understanding, and repeating by rote, even the meagre results desired by the advocates of this miserable "system" are not obtained.

"1. Little but words being taught, the reading is monotonous, and without intelligence, betraying that coarseness and rusticity, which indicate the absence of anything approaching to moral perception or feeling of the sense of the passage. To such a degree does this prevail, and in so undisguised a form, that in one school the lesson of the day was begun at the top of a page, in the middle of a sentence, where there was no pause in the sense, and not even the interruption of a comma; and in another, the Report states, that 'In defiance of all regard to the sense, each scholar stops at the end of his or her third line, whatever part of the sentence occurs there.'

"2. An utter inability to explain even the most familiar words, or to give any account of the passage read. To such a degree does this exist, that the mere asking of a question upon these points frequently excites the wonder and amusement of the scholars, who listen, and if they answer at all, do it with an ill-suppressed titter.

"3. The lessons have no reference to the mental power or progress of the scholar. He is found reading passages, of the general import and particular words of which he is as ignorant as of an unknown tongue. Children (and this happens very frequently, and cannot be too much regretted) who have not read the historical books of the New Testament, and are often unfit even to read them, are found labouring and blundering through the Epistles.

"It is unnecessary to point out the influence of the habits thus formed. The great object of instruction is not only not attained, but remains unknown to the pupil. His mind is taught to rest satisfied at the point where it ought only to be setting out. Learning, instead of an interesting and agreeable exercise, is a labour unrequited by the pleasure which ought to be its reward. And who can wonder, when this state of things prevails, that lessons are irksome, that there is no interest and no zeal, but studying is considered a task, and its cessation a relief?"—*Report*, pp. 57, 58.

And so it is with regard to every other branch of instruction. Take arithmetic for instance:—

"The degree of proficiency in arithmetic generally corresponds with the extent to which the intellectual methods of instruction have been adopted.

And, indeed, it is obvious that a boy who has been taught to exercise his reason will nowhere find that power more beneficial than in this branch. The absence, indeed, of habits of reflection and active mental operation is the obvious and direct cause of the striking deficiency which is very frequently met with in arithmetical instruction. That deficiency is exhibited, 1. In the pupil's acquirement of formal and mechanical rules, without reference to the rationale or principles; and 2dly, In his consequent inability to work questions, for the solution of which the rules acquired by him would suffice, if he knew how to apply them. When the question is stated precisely in the terms set down in the book, he can apply the particular rule readily enough, but is reduced to a state of helplessness if it is stated in such a manner that the applicability of the rule is not manifest in the terms of the question; if, in short, there is wanting to the calculation anything beyond mechanical dexterity."—*Report*, pp. 70, 71.

Dunn's "Principles of Teaching" is, in many respects, a useful compilation. We will endeavour to give some of its better parts yet more concisely than the compiler himself has done:—

"Most persons," says Sir Walter Scott, "must have witnessed with delight the joyous burst which attends the dismissing of a village-school, on a fine summer evening. The buoyant spirit of childhood, repressed with so much difficulty during the tedious hours of discipline, may then be seen to explode, as it were, in shout, and song, and frolic, as the little urchins join in groups on their play-ground, and arrange their matches of sport for the evening. But there is one individual who partakes of the relief afforded by the moment of dismission, whose feelings are not so obvious to the eye of the spectator, or so apt to receive his sympathy. I mean the teacher himself, who, stunned with the hum, and suffocated with the closeness of his school-room, has spent the whole day (himself against a host,) in controlling petulance, exciting indifference to action, striving to enlighten stupidity, and labouring to soften obstinacy; and whose very powers of intellect have been confounded by hearing the same dull lesson repeated a hundred times by rote, and only varied by the various blunders of the reciters. If to these mental distresses are added a delicate frame of body, and a mind ambitious of some higher distinction than that of being the tyrant of childhood, the reader may have some slight conception of the relief which a solitary walk in the cool of a fine summer evening affords to the head which has ached, and the nerves which have been shattered, for so many hours, in plying the irksome task of public instruction."

And is this dismal state of things,—this dulness and noise,—this heat and suffocation,—this punishment and grief,—necessary? Not in the least. The school-room may be rendered a scene of enjoyment, even as is the play-ground; but only upon conditions. And what are these? The first is, ability to govern by *moral* means. If a teacher insist upon ruling simply by the exercise of blind and brute force, he must expect to reap the reward of his folly in the uneasiness, vexation, and perplexity, which such a course will inevitably bring upon him. A second condition is, a love of chil-

dren. A third condition is, unflinching faith in the efficacy of early instruction as a means of moral renovation. "Regeneration" is the word used by Mr. Dunn: but of course we do not look for theological soundness or accuracy in a book connected with the British and Foreign School Society, and published by the Sunday School Union.* To proceed:—

"Subordinate to these essential elements of happiness, are two other qualifications which may just be hinted at. The first is, the ability to interest children; a capability which mainly depends on the attention paid by the teacher to 'didaktik,' or the art of communicating instruction. The second is, competent information; by which I mean not merely the possession of just sufficient knowledge to conduct the school, but such a complete and accurate acquaintance, on the part of the teacher, with the elements of what he has to teach, as shall give him the mastery of all its parts, and confidence in the correctness of his own instructions. Any branch of science which is not *thus* known, is not our own in any true sense. No man can clearly and simply *explain* to a child anything with which he is not himself well acquainted. To *illustrate* successfully, much more is necessary; a considerable share of information on many subjects is necessary to success in this department."—*Principles of Teaching*, p. 15.

We pass on to the fifth letter, the subject of which is "Didaktik," or the art of communicating.

"By this word *didaktik*, which the Germans have adopted from the Greek, I wish you to understand, *the art of teaching;* as distinguished, on the one hand, from their *methodik*, or science of methods; and on the other, from their *pädagogik*, or science of education, which includes the other two..... It is the art of *so* communicating knowledge, that the pupil shall, as far as possible, comprehend, in all its relations, the truth sought to be imparted; and that, associating what is thus received with other and previous acquisitions, he may be led at one and the same time, to cultivate his original faculties, and to store his mind richly and permanently with valuable facts." —*Principles of Teaching*, p. 61.

We agree with this writer in considering it to be a great mistake to suppose, as many do, that, in order to make learning pleasant to the young, difficulties must be removed as much as possible out of the way. Children delight as much in exercising their minds as their limbs; provided only that which is presented to them be suited to their capacities and adapted to their strength. It is by teaching them to overcome difficulties, and not by teaching them to evade them, that we shall be most likely to create the interest we desire to call forth. As a general rule, it should be the care of a teacher to supply his pupils from day to day with a succession of topics, somewhat beyond their *knowledge*, without being above their *comprehension*.

We leave this work by making one additional short extract, which is given in it from Gallaudet: "They who would teach children well, must first learn a great deal from them."

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* "Grant that we, being *regenerate*, and made Thy children by adoption and grace, may daily be *renewed* by Thy Holy Spirit."—*Collect for Christmas-Day.*

Mrs. Tuckfield's "Letters to a Clergyman" are distinguished by the same practical good sense with regard to the details of village-school instruction, which marks her "Education for the People." The principle which she chiefly insists on in these "Letters," is, that we ought to intrust not only the entire education of females to females, but also that boys and girls, till they are ten years old, may with advantage be educated together by females.

"The great principle I wish to establish, is the importance of calling forth a far greater degree of female agency than we now employ in education; both with a view to improving the religious and moral education of the lower orders, and also of lessening the actual expenditure of educational funds. It is my firm opinion, not only that the care of infants of both sexes, and of girls of all ages, ought to be committed to women, but that boys under ten years of age may with advantage be educated by women. Boys may acquire in these preparatory schools, if well conducted, good reading and writing, and some knowledge of arithmetic, geography, and natural history. They may be exercised in the acquisition of a pretty copious classified vocabulary, accustomed to define words, and to express simple ideas accurately in writing; they may also have learned linear drawing, and singing from notation, and may be ready to pass into self-instructing classes in the regular boys' school. The amount, however, of intellectual instruction is not the point I have chiefly in view: women are certainly fully competent to learn and to teach all that is requisite for boys of ten years old to know: but it is in laying the foundation of future principles, exciting the first religious emotions, gently curbing the rebellious will, winning the heart, and obtaining an unlimited sway over the whole character by mildness and affection,—it is in all these respects, that women will be found far more powerful and efficient agents than men..... Besides this, there is one species of instruction particularly useful in the case of poor little boys under ten years of age, which women only can give; I mean knitting, netting, straw-plaiting, and coarse needle-work. This will be found useful, as a means of early instilling the principle that manual labour is honourable; and that children come to school, not only to learn to read and cipher, but to learn to get their living, in that state of life into which it has pleased God to call them.—But the advantage I have principally in view, is a constant alternation of manual and intellectual labour; a point which, I think, by no means meets the attention it deserves. It should never be lost sight of in any stage of education. But especially before a child has reached its tenth year, all excitement of the brain should be avoided; and yet, from five to ten, it is peculiarly necessary to subdue the will and tranquillise the passions, by introducing habits of fixed occupation. Linear drawing and good writing may both be considered as manual labour, and are particularly fit occupations for young children.... Much good is done to the character by exacting some manual labour which requires accuracy, patience, and attention.... Let the children feel, that from the moment they enter the school, a pains-taking habit of mind is required, and that however little is done, it must be well done. The moral effect of such lessons is great, and will influence the character through life.... It is astonishing how much time is lost, how much harm is done in schools, by allowing, day after day, bad reading and bad writing. I have the greatest horror of bad reading, and a great desire to introduce generally distinct articulation and good reading over the kingdom. Poor children never open their mouths, never articulate distinctly, and never dwell on their words; and a most slovenly utterance is acquired, which it is very difficult afterwards to cure."—*Letters to a Clergyman.*

We heartily agree with Mrs. Tuckfield in recommending silent, individual, and self-instructing occupations. The only "systems" or "methods" of school organization at present generally known and adopted in this country, are the Monitorial, the Simultaneous, and the Mixed.* It does not come within the scope of our present purpose to describe these three systems, or to discuss their respective merits: but we are disposed to think that what may be called the Successive Method, will be found to be peculiarly adapted to schools of moderate size, that is, containing not more than from seventy to one hundred children. By the Successive Method, we mean a plan of school organization which will enable the master to instruct all the boys himself; grouping them into classes, and taking each class in succession. But a much more detailed description than we are prepared to give, until we have seen the results of some interesting experiments which we are now superintending, would be necessary to show how very different this method or system is from the three now chiefly in use, and still more necessary to display its peculiar advantages.

Writing-out will be one of the principal exercises, and instruction in language one of the principal objects aimed at. With regard to writing-out, we find the following recommendation in the just-published Report of the Archidiaconal Board of Education in the county of Buckingham, for 1841-2:—"It relieves the master, and gives him an opportunity of bestowing personal attention upon the *lower* classes. It teaches the children punctuation as well as spelling. It practises them in writing. It makes them acquainted, as regards spelling, with all kinds of words, especially those in common use, as plurals, auxiliaries, &c. which are omitted in the usual spelling-books. And it may perhaps instruct them, indirectly, in the composition of sentences. The subject-matter, moreover, is fixed by this method on the memories of the children. And the school is more quiet than when *vivâ voce* spelling is proceeding." With regard to instruction in language, Mrs. Tuckfield says:—

"If once you succeed in giving children some pretty good knowledge of the meaning of words, it is astonishing how much miscellaneous information they will acquire by themselves. The very limited vocabulary of the children of the poor, and of the middle classes, and their vague ideas of the very words they know and use, are the greatest impediments to improvement. . . . . It is certainly of the first importance to give the habit of never using a word without being able to attach a precise meaning to it. The importance of such a habit to *intellectual* progress is evident; but perhaps its tendency, in a *moral* point of view, has not been sufficiently observed upon. . . . . It seems to me that there are numberless ill effects on the human character, arising from the use of vague, undefined terms: that it engenders self-deception and presumption; that it undermines an early love of, and all aptitude for accurate research. On the other hand, the habit of attaching clear ideas to every expression, seems to me to engender a taste for truth, a taste for research, and an experimental convic-

* See Minutes of Committee of Council on Education, 1839-40.

tion that nothing is satisfactory and delightful but what we can apprehend clearly ourselves, and communicate distinctly to others."—*Letters to a Clergyman*, pp. 46—48.

The opinions expressed in the concluding sentence require to be guarded; and we shall return to this part of the subject before we conclude.

Miss Taylor's "Help to the Schoolmistress, for Village Teaching," is a pleasing book. Less original in thought, less animated in expression, than Mrs. Tuckfield, Miss Taylor writes with greater steadiness, and has produced a more suitable book for the village-school teacher. If this book were enriched by the insertion of a few very practical and tolerably minute directions for the internal conduct of a village-school, with a moderate supply of model lessons, and references to further sources of information, sound, cheap, and accessible, it would go far towards supplying a confessed want in country parishes.

The "Hints for School-Keeping," by the Bishop of Sodor and Man, give much more useful information than the size of the tiny volume which contains them would lead the reader to expect. This book would furnish some desirable hints for insertion in the Manual we have just spoken of. The more instructive chapters are those on "Rules for School-Keeping;" "Signs of an Ill-Governed School;" and "Secondary Punishments."

The "Educational Magazine," which stands at the head of our present article, having ceased to issue as a periodical work, may fairly be considered to come within the jurisdiction of a publication like our own. We shall pursue the same course with this as with the other books under review. We shall notice that only which is useful and good; passing over in silence, or only incidentally glancing at whatever we may feel ourselves bound to dissent from; omitting also those passages—as for example, the controversial ones—which have lost their interest; that interest being temporary and accidental.

The frontispiece of this magazine,—an engraving of Westminster Abbey,—is symbolical of its meaning and design. The editor has expounded his symbol, and urged the great truth of which it is the outward and visible sign, in a manner well calculated to arrest attention and to impress conviction.

"The affections, the imagination, the understanding of a man, seem wasted and meant for nothing, till he finds that he is a CITIZEN; what it is to be a citizen he knows not till he finds that he is a WORSHIPPER. To fit a man for being a citizen, to make him understand the meaning of submission to law and loyalty to a person, and so to prepare him for using those particular powers which he can only exercise freely and happily when these moral habits have been cultivated within him; and to fit him for being a worshipper, to make him understand the meaning of reverence to an

absolute Being, and homage to a Divine Lord, and so to fit him for exercising those highest endowments which belong to him, not as the member of a limited nation, but of a universal commonwealth,—this, and this only, is to EDUCATE."—*Educational Magazine*, vol. i. pp. 2, 3.

Mr. Maurice rightly insists, that ecclesiastical education is not only the crown and consummation, but the ground and support of all other education :—

"We hold that *domestic education* will not avail to its grand purpose of calling forth the affections and senses of the child, teaching it the worth of human relationships, and interpreting to it the strange world which is speaking to its eye and ear, unless it be hallowed from first to last by Christian ordinances. The parents who, under any fancy of making their child more sincere and independent, withhold from it a continual and abiding witness that it is dwelling in an invisible, as well as a visible world, do their best to make its whole life hereafter confused and incoherent; to make it either a mere slave of its senses, or else a superstitious trembler at the realities to which it has never become habituated; and have themselves to blame, if it never recognises a father's authority, nor a mother's love.

"We hold that *school* education will never avail to its great purpose of cultivating in the mind the reverence for government, the sense of order, the feeling of society, or its subordinate purpose of bringing forth all the faculties which exist, where government, order, and society are known; and only there, unless the same ordinances which hallowed the years of infancy preside here also, and teach the school-boy that his present life is connected with the past, and will be connected with the future. We hold that the schoolmaster, who, from any notion of not enforcing upon his boys what they do not understand, and do not relish, or from any wish to accommodate himself to the tastes of his patrons, dispenses with this influence, does his best to cause that the sense of obligation and duty, the feeling of reverence and fealty, the acknowledgment of an order which may not be violated, shall never be awakened in them; that they shall go forth bad mutinous citizens, understanding the meaning of no power but brute force, believing in nothing but individual will, and, as a necessary consequence, regarding all art, science, and cultivation, which do not minister directly to the animal wants, with hatred and contempt.

"And therefore, of course, we hold, that the last and highest education, which is to prepare men, in whatever sphere of life they may be born, for the highest human duty of guiding and cultivating their brethren,—the education of the *University* or the *Training School*,—must, above all others, be ecclesiastical. If the teachers of these seminaries do not cause their pupils to understand that the highest faculties with which God has endowed his human creatures are not those which He has conferred upon the few, but those which He has given to all; that the most glorious possession is that inward eye which is open in those, be they peasants or philosophers, who are pure of heart, and content to be little children; we hold, that they are doing their best to send forth proud, selfish, hard-hearted men, who will be the despisers or the tyrants, not the helpers or the teachers of their brethren.

"And yet it is the Christian Church and the Christian ordinances alone, which have enforced and do practically enforce this lesson; which have enabled, and do enable us to feel that every poor man may hold converse with the Infinite Wisdom, because that Wisdom has manifested Himself to the poor, and has sent forth His messengers, above all others, to them."

"On this account also, then,—because we maintain the duty of educating *all*, high and low, rich and poor,—we have chosen a CHURCH as the emblem of our purpose, and the pledge of our principles."—*Educational Magazine*, vol. i. pp. 3, 4.

Our next extract shall be from a temperate and useful letter, signed "T. C.," on the use of the BIBLE as a class-book in schools.

"In any contemplated improvement of our national-school system, one of the first subjects requiring attention must be the selection of books to be used in them. It is well known that in many of our schools, the only reading-book is the Bible; either in its integrity, or as abridged by Mrs. Trimmer, or in the various portions of it printed by the Society for Promoting Christian Knowledge, as the 'Miracles' or the 'Parables of our Blessed Lord,' 'Ostervald's Abridgement,' the 'Psalms in Monosyllables,' or the 'Bible Reading-Book.' The feeling which led to the adoption of this practice is very intelligible. The period during which the children of the labouring classes remain at school, was observed to be so very limited, that it was thought that the whole was not too much for acquiring such a minimum of acquaintance with Holy Scripture as is indispensable for every intelligent Christian; nor indeed is it thus far short of what will be required. But we must remember, that the object of education is not so much to teach knowledge or to store the memory, as to form the mind and the heart. The instruction conveyed at school is not in itself an end, but a means to knowledge; and therefore we must trust much more to the formation of a correct taste, and instilling sound principles and a desire for knowledge, than to any definite amount of information which we may succeed in communicating to our pupils. It is very important that both teachers and taught should bear this in mind; for the effects of losing sight of it are manifest, in the utter aversion to reading, which seems to be universal with boys emancipated from the parochial school."—*Educational Magazine*, vol. i. pp. 111, 112.

The writer then proceeds to show, how by the practice of using the BIBLE as the *sole* text-book for acquiring or exercising the mere art of reading, the learner, in consequence of the limited range of the phraseology and the subject-matter of the Sacred Volume, seldom acquires a general facility in the art of reading, or a practical acquaintance with the necessary language of ordinary life.

"Viewing education as a means of preparing us to live in the world, and above the world, it will surely have failed in its object, if it does not send out pupils from the school with so much of taste for literary pursuits, as shall qualify them for studying their worldly calling to the best advantage, even as its higher object is to fit the heart for the due performance of its spiritual duties. But if the pupil, on leaving school, finds himself unable to read and to understand matters connected with his trade or business, we can scarcely be surprised to find our schooling, in many instances, thrown away; and the first-class school-boy present himself for Confirmation, after a few years, ignorant almost of his letters."—*Educational Magazine*, vol. i. p. 112.

The second objection urged by this writer against the habitual use of the BIBLE, as the ordinary reading-book, is a still more forcible one; and we can add our own testimony, as to the irreverence engendered by this well-intentioned but ill-working practice.

"My second objection to the use of the Bible as THE text-book of the school, is, that it is apt to beget a habit of using the sacred volume *irreverently*. Who can have failed to observe this in our schools? Children toss off a text as if they were saying their multiplication-table, and the material volume is handled with no greater reverence than Murray's Grammar. It may be said, 'These are little things.' True; they are. But

the experience of every thoughtful person will tell them, that the tone of their mind and whole character has been sensibly affected by trifling things, which date back almost to the period of infancy. It is no answer to this objection, that it has been pressed to extravagant conclusions by the enthusiast, even to the exclusion of prayer, or the very mention of God, from educational systems. The essential attribute of an enthusiast, is to seize on a portion of truth, and strain it beyond its legitimate application, forgetting those appropriate counter-truths which, in religion and morals, are ever 'set one over against the other.' Granted, that we can hardly expect to bring a number of children to that serious frame of mind in which the Word of God should be approached; still, if there be any truth in the proverb, which assigns contempt to be the effect of familiarity, we must be manifestly encouraging that pernicious tendency, *when the memory is exercised in a degree beyond that in which the mind is informed.* And such must be the case when the same passage of Scripture is read, time after time, as the daily task; and more especially when, as is too often the case, the teacher is not of a capacity to impart, on each occasion, some fresh novelty of illustration or enforcement."—*Educational Magazine*, vol. i. p. 113.

There is, indeed, no subject of more pressing or painful interest, in connexion with the course and methods of instruction at present pursued in the majority of our national schools, than that irreverent handling of sacred subjects which constitutes—we say it in sorrow, not in anger—one of their prominent characteristics. On this subject we fully agree with Archdeacon Samuel Wilberforce, in the sentiments expressed by him in the Preface to his admirable little book, entitled "Agathos;" in which, as he tells us, his greatest care has been, while interweaving, in his beautiful parables, as much instruction as he could about the Holy Scriptures, to keep as far as possible from all lowering down of holy things, or making the mysteries of the faith common and cheap to childish imaginations. This most dangerous evil infests and poisons many of the current religious books for children: such books, for instance, as "Line upon Line," and "Peep of Day." By such methods of teaching, as well as by the careless, secular repetition even of unexceptionable forms of sound words; and by the mechanical reading, perhaps to a thoughtless or a petulant monitor, of Holy Scripture, we lay the foundation of untold evils; for we accustom the young mind to look curiously, and with levity, on subjects which mortal man must never approach but with humility and adoration. This should be, from the first, the temper carefully wrought into our children's minds, if we would have them approach God with acceptance. To teach them to think boldly of mysteries, in the vain hope of explaining to their childish minds what, in the fulness of the highest understanding, they can never truly comprehend, may make them shrewd and forward questioners, but cannot make them meek and teachable disciples. And whatever tends to secularise religious instruction is pregnant with results equally disastrous.

Mrs. Tuckfield, in her "Education for the People," has some just observations on this subject. "It is not the formal repetition of the Catechism, or of any number of texts of scripture, at certain

prescribed hours of the day, which will give what is called *religious knowledge;* and what is religious knowledge apart from religious emotions—apart from pious awe, dread of offending, hope, love, joy, peace—apart from all the train of heart-stirring, soul-ennobling feelings which the gospel will awaken, if the right moment is seized, if the right method is used of presenting the great truths it reveals, of associating them *incidentally* with all that naturally affects and interests the youthful mind." Religion must be taught in the spirit of religion. There can hardly be a greater contrast than between the spirit engendered by, and accompanying the cold, dry, mechanical repetition of the Church Catechism; or the equally cold, dry, and unintelligent reading of Holy Scripture; and the deep, simple, unaffected reverence and awe which inspired Hooker, when he said, "Dangerous it were for the feeble brain of man to wade far into the doings of the MOST HIGH; whom, although to know be life, and joy to make mention of His name, yet our soundest knowledge is, to know that we know Him not as indeed He is, neither can know Him: and our safest eloquence concerning Him is our silence, when we confess, without confession, that His glory is inexplicable, His greatness above our capacity and reach. He is above, and we are upon earth; therefore it behoveth our words to be wary and few." Passionate emotion is, indeed, greatly to be dreaded, carefully to be avoided: but seriousness and reverence ought to affect even the youngest minds, when in the presence of awful mysteries. "The manner in which all that is mysterious affects our imagination, and rivets our attention," says the educational writer quoted above, "is a providential constitution of our minds. A religion, divested of mysterious inscrutable doctrines, would, by the very nature and construction of our minds, soon reduce us to infidelity. . . . . How manifold are the links in that mysterious chain which unites our soul with an unseen world—a world which 'eye cannot see, nor ear hear, neither can it enter into the mind of man to conceive!' Were it possible that religion should be otherwise than full of mystery, such a religion would cease to interest us, and soon cease to be believed. All that concerns our existence, whether temporal or eternal, must to us be full of mystery." Let us ever be careful, then, to present religion to the minds of children reverently veiled by its own inscrutable mystery; remembering that the holy angels hid their faces with their wings, and sank into an attitude of calm repose, when they approached the mercy-seat. To spread the leaven of piety through secular things is difficult; but, alas! to secularise religion, and religious teaching, is all too easy.

"Nor does the evil end with the present profanation of the Sacred Volume:—it is calculated to lead to a neglect of it hereafter. The writer, not long since, interrogated an experienced master of a national school, where the Bible was the only reading-book used, whether he considered the effect beneficial or otherwise? 'Nothing can be worse,' was his reply: 'I have known many of my best scholars fall into a state of heathen careless-

ness after they have left me; and the reason they have given to persons who have remonstrated with them on their neglect of public worship, is, that they knew the Bible just as well as the parson did, and so it was no use for them to go to church.' We may allow that such a case can only occur where children are kept later at school than happens in our country schools; and the cases, we would fain hope, are extreme ones. But how fearful is the approach to such a state of feeling! How anxiously should we guard against one of Christ's little ones receiving such a venomous serpent, when he is looking to us for good, wholesome food! How shall we be able to answer the inquiry—'Where is thy flock, thy beautiful flock?' if one babe shall have been so offended."—*Educational Magazine*, vol. i. pp. 113, 114.

And the writer goes on to remark, with great truth, that—

"It is essential for keeping the mind of the scholar in due and healthful subordination, that at each fresh lesson he should feel that he has acquired some *fresh* information. The average class of masters are unable to go beyond a very narrow round of questioning upon religious subjects, (where of course they are under more restraint than on indifferent ones;) and the consequence is, that the children come to their task with dull and heavy feelings, as to a thrice-told tale."—*Educational Magazine*, vol. i. p. 114.

This subject is resumed in a paper "On the religious instruction in national schools, with especial reference to learning by heart;" signed "G. M." This writer seems at first sight to differ with the one from whom our last extracts have been made; but the difference is in seeming only. He rightly observes, that—

"The mind can be exercised and developed upon religious, quite as well as upon secular things. . . . . The education given by the Church is not the less intellectual because it is spiritual."—*Educational Magazine*, vol. i. p. 160.

And then he proceeds, with perhaps unnecessary caution, to press upon the managers of church-schools a question which *must* be answered by them;—"Is not the religious instruction given in our schools, in many instances, *mere rote-work?*" No one, he observes, who has not had considerable experience among children, would ever suspect how utterly they detach words from ideas. Not that they do not often give the meaning of certain words in other words, but the explanation is got by rote just as much as is the thing explained.

"The words may be as simple and easy as the best old Saxon words can be, and yet not one child in twenty will attach any meaning to them at all. There could not be shorter or easier words than the common explanation (in monosyllables) of 'Amen,' viz. 'So be it;' or, 'Let it be so:' and yet I have tested one hundred children at once, all of whom snapped out in a moment, that 'Amen' meant 'So be it,' or, 'Let it be so;' and yet not one had any notion of the use or application, and only a few could tell why it should not be said after anything else as well as after a prayer or a blessing: it was the 'it' that puzzled them. It is evident from the quick off-hand mode of answering, that they seldom dream that they have anything to do with the meaning. The evil, however, is not so ready of detection, because the books they learn by rote include almost all the questions that the examiner is likely to put; the net is of so fine a mesh, that not many common or easy questions escape. Now and then the new form of the question poses them; as, *e. g.* asking, 'What is a sacrament?' or even, 'What do you mean by a sacrament?' will probably not be answered

by one in twenty, all of whom could reply in a moment to 'What meanest thou by this word *sacrament*.' "—*Educational Magazine*, vol. i. pp. 161, 162.

The great cause of this melancholy evil is considered by this writer to be, the allowing the learning of words by rote *to take precedence* of understanding the meaning. The common practice is to set a portion to be committed to memory, and to trust to chance for the meaning. The stress of praise or blame is laid upon the correct or incorrect rehearsal of the words—of the mere words—of words as words :—

"1. The words are everything with the child. His sole aim is to be able to 'say' his lesson. His only care is, by repeating the words over and over again, to commit them to memory: he thinks his work all done when this is done. He looks upon anything beyond as a sort of work of supererogation; he has had quite enough of it without being (as he would perhaps say to a school-fellow) 'bothered' afterwards with, or about the explanation.

"2. Again, there is often *no opportunity* for the explanation afterwards; the time allowed for the lesson is taken up with hearing it *said;* some idle or unlucky urchins having to try it over and over again. Even when there is a desire on the part of the teacher to explain the meaning, or to inquire into the pupil's understanding of the lesson, it is thus put off from day to day, until the arrears are too great to be overtaken, and there is no chance but starting afresh.

"3. A third evil is, that learning the words first by rote is a *positive hindrance* in the way of acquiring the meaning afterwards. The freshness is gone which would awaken an interest in the mind. . . . . The child has neither the will nor the power to acquire the meaning. He has been too long used to the words as abstracted from all ideas; or, in some instances, associated with wrong ones. He fancies he knows all about it, because he can say the whole by rote. If asked the meaning, the chance is that he answers in the words that come next. 'What is an inheritor?' He bawls out, 'The kingdom of heaven.' 'What are the pomps and vanity of this wicked world?' He is only too ready with an answer,—'All the sinful lusts of the flesh.' "—*Educational Magazine*, vol. i. p. 163.

The writer then proceeds to enumerate some of the advantages that would result from reversing the usual order, and so allowing instruction as to the meaning to have precedence of committing words to memory.

"1. There will be a gradual development of the child's mind, as well as a mere exercise of the memory. When, therefore, I lay so much stress upon the meaning being first understood, as far as a child is capable of understanding spiritual things, I set very little value upon merely *telling* a child the meaning, still less upon setting him to learn an explanation by rote. It is not *explanation*, indeed, that is so much wanted, as *development:* and this is best done by oral instruction, in which each question arises out of the preceding answer.

"2. When the pupil has got firm hold of the ideas as attached to certain words, the words will at any time recall the ideas to his mind; and so the mere exercise of committing the lesson to memory will be of great service. For each time he repeats the sentence over, the mind will be occupied more or less with the meaning; and consequently, by the same process, the ideas as well as the words are fixed in the mind. In this way we are cultivating and improving not merely a mechanical, but an intelligent memory. The

pupil will be led to meditate upon the truths contained in the form of sound words which he has learnt, and to correct his own crude notions by an authorised standard: and in this there is a moral, as well as a mental advantage. . . . .

"3. It is easy to see, that the children must be *more interested* in what is intellectual, than in what is merely mechanical. By the previous questions and answers their attention is engaged; they like to be allowed to answer in their own words, which they cannot do without attaching ideas to them: the instruction hangs better together, each question being started by the answer before. The correcting of the pupil's answer by the teacher, tends to precision of thought. The pupils are always pleased to have their minds exercised, as well as their bodies; they are glad to learn whenever they really *do* learn, that is, when they acquire new ideas. . . . . There are few things that lighten up their little faces more than oral instruction, when it is so managed as to carry them along with it. I would have said, when it is made level to their capacities, had I not feared being misunderstood to be advocating a sort of religion made easy; which is far from my thoughts. Let this instruction, as far as an explanation is attempted, be not so much brought down to their level, as held just within their reach; it will do them good, as well as interest them more, to have to stretch for it.

"4. It follows now, as a matter of course, that in the long run more will be learnt, and by heart too. All writers upon the philosophy of the mind tell us, that what is interesting and pleasing makes thereby a deeper and more lasting impression upon the memory. . . . . By the time the children comprehend the meaning of the lesson, they will be able to repeat a good part of it; and in learning the whole, word for word, the ideas previously acquired will help to suggest the words, and the meaning will tie the whole together. . . .

"5. The great advantage of all would be the moral effect we might hope (with God's blessing) to see produced upon the heart and character. Let it be thoroughly understood, that the *meaning* is the grand point, that the meaning of the lesson *is* the lesson; that the words (most useful and indeed essential) are only so for the idea's sake, and we may hope for an improvement in heart, as well as in head."—*Educational Magazine*, vol. i. pp. 166—168.

Such being the principle upon which we are to proceed in giving religious instruction, and such the resulting advantages, the question arises, How are we to reduce these principles to practice, so as to obtain (under God's blessing) these important results? The answer furnished to this question by the writer of this "Address," is full and practical:—

"The end in view, we must ever remember, is not merely to cultivate a single faculty, be it memory or any other; but to improve the whole mind and character of the future man; to train him up in the principles and practices of true Christianity, according to the Holy Catholic Church. This, as far as instruction is concerned, will be best secured by grounding him well in the authorised formularies of the Church, more especially in the Catechism.

"A.—Let the work be begun with oral instruction, the question being varied as much as possible, to make sure of the child's comprehending it; and the questions being afterwards varied again, to make sure of his understanding the subject. Let him be catechised thus:—

"1. As to the meaning of the *words*. Here let every possible use be made of analysis and etymology.

"2. As to the meaning of the *sentences*, or the words in their connexion.

The child would learn English grammatically, if he did not learn English grammar. There is no reason, however, why he should not learn both.

"3. As to the *subject as a whole*, so far as a child can be expected to comprehend it. Doubtless there is much that he must as yet take upon trust; indeed, it is in strict analogy both with Scripture and the course and constitution of nature, that such should be the case. But that is widely different from learning words by rote. A boy of eleven or twelve, or at all events of thirteen or fourteen years of age, can take in, without difficulty, a Collect or a prayer *as a whole*, or even the Catechism as an enlargement of the baptismal vow, in connexion with baptismal privileges.*

"B.—When this has been done thoroughly by question and answer; by varied illustration; by direct and continual application to the child's own state and prospects; by private conversation, as opportunity may arise; in other words, by oral instruction in every way;—then, but not till then, let the substance of the instruction, in a concise form, be committed to memory, . . . *verbatim et literatim*, with a religious strictness; let it be frequently rehearsed; and let great attention be paid to the *elocution* of the rehearsal: for good reading or good elocution is, after all, the best test of perfect intelligence."—*Educational Magazine*, vol. i. pp. 169, 170.

There are two points in the religious education of the young, which ought ever to be most carefully attended to. The first is, to give to all our religious teaching a direct personal application to the child himself.

"The great aim of secular instruction in schools is, to develop the understanding; religious and spiritual instruction at the same time solemnizes the mind, and improves the character. . . . The whole is addressed at once to *the child:* not that he may merely exercise his understanding or memory upon it, but that he may *live* upon it. The question is not, 'Ought baptized persons to keep their baptismal vows?' but it is, 'Dost *thou* not think that *thou* art bound to believe, and to do as they (thy godfathers and godmothers) have promised for *thee?*' The Church does not (as we sometimes hear the Catechism marred and spoiled) bid the child 'say' the Lord's prayer; but, having led him to understand and realize the baptismal vow at length, then addresses him pointedly thus:—'My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.' It is this direct and continual application to the child's own privileges, and duties, and wants, that distinguishes spiritual from secular instruction. They are both exercise for the understanding; but the former is also food for the soul. Not words only, but light; and yet not light only, but, in and above all, life: that every truth we teach may become a principle of life to the soul."—*Educational Magazine*, vol. i. p. 171.

The second point to be attended to in the religious education of

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* "When any portion of the Creed is our theme, we always talk over the different incidents to which it relates; sometimes we take up one part, sometimes another; and I open the Bible and read some passages illustrating the subject. But though I branch out in this way, and elicit questions and observations from my hearers, I try not to wander too far, nor to introduce too great a variety of subjects; we perhaps talk over only one point in the portion of the Catechism selected for the morning; but then, before we conclude, we repeat, reverently and discreetly, the whole passage; thus replacing, in its frame-work, the part we have been endeavouring to render interesting and intelligible."—*Mrs. Tuckfield.*

the young, with regard to reading or committing to memory, on the part of the child, or questioning or otherwise instructing, on the part of the teacher, is to teach religion in the spirit of religion; that is, with reverence, and in faith.

"Is it necessary that anything should be said as to the tone and spirit in which the instruction should be carried on? And yet this is the most important point of all. With all my horror of merely word-mongery, or rote-work, much rather would I have my boy taught the Catechism by rote, in a grave serious way, (the voice and look of the instructor teaching him, that, though as yet he is to understand nothing—little or nothing—of the instruction, yet it is something concerning a mysterious soul within him, and a mysterious God above him;) much rather would I have even this, than the most intellectual instruction about spiritual things, if it were nothing but intellectual; if the lesson, though the very words of Scripture, were merely etymologized, and parsed and analyzed in an off-hand and perhaps flippant way. Give me sooner for my child, the day by day impression from the voice and countenance of the holy, though (as some might say) unintellectual teacher by rote, who looks to nothing but that the Catechism be 'said' with due gravity."—*Educational Magazine*, vol. i. p. 172.

The "Account of a School at Failand Lodge," in East Somerset, which was established about 1840, for the children of the *yeomanry*, contains some useful observations on the education of the middle classes generally. Whilst the poor have been receiving in our village schools, not such an education as a poor and uneducated class might desire for themselves, but such as the most educated classes in the country desire to give them; the middle classes,—those classes upon whom the stability of the throne and the union of Church and State more than ever depend,—have had to seek for their education in private commercial schools: schools conducted, for the most part, by persons whose object is simply to gain a livelihood. Such persons have no deep sense of official responsibility, no fixed principles with reference to education. They vary as the parents vary. Instead of telling the uneducated parent what and how his child ought to be taught, they allow the uneducated parent to direct them what and how to teach: their single aim being to please all parties, in order that they may obtain as many pupils as they can.

Under these circumstances one of the best courses to be pursued by churchmen in this matter appears to be, to establish Diocesan Schools for the middle classes, avowedly upon the principles of the Church of England; where the children of yeomen and tradesmen may receive a thoroughly *English* education. The subject is far too extensive for us to enter upon it in an article like the present; the object of which is, not to discuss the great educational questions, nor even to express, in any very direct way, our own opinions respecting them; but simply to furnish our readers with the *flos et medulla*, so to speak, of some recent publications relating to school-education and school matters generally. The following passages contain some valuable hints as to the principles by which those who propose to establish or to direct Diocesan Schools ought to be governed.

"The boys at Failand Lodge are not encouraged to ape the manners and tone of conversation of those far above them in rank and society; they are not taught to feel ashamed of their parents and their homes; but every opportunity is taken to make the child of the English yeoman feel that he only becomes contemptible when he pretends to be something which he is not. Every effort is made, in the school-room, and in the play-ground, to form a manly English spirit; respectful towards those in superior stations, without servility; kind and considerate towards those in inferior stations, without familiarity. The boys are not taught to fancy, that they can know as much as those who are able to spend double or treble the number of years on their education which they can; and great care is taken to inculcate humility in judgment, and deference to the opinion of those who have better means for forming an accurate decision on any point, than they have.

"It is not so much in the superior information which a boy may acquire there, that I consider Failand Lodge School far superior to the majority of our commercial schools; other schools may cram the children's minds with as large a mass of facts; other schools may produce as good walking dictionaries;—but I am not acquainted with any school for the yeomanry, where the mind is so educated.

"The education of the mind is as totally distinct from the giving information, as the general strengthening of the arm of the swordsman differs from teaching him some particular sabre-cut or fencing-thrust. The shorter are a boy's school-days, the more important is it that the master should make the principal object the education of the boy's mind, the strengthening of all his faculties, and teaching him how to control and use them. To attempt to explain to a child the meaning of all he learns, and to make all study mere pleasure, is a very great mistake; the observation is as old as Aristotle, that we must learn the ὅτι before we can learn the διοτι. One of the chief uses of study is to teach restraint, the giving up of present for the sake of future pleasure, and the improvement of the faculties of memory, attention, &c. The child who has had all study made a play, will be little suited for the severer employments of his future life. . . . The child who has been taught application and self-denial, whose powers of memory and thought, of abstraction and generalization, have been cultivated and improved, will be thereby fitted for every situation into which he may be thrown, and will be at all times able to acquire any fresh information which he may need."—*Educational Magazine*, vol. i. p. 218.

We are glad to find this writer insisting upon the value of mathematical instruction in middle schools.

"It is frequently asked by the parents of the children at Failand Lodge, and by many of the higher classes who should know better,—What can be the use of Euclid and Algebra and such things, to a child who is hereafter to be an English farmer? Can Euclid or Algebra be of any benefit to him in his fields or at the market? Will they make him know better how his land should be cropped, his meadows drained, or his fences made? I answer, I decidedly think they will. I am not so foolish as to expect, that the little elementary knowledge of mathematics which a boy can obtain at Failand Lodge, at the age of thirteen or fourteen, will ever, in the majority of instances, enable him to make any improvements in the instruments of agriculture, or in the construction of his barns and buildings; but I am confident that his mind being, by these studies, enlarged, strengthened, and taught the habits of abstraction, comparison, and correct reasoning, will be able to apply itself more usefully and effectually to any subject whatever." —*Educational Magazine*, vol. i. p. 219.

In order to secure these results, considerable attention must be

paid to the *manner* as well as to the *matter* of elementary mathematical instruction. The Prefaces to two little Pestalozzian manuals, namely, "Lessons on Number,"* and "Lessons on Form,"* contain some valuable hints on this subject.

"When the true end of intellectual education shall be admitted to be, first, the attainment of mental power, and then the application of it to practical and scientific purposes, that plan of early instruction, which dwells long on first principles, and does not haste to make learned, will be acknowledged as the most economical, because the most effectual. Experience will show, that while superficial teaching may prepare for the mere routine of daily business, whensoever a question, not anticipated in the manual, occurs, none but the pupil whose faculties have been exercised in the investigation of truth, who is the master, not the slave, of rules, will solve the unexpected difficulty, by a novel application of the principles of the science.

"Writers on method have observed, that there is a certain order, in which truths present themselves to minds engaged in the original investigation of a subject; and that when the subject has been investigated, a different arrangement is necessary for the lucid exposition of the truths discovered. These views have been most unhappily applied in the early stages of instruction. For although the artificial order may be best calculated to convey knowledge to a mind already trained for its reception by previous acquaintance with similar subjects, it is by no means suited to the opening faculties of children. . . . . A *preparatory* course of instruction ought to be arranged, having for its object the training of the mind for the study of the science, rather than the communicating the knowledge of it. In this preparatory course, the order is determined by a consideration of the mind of the pupil; it commences with what is already known to him, and proceeds to the proximate truth; the more easy precedes the more difficult, the individual prepares for the general truth, the example for the rule."—*Lessons on Number;* (*Master's Manual.*) Pp. ix.—xi.

The Preface to the "Lessons on Form," asserts and illustrates the same Pestalozzian principle of teaching. Bacon has made an observation to this effect, "that a man really possesses only that knowledge which he in some sort creates for himself. To apply to intellectual instruction the principle implied in these words was the aim of Pestalozzi."

This principle is peculiarly applicable to the teaching of geometry, in consequence of this being a pure science. No science is less dependent on external nature. Every man is born a geometrician. In teaching geometry, therefore,

"The master must not dogmatize, either in his own person, or

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* Published by Taylor and Walton.

through the medium of his book; but he must lead his pupils to observe, to determine, to demonstrate, for themselves. . . . .

"Aware that clearness of apprehension can take place only when the idea to be formed is proximate to some idea already clearly formed—when the step which the mind is required to take, is really the next in succession to the step already taken; he will commence his instruction exactly at that point where his pupils already are, and in that manner which best accords with the measure of their development. . . . .

"The master's next aim must be to cultivate the power of abstract mathematical reasoning. . . . . He will lead his pupils to deduce the necessary consequences from the facts which they know to be true, and then invite them to examine the object, and see whether their reasoning has led to a correct result."—*Lessons on Form*, pp. iv.—vi.

This gradual development of the power of abstract reasoning is connected, in these "Lessons," with a direct preparation for the study of Euclid's "Elements." Euclid's "Elements," observes Dr. Mayo, "exhibits a series of mathematical reasonings and deductions, arranged in the most perfect logical order; so that the truths demonstrated rest, in necessary sequence, on the smallest possible number of axioms and postulates. But, admirable as it may be in itself, viewed simply in relation to the science, it is not, viewed pedagogically, an elementary work. It is fitted for the matured, and not for the opening mind."—*Lessons on Form*, p. vii.

The principle, in short, which Dr. Mayo, as a disciple of Pestalozzi, is anxious to bring out, is, that "Every course of *scientific* instruction should be preceded by a preparatory course, arranged on *psychological* principles. First *form* the mind, then *furnish* it."—*Lessons on Form*, p. ix.

Our notice of the "Educational Magazine" has extended so much further than we at first intended, that we shall cut it abruptly short, by giving one or two passages from a kind of reply to the article on "Learning by Heart," which we have quoted above with general commendation, in which the writer urges an objection against the views there maintained. Considered as an objection, this writer's reasoning appears to us to be foreign to the point at issue; but the principle which he lays down is a valuable one, taken simply by itself. It may also serve as a correction to those incautious passages in Mrs. Tuckfield's "Letters to a Clergyman," to which we have already adverted:—

"Does not the notion of explaining beforehand go against what I would call a sort of religious instinct, which may be seen in children? There is to them a kind of mystery in the unintelligibleness of scripture; they feed on a little, a few words and sentences here and there, and, as it were, gaze on the rest. They have a kind of faith, that though what they learn is beyond their understanding, it is all very good, and good for them; it is God's word, and it is about God and His doings. . . . . And is it clear, because they cannot explain words, nay, do not understand many, or most of them,

that they have no just notion of the meaning of what they learn? May they not have deeper thoughts than we can measure, or they express? Thoughts with a freshness and instinctive truth about them, beyond a teacher's power to communicate, by giving them just notions of the sense of words; thoughts such as we have ourselves had in our childhood about passages of scripture, of which we may still retain a little of the fragrance, though we cannot recall them. Indeed, what very deep answers children will make; unconscious, indeed, that they are *deep*, but prompted by something within that they are *true!*"—*Educational Magazine*, vol. i. p. 322.

Our next educational article will treat of *Infant Schools*. In the mean time, we can recommend the "Model Lessons for Infant Schools," as calculated to afford considerable assistance to Infant School teachers and nursery governesses, by furnishing them with materials for instruction; and the "Letters on Infant Schools," as furnishing a very simple account of Pestalozzi's methods of teaching, which may serve as an introduction to treatises of higher pretension.

Narratives illustrative of the Contests in Ireland in 1641 *and* 1690. *Edited by* T. Crofton Croker, *Esq.* Printed for the Camden Society. London: Nichols & Son. 1841.

Circumstances have prevented our previously noticing this contribution, under the sanction of the Camden Society, towards the illustration of two most interesting periods in Irish history; periods, even now emphatically spoken of, says Mr. Croker, by the Irish peasant, as "the times of the troubles." The Narratives themselves are valuable, as the views of cotemporaries, who were actively engaged in the events described by them.

The Siege of Ballyally Castle, as the first Narrative is entitled, records the unsuccessful attempt of some followers of the Earl of Thomond, in the winter of 1641, and the spring and summer of the ensuing year, to obtain possession of the castle, which was held by the widow of Maurice Cuffe, a merchant, of English extraction, under lease from Sir Valentine Blake. The demand of the Roman Catholic powers for the surrender of the fortress was treated with disdain by the merchant's widow; nor did her landlord meet with greater respect when he requested his tenant to deliver up Ballyally to the legal authorities. "By the help of God," said the lady, "the castle should be to the hazard of life kept possession of for the king's majesty's use against any that should oppose or besiege it;" whilst, at the same time, she coolly asked her landlord for "a help of powder" to assist in the defence thereof, with which counter request Sir Valentine Blake, we are gravely assured, "did not comply."

For thirty-six days the siege went on with varied success; and though the enemy, as the narrator says, "would daily in their sight drae forth there skenes and swordes, flurishing them, showering many dangeroes othes that ear long thaye would drae us forth and hack

us to peeces, terming us Pewritan rogges, and all the base names that might bee," the castle held out in despite of the oaths, the hugh sows, and the leathern piece of cannon. The description and fate of the last weapon of offence deserves insertion :—

"The said piece was aboutt 5 foote in length, not bult upon caredge, but fastened in a stocke of timber. This goon thaye planted in the great trench, neere the Castell, to be redy when thaye found accation to discharge har, the diametre being aboutt 5 inches; the lethar thaye made har withall was leetell better than halfe tand.—The next morning thaye made triell of there lethern gun at us, but shee only gave a great report, having 3^{li} of powthar in har, butt let fly backwarde, the bullett remaining within."—Pp. 18-19.

Except as a record of the barbarous manners of the Irish of that day, and the low state of their science of war, this narrative fails in elucidating any important point in the history of the time; unless the following quotation may be taken in evidence either of the reality or the uncertainty of the intentions of the king's friends in Ireland :—

"Vowing that shortly Sir Phelim O'Neale, and at least 40,000 souldars, would come in to Thomond and not leve a Protestant living, praing hartely for them, pretending that they then fought for hem; but within a short time after thaye pretended that thaye were wholy the Queenes armey, and that shee and har mother was in the north aiding them, but noe Protestant admitted to luck uppon har. This nott sudenly altard, and then thaye were all for the king, vowing deeply that thaye were his Majesty's Catholic forceca."—P. 16.

The second narrative is as well more interesting as important than its predecessor. Under the title of "Macariæ Excidium," or the destruction of Cyprus, written originally in Greek by Philotas Philoxypres, translated into Latin by Gratianus Ragallus, and Englished by C. O'K., we have Colonel Kelly's account of the last struggle, between James and William, from the fatal defeat at the Boyne, to the final conquest of Ireland by the troops of William of Orange. Bred in his infancy at St. Omers, an accomplished scholar, a brave soldier, distinguished for his success on behalf of the king in Ireland, for his fidelity to the ill-fated Charles and his banished son, his persecutions during his residence abroad, he returned with his royal master, highly esteemed for his learning, his loyalty, and his great services at home and abroad. In the reign of James he was member for the shire of Roscommon, and a privy counsellor of Ireland; and naturally devoted to that family for whose title to the throne he had fought and suffered, and educated in the Roman Catholic faith, he transferred his devotion to the last of the Stuart kings, and endeavoured to support with his abilities, his piety, and his knowledge, the falling cause. The narrative of one so closely united with the cause of James as Colonel Kelly, even had he allowed his feelings for the unfortunate Stuarts to have biased his account, must have commanded respect from those who might disagree with the views of the author. The extracts which we shall make from this narrative will, we believe, convince our readers that

we are not over-estimating the knowledge and honesty of the writer, when we regard this his short account as most important and trustworthy. The effect of the colonel's testimony is to exonerate the Irish followers of James from the common charge of cowardice and infidelity, and to ascribe the successes of William to the abandonment of the Irish troops by James, their neglect by their French allies, and their betrayal by the treachery of Tyrconnell.

When James returned to Ireland from the court of France, the city of Derry, and a few other places of little importance or strength in the province of Ulster, adhered to the cause of the Prince of Orange. Instead of proceeding with vigour in the prosecution of the siege of Derry, and taking advantage of the fiery spirit of his Irish troops, James began to temporize and vacillate. By his refusal to summon the Roman Catholic bishops to the assembly of the states, or to mitigate the laws of Elizabeth against the Romanists, he threw a cloud over the enthusiasm of his Roman Catholic subjects, whilst his abolition of the act of Charles, by which the Cromwell grants were confirmed, alienated the minds of his Protestant supporters. At the moment that Schomberg was landing in Ireland, and not till then, James sent forth his commissions to raise more troops to resist the invasion. The entire summer, however, was wasted. Schomberg, acting on the defensive, never appeared out of his trenches; whilst James, by neglecting to force the English camp when but slightly manned, lost a fair opportunity of checking if not putting an end to the war, instead of affording to Schomberg the glory of a successful resistance, and cowing the minds of his own soldiers by idleness and delay. The young commanders, however, longed for the winter gaieties of Dublin, and persuaded James to disband his new levies and return to the capital without any advantage, there to spend "the time for serious consultations and necessary preparations, in revels, gaming, and other debauches unfit for a Roman Catholic court."

"The rumour that spread of Theodore's *(William's)* coming in person to invade Cyprus *(Ireland)* that summer, encouraged his party there to endure the last extremity, in hopes of seeing now a speedy end to the war. But it did not so much alarm Amasis *(James)*, who seemed resolved, in case Theodore *(William)* had not come over that season, to make no great effort to expel the Cilicians *(English)* out of Cyprus *(Ireland)*. This resolution was believed to proceed from a wrong maxim of state, which his evil counsellors prompted him to embrace, that the only way to recover *Cilicia (England)* was to loose Cyprus *(Ireland)*; for they persuaded him, that Cyprus *(Ireland)* being once reduced, the Cilicians *(English)* would immediately recall him, as they formerly brought in his brother Pythagoras *(Charles)*. But this was a favour he could not hope for, whilst he headed a Cyprian *(Irish)* or a Syrian *(French)* army. And so, like the dog in the fable, he must let go the substance to snatch at the shadow.——However, this grand design, communicated to only a few favourites, must be carried on so cleverly as not to be perceived by Antiochus *(Lewis XIV.)* or the old Cyprians *(Irish)*; whereupon Amasis *(James)* made it his business to get Demetrius *(Count d'Avaux)*, the Syrian *(French)* ambassador, and Rosines *(M. de Rosin)*, a

brave captain, recommended him by Antiochus (*Lewis XIV.*), both removed out of Cyprus (*Ireland*), because as the first was a man of profound judgment, and the other could not be endured by Coridon (*Tyrconnell*), in regard that he was more knowing in the art of war than the captain-general, they could not well hope to compass their design, if these two great men continued in the kingdom.—Arvino (*Count de St. Ausan*), sent over in command of new French troops, was soon gained to their opinion, though we may reasonably suppose that the bottom of the design was not discovered to him, because it was so much against the interest of the king his master."—*Macar. Excid.* pp. 34—37.

The arrival of William interrupted their consultations, and forced James to hasten with his new levies to meet the Prince of Orange. The previous disbanding of the troops by the advice of Tyrconnell, and the inconsiderate retreat of James before the army of William, by which the spirit of his raw troops was broken, seem to have been part of the plot for permitting William to conquer Ireland, and render it more than probable that James's ready flight from the banks of the Boyne, "was not altogether occasioned by an act of pusillanimity, but rather proceeded from a wrong maxim of state." The eagerness with which James assured the French court that his cause in Ireland was ruined seems to agree with this view; whilst the conduct of Tyrconnell in preventing any true account of the retreat of the French troops from the Boyne to Dublin along with the Irish cavalry, from reaching Lewis, renders it more than probable that the entire conduct of the leaders at the battle was in accordance to the previous plot; the ulterior views of the captain-general were developed afterwards. The rapidity with which the Jacobite troops rallied at Dublin within a week after the defeat at the Boyne, at once surprised and annoyed Tyrconnell and St. Ausan. The latter seeing in this sudden rally a bar to his return to his native land, at least without the charge of cowardice; the other fearing for his credit, when he so lately assured James and Lewis that the cause of the former, and the troops of the latter, were utterly destroyed. Tyrconnell, however, was not to be out-manœuvred as yet; he sent his wife and his wealth into France, instructed to lament the destruction of the royal cause; encouraged the longings of the French captains after their homes; and whilst he prevented Lewis from receiving true accounts from Ireland, he persuaded the Irish that it was useless to expect any assistance from the French monarch. To the remonstrance of the council of Limerick, and their wish to send some of their own body to represent to Lewis the real state of the royal cause, and the determination of the Irish to hold out, Tyrconnell returned a stern denial; and whilst he endeavoured to discourage the garrison of Limerick, by the false report of St. Ausan that the fortifications were defenceless, he laboured to corrupt the Irish leaders, and to convert them by fears and promises to the party of the Prince of Orange.

"William," says Colonel O'Kelly, "made no great haste to Limerick, to give Tyrconnell the more time for compassing his design to bring the

Cyprians to a general condescension for a treaty. But when he found matters well disposed, most of the prime commanders being already gained, he advanced near the town. Whereupon Sarsfield being sent for and arriving at Limerick, was much surprised to find such a change in the general officers, who however durst not act any thing contrary to the sentiment of the tribunes who headed the legions, who were for the most part of Sarsfield's resolution to continue the war. So that upon his arrival the defence of Limerick was resolved upon, and all the infantry ordered to man the place, excepting three legions appointed to guard some fords on the Shannon, the men at arms and light horse encamping near the city on the Connaught side."*—*Mac. Excid.* pp. 45, 46.

William had no sooner arrived with his army, than Tyrconnell marched off the guards of the fords of the Shannon, and left the passage to the Connaught side of the river open, and immediately that the English horse appeared across the river, although they retired the same day, the captain-general and his inseparable St. Ausan drew off the horse that very night, without a shadow of resistance. Limerick, however, held out in despite of William's attacks and the treachery of Tyrconnell; and when the captain-general learnt that the excesses of the French troops, which he permitted in hopes of disgusting the Irish with their allies, had instead knit them together in a firm bond of resistance to his authority and of loyalty to James,

"he now convoked all the general officers at Galway, and produced to them (but it was under the seal of secrecy) a letter from James, containing his orders to such of the army as were willing to repair to him, to take this opportunity of the French fleet that then rid in that harbour, dispensing the rest from their oath of fidelity, and giving them free liberty to submit to William and make the best conditions they could for themselves."—*Mac. Excid.* p. 49.

The offer was met by Sarsfield, and the rest of the loyal generals, with a loud outcry, that false accounts had been given to the king, and that had he known how matters really were, he would rather have had them endure on to the last, and follow up their successes, than retire from the island; some few among the officers were willing to depart in the fleet, but against so bold a protest, accompanied with a threat of sending over those who should give a true account to the king, Tyrconnell withdrew his letter; and as soon as Limerick was freed from the pressure of the besieging army, and an opportunity opened for a bold attack on the disheartened English, he determined to embarrass matters by leaving the country, and committing the rule to the Duke of Berwick, and certain men, whose interest it was to ensure the success of the English, as they had purchased from the grantees of Cromwell the lands of the Irish, which the late act of James had restored to their original possessors. Without endeavouring further to unravel the viceroy's reason for leaving Ireland at the moment of returning success, we must extract his

* We have dropped the Greek names and titles, and shall do so in all future extracts.

conduct to his confederate and sworn friend, St. Ausan, on his arrival in France.

"Upon the arrival of the inseparable friends Tyrconnell and St. Ausan in the kingdom of France, the former received letters from his correspondents at court, whereby he understood that it was to no purpose to hope he might lay the blame of past miscarriages on the nation of Ireland, who by their gallant defence of Limerick acquired such reputation in the French court, that he must not think of justifying himself withal, and that no other was now left but to impute all the fault to St. Ausan, and his French troops. Tyrconnell having received this advice on the road, feigns himself indisposed, and altogether unable to continue his journey; but he earnestly pressed St. Ausan to hasten before him to court, and tell the story which was formerly concerted between them; that when he came up he would confirm it, and so after many reciprocal endearments and protestation of inviolable friendship, they parted. Deluded St. Ausan, making all speed to give both kings an account of the present condition of Ireland (as it was formerly agreed upon by the two friends), told that it was a lost country not to be retrieved; that the nation for the most part readily submitted to the Prince of Orange, to which they readily inclined; that those few who held out and defended Limerick were influenced by Tyrconnell, who was the life of the cause, he alone having hitherto preserved the cause of James in Ireland; so that St. Ausan omitted nothing that could be said in commendation of his friend's conduct and courage, not doubting when Tyrconnell came to tell his story, but he would give the like character of him. But here the Irish outwitted, or rather betrayed the French courtier; for Tyrconnell no sooner arrived than he told both kings that, though the affairs of Ireland were desperate, yet something more might be done for the interest of their majesties, if the French troops could be persuaded to stay at Limerick, or indeed to act any thing for the service of James or the interest of Lewis. Poor St. Ausan was thunderstruck at this unkind return from his dear friend, but it was not now in his power to gainsay the first account he solemnly gave of Tyrconnell's bravery; and Lewis was so much dissatisfied with his conduct in Ireland, that had not the earnest interposition of James and the entreaties of Queen Mary prevented it, his apartment would be certainly prepared in that dungeon, where he had it formerly, for his presumption to pretend to a great lady of the royal blood."—*Mac. Excid.* p. 54, 55.

No form of government could have been devised more completely suited to the plans of Tyrconnell than that to which he entrusted the command on his departure from Ireland. The council of officers quarrelled with Sarsfield, and Sarsfield with the officers; the new interest men, as the holders of the Cromwell forfeitures were called, fell out with the original owners of the lands, and that large party, who considered a council of government illegal; whilst the Duke of Berwick, by blowing hot and cold, and siding alternately with both parties, contrived to make a great show of business and moderation, and effectually to do nothing, except hinder the projects of the party, who really desired to regain the crown for James. The refusal of Lewis to grant any further efficient succour to the Irish, renders it probable that, notwithstanding the precautions of James and his advisers, he was aware of the plan of giving up Ireland, though at the same time he had sufficient trust in the patriot party in the island to send

them St. Ruth to lead their forces, with a promise of assistance should that general judge such necessary for success.

Terrible was the state of Ireland, according to Colonel Kelly, at this time. The Duke of Berwick cared more for his pleasures than the conduct of his troops; Sarsfield issued order after order, each successive one contradicting the former, and more assisted the confusion by interfering in civil matters; whilst the storekeepers, under the plea of providing for the king's troops, backed by the forces, ransacked every man's house, without exception, pillaged the people and the prince at the same time, converted most of the stores to their own profit, and allowed no man not only to be secure of, but even to pretend to any property. The greatest grievance, however, was the copper money issued some time before by James, at a fictitious value, under the promise of redeeming it at some future time. At first the credit of the cause kept up the credit of the coin, and, except among the Williamites, the copper money of James circulated at nearly its original value; the great want of money in the island predisposing the people to accept freely the luxury of a circulating medium, though of a debased value. As soon as the amount of the coinage increased to such an extent, that the foreign merchants refused to accept it in payment, except at a great discount, the people of the country were obliged to follow their example, and to cause a decline in its value, which the rejection of it by the French troops, and the manner in which it was undervalued at court, finally completed. At last it fell to a twentieth of its original value.

"But the oppression the poor merchants lay under in the cities of Limerick and Galway was most insufferable. A factor who had his goods ready to be shipped on board a vessel hired for that purpose, must have the affliction to behold his warehouse broken open, and all the intended freight snatched from him in a moment; for which he had the value given him in copper, according to the king's rate (or perhaps a ticket for it), which would not yield him the price of a shoe-buckle in a foreign country."—*Mac. Excid.* pp. 69, 70.

With such treatment as this, it wanted neither the deliberate treachery of Tyrconnell, the foolish councils of James, or the voluntary weakness and carelessness of Maxwell, to ensure the conquest of the country to the Prince of Orange. The bravery of St. Ruth and Sarsfield could not compensate for the want of money, provisions, and ammunition; nor their bold councils weigh against the constant method pursued by the viceroy and his friends, of encouraging defection, and casting cold water on devoted loyalty. O'Kelly states that Maxwell, the governor of Athlone, refused to supply ammunition to his soldiers on the morning of the attack, ordered them to lie down and rest, as there would be no attack until night, and dismissed many of them from their posts; and when the enemy entered the breach, he boldly met the first man, with the question, "Do you know me?" and obtained quarter, whilst all the rest were put to the

sword. If these assertions are true, and the bold manner in which they are put forward by the colonel would go far to support their claim to truth, Maxwell did his best to carry out into practice the scheme of James for ceding Ireland to the Prince of Orange. We cannot follow the colonel through all the plots and failures, during the last moments of the resistance to the English, but must content ourselves with an extract of O'Kelly's character of the Viceroy Tyrconnell:—

"He was the eighth son of a private gentleman, who made his fortune by practising the law; about the eighteenth year of his age he followed the war in the reign of Charles the First, and some years afterwards was made standard bearer to his own nephew, an eminent commander in the Irish army. When Oliver Cromwell conquered Ireland he went with the rest into Spain, and thence to the Netherlands, where, by means of his brother, a religious man, and afterwards Archbishop of Dublin, he was presented to James, who received him into his service, and made him one of his bedchamber. When the royal family was restored, he lived with his master at court, and by his favour and his own industry he acquired a considerable estate in Ireland. As soon as King James came to succeed his brother Charles on the throne, he made him a peer of Ireland, and lieutenant-general of the army there, which was at that time composed of protestants; but Tyrconnell shifted them by degrees, placing Irish officers and soldiers in their places, whereby he became the darling of the nation. In a little time after he was made viceroy, and then began to change his principles, and was observed to be less kind to his countrymen, whom no man undervalued more, once he had got all the power into his own hands. This change was partly attributed to the avarice of his wife, an Englishwoman by birth, and partly to the advice of those whom he chiefly consulted in the management of affairs, and who were unhappily of the new interest. After King William's invasion, when James came into Ireland, he made him captain-general of the Irish, advanced him to the highest dignities that a subject could be capable of, and gave him an estate fit for a prince. After the battle of the Boyne he longed for nothing more than the laying down of arms, which he held necessary for preserving the English interest in Ireland, and upon that account he was certainly no friend to the ancient Irish. He was a man of stately presence, bold and resolute, of greater courage than conduct, naturally proud and passionate, of moderate parts, but of an unbounded ambition. In his private friendships he was observed to be inconstant, and (as some did not spare to accuse him) even to those by whose assistance he gained his point, when he once obtained his own ends."—*Mac. Excid.* pp. 97—99.

With this extract we conclude our notice of this contribution to history, the most valuable—but a poor compliment—of the productions of the Camden Society.

Select Treatises of St. Athanasius, Archbishop of Alexandria, in Controversy with the Arians: translated, with Notes and Indices: being part of Vol. VIII. of A Library of the Fathers of the Holy Catholic Church, anterior to the Division of the East and West. Translated by Members of the English Church. Oxford: J. H. Parker. London: Rivingtons. 8vo. Pp. 280.

"SERPENTIS astutia ponitur in exemplum," says St. Jerome, in his Commentary on Matt. x. 16, "quia toto corpore occultat caput, et illud, in quo vita est, protegit: ita et nos, toto periculo corporis, caput nostrum, qui Christus est, custodiamus."—The serpent is set before us as an example of the subtlety which we ought to imitate, because he conceals his head with his whole body, and so protects that part wherein is life: and so should we, with whatever hazard to the body, guard our head, which is Christ. A comment this at which many persons may be disposed to laugh, as a strange application of a doubtful fact in the habits of the serpent; and which others may hesitate to admit as the real explication of this particular text, which, perhaps, has no prominent reference to that especial exercise of christian prudence, the commendation of which is extracted from it by St. Jerome: but whatever some may think of that Father's exposition of this text in particular, it does at least inculcate a duty again and again commanded in other parts of the sacred Scriptures, and indicate a self-devoted, manly, uncompromising habit of thought and feeling, which cannot be absent from the highest development of christian character, and which characterised St. Jerome himself, and the age in which he lived; calling not for the smile of the supercilious self-complacency of a shallower, or at least less devoted age, but for admiration and deep confidence.

But St. Jerome will not escape with the blame of childish exposition only. The very doctrine, which he thus deduces from the words of our blessed Lord, will excite a feeling of distaste and suspicion, in an age of indifference to positive dogmatic theology, when it is remembered what he, and others like-minded with him, mean by guarding Christ. It is impossible to enter at all into the spirit of their works without perceiving that they meant something more by such expressions than the cultivation of certain frames of mind in the individual Christian—which is the meaning such words would have in the lips of many fashionable theologians of the present day. *Holding the head* was, with them, *maintaining the faith, guarding the doctrines of Christianity, contending for the faith once delivered to the saints;* and not only (although it certainly included the latter also) feeling and acting upon true doctrines, as axioms of practical religion, and sources of inward strength and comfort. With them the truth was sacred, not as *felt by them* only, but as, *in itself, the voice of God:* not *in its application* alone, but *in itself:* not as occasional (or economical) and accidental, but as necessary and eternal. They

could not understand a careless reception of the truth, or a temper that ranked those who contended for the faith once delivered to the saints with needless disturbers of the peace of the Church. They could not understand the concession so often made in the present day to heretics—that their holy life sufficiently atones for their error; nor separate, for so many purposes as we now separate, between a man's faith and his moral character. Eternal truth did not seem to them at all more within the province of man's dispensing power than eternal justice, or any one of the ten commandments. They knew no more to acquit the blasphemer of the divinity of Christ, than to exculpate the murderer or the adulterer. And all this, because they looked on truth as something without and above themselves; something emanating from God, and therefore binding upon man; something fixed and definite—their own, yet not their own; their own to live upon, through a kind of sacramental efficacy, not their own to desert or to betray.

This is the secret of the grand struggle against the errors of Arius, with those arising out of them, whether directly or by consequence, in which the whole of Christendom was engaged in the fourth century, when the rule of St. Jerome, That at every peril of the body we should guard the truth, was so nobly exemplified by a band of confessors, scarcely less honoured than the martyrs who had before shed their blood in the controversy with heathenism. In this contest, St. Athanasius himself, whose polemical works are now given to the public, took a prominent part; and his works are by far the fullest and best authorities for the character and course of the controversy, while his life fully exemplifies the results, on himself and others, of an uncompromising adherence to the truth, on the principles above stated. Upon every other principle, not only was Athanasius a fanatic, but catholic Christendom was gone mad. All contended strenuously, many suffered, some actually died, for the truth; and that when the questions in debate were so subtle that, though a simple christian faith was then, as ever, sufficient to discern them practically, and to hold them without wavering,* yet the nicest definitions were required for their logical distinction. A simple, dove-like simplicity might arm the true Christian sufficiently, but all the acuteness of the serpent was necessary to refute the heretic. A single passage will show how cunningly the impugners of the truth shifted their ground, and how well they earned the name of chameleons.

"When the Bishops said that the Word must be described as the true power and image of the Father, like to the Father in all things, and unvarying, and as unalterable, and as always, and as in Him without division (for never was the Word not, but He was always, existing everlastingly with the Father, as the radiance of light); the party of Eusebius endured indeed,

* At the Nicene Council, a philosopher, who had come prepared to maintain the doctrine of Arius, was convinced, not by the reasonings, but by the strenuous, unwavering assurance of confession of a simple and obscure Christian. Such incidents are valuable, not as isolated facts, but as types of a genus.

as not daring to contradict, being put to shame by the arguments which were urged against them ; but withal they were caught whispering to each other, and winking with their eyes, that 'like,' and 'always,' and 'power,' and 'in Him,' were, as before, common to us and the Jews, and that it was no difficulty to agree to them. As to 'like,' they said that it is written of us, 'Man is the image and glory of God:' 'always'—that it was written, 'For we which live are alway:' 'in Him'—'In Him we live, and move, and have our being:' 'unalterable,' that it is written, 'Nothing shall separate us from the love of Christ:' as to 'power,'—that the caterpillar and the locust are called 'power,' and 'great power,' and that it is often said of the people, for instance, 'All the power of the Lord came out of the land of Egypt:' and others are heavenly powers; for Scripture says, 'The Lord of power is with us; the God of Jacob is our refuge.' Indeed, Asterius, by title the Sophist, had said the like in writing, having taken it from them; and before him Arius having taken it also, as has been said. But the Bishops, discerning in this too their simulation, and whereas it is written, 'Deceit is in the heart of the irreligious that imagine evil,' were again compelled, on their part, to concentrate the sense of the Scriptures, and to re-say and re-write what they had said before, more distinctly still, namely, that the Son is 'one in substance' with the Father; by way of signifying that the Son was from the Father, and not merely like, but is the same in likeness, and of showing that the Son's likeness and unalterableness was different from such copy of the same as is ascribed to us, which we acquire from virtue, on the ground of observance of the commandments."—Pp. 34, 35.

It must not be thought, however, that these doctrines were unimportant, just because they were difficult to define, so as to elude the sophistries of the heretic; or because a single word, perhaps, became the symbol of orthodoxy. Those who really care not for truth sneer at the Arian controversy as a quarrel about a letter, just because the orthodox confessed that the Son was ὁμοούσιος, of the same substance, while the heretics admitted him only to be ὁμοιούσιος, of a like substance, with the Father: but herein is concerned the very essential godhead of our blessed Lord. If the Arian was right, the Catholic worshipped an idol; and that with a direct ascription of Divine praise. Well might the worshipper of Christ contend, where the truth was so essential as this to the very object of his worship!

Through what personal sufferings, and by what self-sacrifice, such truths were to be maintained, the most rapid summary of the eventful life of St. Athanasius will be sufficient to show. At the Council of Nice he was actively engaged, though as yet but a deacon, in the defence of the truth; and though too obscure in station to invite the immediate attacks of the Arians, he yet sowed the seeds of an ever-growing reputation in the Church, and of malice from the opponents of the faith, of which he was to reap an abundant harvest. Accordingly, he was no sooner advanced to the chair of Alexandria, than the Arians laboured to make his name obnoxious at court; and though he more than once fully satisfied the emperor, yet malice still pursued him, and at length not without effect. He was formally arraigned before a council assembled at Tyre, of the most scandalous offences, of which it is almost absurd to believe that any christian bishop could have been guilty, so much did malice overstep the bounds of common sense, as well as of justice, in his accusation.

Violence, oppression, the perpetration of the last indignities on a woman vowed to virginity, and even murder itself, were laid to his charge; but the malice of his enemies in every case turned to their own shame. Besides these acts of gross immorality, he was accused of magic, and of sacrilege, and of procuring himself to be ordained bishop by unlawful means. Lest the number of charges and their heinousness should leave a suspicion that there must have been something flagrant in his demeanour, it may be well to note the kind of confutation which they received. Athanasius had been accused of murdering one Arsenius, and of cutting off his hand, and preserving it for magical purposes. Arsenius was brought before the council alive, with both hands, and confessed himself an accomplice in the plot. Again, he was accused of violent intrusion into the chancel of a church, and of desecrating the altar, and breaking the chalice; when, on inquiry, it turned out that there was no church at all in the place, and the pretended priest who witnessed against him was proved to be bribed by the Arian party. Still the popular indignation excited in the city of Tyre against the firm supporter of catholic truth, by the members of this righteous council, was so great, that the civil magistrates were sometimes obliged to rescue him from violence; and at length he withdrew, leaving his impartial judges to pronounce him guilty, and to depose him from his bishopric. His real offence being a firm adherence to catholic truth, he was indeed as guilty as his best friends could desire.

Athanasius made his appeal in person to the justice of the emperor; but when he had obtained permission to summon his late accusers to substantiate their charges against him, he was met with an accusation even more strange, if possible, than all the rest; viz. that he had threatened to stop the fleet that yearly sailed from Alexandria to Constantinople with corn! It is generally supposed that Constantine rather desired peace and the safety of the persecuted prelate, than justice on the person of a convicted traitor, when he banished Athanasius, on this monstrous charge, to Triers, in the Belgian Gaul.

In his banishment, Athanasius was treated with far more respect and kindness than in his own province; and after a residence of little more than eighteen months within the jurisdiction of the younger Constantine, by whom he had been affectionately received, he was sent back to his diocese.

Constantine was dead, and Constantius had succeeded to the purple. The Arian faction had early obtained the ear of the new emperor. Accordingly, the return of Athanasius was not to the peace and honour of a christian bishop, but to the slanders and factions of an excited and hostile court. As is always the case when subjects that ought to be reverently handled have been discussed for victory, and not for truth, theological disputes had become common even among women and artizans; the mysteries of the faith were discussed by eunuchs and parasites, and the corners of the streets

became schools of theological disputation. It is not to be wondered at, that in such a state of things the worse came to be thought the better reason, and that true faith retired within the ranks of a chosen few, who could believe and be holy in silence. We have not time to pursue the enemies of St. Athanasius through the artifices by which they again procured his condemnation at a council held at Antioch. His see was filled with one Gregory of Cappadocia, and Athanasius himself retired to Rome, where he was honourably entertained by Julius, the bishop of that city; and, a second time a fugitive for the faith, was a second time received by strangers with the honours refused him at home.

Again Athanasius was restored, being fully acquitted by the Council of Sardica; and again he fell into disgrace with the court, for refusing the use of a church in his city to the Arian party, and for celebrating divine worship in a church not yet dedicated, without leave of the emperor; the one surely a venial offence, and the other an imperative duty. At length popular violence again broke out against him, and being abetted, instead of repressed, by the governor of the province, a sudden scene of violence and bloodshed ensued. On the night of the 25th of February, 356, when Athanasius and a large number of his flock were engaged in church, in the solemn offices of devotion, Tyrianus, the governor, with 5,000 soldiers, and a rabble of Arians, broke into the church, and began to slaughter the appalled worshippers. The scene was characteristic as well of the holy principles of the true Christians, as of the violence of religious faction. Without rising from his seat, Athanasius commanded the deacon to give out the 136th Psalm; and in the midst of the slaughter was heard the solemn ascription of praise to God, "His mercy endureth for ever;" a noble exemplication of the words of the psalmist in another place, "Why boastest thou thyself, thou tyrant, that *thou* canst do *mischief*, whereas the *goodness* of *God* continueth yet daily?" The object of the tumult was to destroy or secure Athanasius himself, but he escaped, as it were, by miracle; for, refusing to desert his flock, or to leave his church while any were in danger, he dismissed the people, bidding them escape as they could; and, when all the rest were gone, he was at last rather forced away, than persuaded to go, with the crowd of monks and clergy as they left the choir. The Arian mob found themselves in possession of a church profaned with blood and the bodies of the dead, but their intended victim was out of their reach, and soon retired to the wilderness.

Julian succeeding Constantine, recalled the banished bishops; and Athanasius among the rest returned, but he was again banished shortly before the death of Julian, his crime being, as before, his earnest adherence to the true faith; but the pretence of his enemies, in their advices to the emperor, being the success with which he preached Christianity to the Gentile population of his city.

Under Jovian, Athanasius had peace, but Valens threw all the

weight of the imperial authority into the Arian scale. Athanasius was again banished, but at the earnest supplications of his people, he was restored to them again, and he died at last, full of years and peace (A. D. 371) in quiet possession of his see.

The object of this most imperfect sketch has been, not to detail the steps of the controversy in which St. Athanasius bore so honourable a part, but to show the extent to which the Christians of that age were sometimes called upon to sacrifice every thing of their own, life itself even, that they might hold the truth: the truth, not as opposed to professed heathenism only, but as opposed to error, the most subtle and refined, in those who still called themselves Christians.

But is it really true that is was for the catholic faith that Athanasius thus suffered? And is it possible that any men, whoever they might be, and in times of whatever license or darkness, would be found to pursue with a hatred so rancorous, and to accuse with such effrontery of falsehood, a person who had offended them only by maintaining what they held to be false? Was there no truth at all in their varied charges? or was there not at any rate a semblance of excuse in some strange irregularities or imprudencies of the patriarch, so often accused, condemned, and hunted from his episcopal throne? We are constrained to say, that there is no trace of any foundation for their malice, but his unswerving orthodoxy; and no foundation at all for any of these charges. Their conduct, and indeed the whole polemical history of the Arians, is a mystery: malignity so much beyond the usual malignity of men does it seem to have engendered; and in darkness so much more palpable than any ordinary obscuration of reason does it seem to have shrouded men's minds.

Is it then void of instruction for after ages, on account of its remoteness from all ordinary occurrences? No, truly: for the difference is rather in degree than in kind; and every controversy which has deeply moved the Church has furnished examples similar, though less intense in their character. It was the development of the grand principles of heresy on the one hand, and on the other, of championship for the faith. It was the mystery of iniquity, in one of its manifestations, met by the sternness of uncompromising fidelity in proportionate vigour of exercise. In the two persecutions the mystery of iniquity was manifested in the form of a destroying demon; and it was met by the power of endurance given from on high in proportionate and most wonderful measure; and then that conflict was past. Other forms the mystery of iniquity has taken, and will take; — luxury, license of opinion,* open infidelity, dissolution of civil and religious bonds, and it may be, many more; and in every such manifestation the mystery of iniquity is met by the grace of God working in those holy men of heart who are the salt of the Church, as the Church is the salt of the

* Such as is indicated, in the present day, by the cry for the right of private judgment.

earth, and directing them with a power and energy proportioned to the need; and always the truth has prevailed, ***because greater is He that is in us, than he that is in the world.***

Thus much have we thought it right to say, to point out the great interest of the materials of a history of an era, which may be called the age of controversy. The lessons that those times will convey to our own, if only we will learn them, are very numerous and important; but one only we shall just now touch upon.

There is, as we began by observing, something perfectly alien from the steady confidence in the truth exemplified in the Arian controversy, and in all others at the same period, in the liberalism, the indecision, the reluctance to speak dogmatically, of the present generation of churchmen: and the issue of controversies then, with the comparatively indecisive victories which truth seems to achieve now, may teach us that we are in some respect inferior to our fathers, and perhaps suggest a question whether it is not in that very respect. When did they ever shrink from a high and uncompromising assertion of doctrinal truth? When did they retreat from the consequences of absolute and dogmatic assertion of what the Church taught? When did they hesitate to declare in plain terms that the heretics were wrong; not, indeed, avoiding proof, but proving it as with authority, and as from higher sources than would admit it to be doubted, even antecedently to proof? When did they ever take low grounds of argument, as if they were afraid of being driven from their post by the weakness of their own cause, or the skill of the enemy? Where is there even the slightest appearance of their meeting the opponent of catholic truth with a sense of equality? They began with confidence, and did not work themselves up to it, while they contended with gainsayers. They themselves stood on an unassailable rock, and cast down their weighty words from a commanding eminence. They were first confident themselves, and then knowing that their confidence was not misplaced, they laboured rather to convict and reprove others, than simply to persuade them. To suffer they were strong, whether in reputation, or in person, or in prosperity; but they knew not how to yield one iota of truth. And all this was bound up in them with the conviction that this was ***to hold the head.*** The doctrine was Christ; the cause was the cause of Christ; they contended as members of Christ; they suffered with Christ; Christ was in them to give them strength for the battle, and to assert the victory as his own. This was their feeling; and thus the very act of controversy was converted into an act of faith:—as much so as the repetition of the creed, when it had been already sanctioned by the decrees of a council.

But all this does not suit the temper of the present day. We argue for ascertained truth, as if we were only supporting an opinion: we maintain the doctrines of the Church, as if it were at least possible that dissenters might be right: we even leave our high vantage ground, and affect a fellowship with them, in terms which are intended

to avow our respect for them, *though* in error, but would seem almost to intimate a little love for them *because* in error: they are "our dear dissenting brethren;" or they are "fellow-labourers in Christ;" or they are, "our evangelical friends;" or they are "the pious Christians of all sects and parties." We meet them as dissenters in (so called) religious meetings, of which the very object is to preach Christ, as Missionary and Bible Societies; and so, instead of guarding the Head, we actually betray Him to the mistakes, if not the malice, of those who deny Him, or have forsaken Him. Who can wonder that, when we seem so very little in earnest, the issue too often is as if we contended for that about which it is not worth while to be in earnest?

But we not only hesitate to call our opponents wrong, and to act upon the assurance that they are so; we even shrink from too bold an assertion that we are ourselves right, because the inference is that others err: and we must judge no man, forsooth, in matters of opinion; and all religious dogmatism is a breach of the liberty of conscience, and of the right of private judgment. Religion, which is the very region of faith, the highest assurance, is just that in which we are to be no longer sure. We may be sure of a fact on meagre evidence, and we may act on our assurance; we may be sure of a mathematical theorem on the dictum of a master, and use it as infallibly proved; we may be sure of a moral rule, and avoid, or even punish, men for deserting it; but of eternal truth we are not to be sure: nay, it is to be doubted whether we are to be sure of any of the others, if those who err in them can contrive so to mix up religion in their pretensions as to plead conscience for their error. Certainly, if a man pleads religion for the breach of a positive law, we must deal with him, not as if his offence was thereby increased, but as if it privileged him to escape altogether from human judgment and human opinion. Such at least seems to be the judgment of the present day.

If we are right in our estimate of the liberalism of the present generation, and in the judgment which we venture to pronounce on its probable effects, and on its moral and religious obliquity, it is clear that no more valuable present could just now be made to Anglican Churchmen than a translation of the polemical pieces of St. Athanasius, in whom an opposite spirit was so strongly exemplified. The work before us being in itself so opportune, it is almost impertinent in us to speak in praise of its execution. Those who take it up with a suspicion that it is the work of the deeply-learned author of the History of the Arians in the fourth century, and who feel their conviction ripening into certainty as they proceed, will know that nothing more can be necessary to inspire the fullest confidence in the learning and fidelity of the work. Few men are at all capable of giving a translation of pieces of polemical theology, and certainly none is so capable of handling the particular works in question as he into whose hands they have fallen. His minute acquaintance with the technical language of the divines of the fourth

century, and the precision with which he is able to render them into the language, also technical in some degree, of our own age, together with his perfect mastery of the history of those times, so far as it is determined, are all abundantly manifested in these translations; and the notes convey an additional store of information for which the most learned will be thankful.

The truth, we say, has been victorious, not as if it had utterly crushed the great serpent, in all or any of his hydra heads; but as having overcome in a fearful struggle, in which one or other of the various forms of iniquity has been permitted to assume a development, and to exercise an influence, not merely horrible and vast, not merely preternatural and astonishing, but something deeper than this—mysterious and Satanic. It is this fearful development of iniquity, which renders it a recurring type at the least of Antichrist, if it be not the effect of a very impersonation of that dread power, which calls for, and has ever obtained, the interference of the grace of God in like miraculous, or at least extraordinary measure. It is as if it were another act, in successive ages consummated, of the great conflict between Christ and Antichrist. But still the monster, struggling beneath the weight that is cast upon him, and writhing from his deadly wound, defiles the earth continually with his hated offspring. "They hatch cockatrice' eggs, and weave the spiders' web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper,"* saith the prophet, in words which forcibly express the swarms of vices and errors which still remain, a curse upon the Church, even after their great parent and prototype has been overcome. So, for instance, with the Church universal: the Unitarian heresy was fearfully developed in Arius and his allies—it was defeated in the great struggle of which we have been speaking, and it stands branded with indelible signs of a God-denying blasphemy; yet to this day the cockatrice' eggs that it then hatched in every nation under the sun, are continually breaking out into vipers. Again, in this our particular Church of England: the struggle, or at least one great struggle with Popery is past, but the web is woven daily, and some still fall a prey to the wiles of the subtle foe; the struggle with Puritanism, which, like that with Popery, has given us martyrs and confessors, seems to be past; but woe to those who harbour the cockatrice' eggs which were dropped in too congenial a clime to perish. The proud heart of man still hatches the vipers of self-sufficiency, independency, and fanaticism.

In another sense, too, we may declare the contest not past. We look, if we rightly interpret prophecy, for a time when the great mystery of iniquity shall be developed, when Antichrist in person shall be its moving principle, when a time of power shall be given perhaps to every form of horrible wickedness that has as yet astonished the Church, and all shall be developed at once.

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* Isaiah lix. 5.

But then for this great struggle, the mighty Potentate will invest himself with his own great power and majesty. He will gird his sword upon His thigh, while His right hand teacheth Him terrible things, and He Himself shall ride prosperously against all evil and the impersonation of evil, conquering and to conquer. Great as the former conflicts and victories have been, of this they have been but types and foreshadows. And herein, indeed, (that is, in its being a type, a shadow of the great conflict,) a part of the mystery of each great development of iniquity consists. They are as signs and precursors of the great tribulation; and, like the tail that glares before some comets, partake of the wonderful and portentous character of the meteor which they precede.

We need not observe that the development of a God-denying heresy, as much as anything else that we can conceive, looks onwards to the great contest with Antichrist. Daily experience proves that heresy, in all its forms, is still to be contended against. So that, whether we measure its interest by its importance at this present moment, or by its near relation to the great conflict which yet awaits the Church, the history of the great manifestation of iniquity against which Christians had to contend in the days of St. Athanasius cannot be a matter of indifference. That was the time at which all the subtlety, all the darkness, all the violence, all the blasphemy seems to have been most fully developed on the one side, and all the energies to oppose it with self-sacrifice and invincible constancy to have been summoned up against it on the other. The whole of Christendom was moved by one daring heresy:—emperors and Cæsars were drawn into the vortex, with all their influence: the name of a champion on either side of a theological debate was a sound as stirring as that of a victorious general or another emperor; and every passion and every faculty was so entirely bent in one direction, that men loved and hated, approved or condemned, persecuted or endured, as they were influenced by their adherence to catholic truth, or their adoption of a recent heresy.

Such seems to be the only account that can be given of the monstrous page of ecclesiastical history to which we have just been turning. It relates what is revolting, startling, wonderful; for it relates the great and mysterious development of a mighty principle of evil, in its worst and most violent operations. It was the hour of the powers of darkness in that particular form, and their whole progress and influence is a portent to be gazed upon with wonder and dismay.

That it should have been so, is to us difficult of comprehension; but it is only in accordance with the analogy of God's providence in other things. We wonder that truth is not made so clear and so inviting, that none can miss it or reject it: we wonder still more that it should be subjected to such rude assaults, that it must be retained even by suffering and death. But it is so with every blessing that man possesses. It is so with his life and health. All

are subject to disturbance, all must be purchased with labour, and preserved with care. The liability of the human frame to countless diseases, and the virulence of a fever, is the same thing with relation to health, that our proneness to error, and the deadliness of a particular heresy, is to truth. And if we are yet more puzzled to reconcile the more concentrated virulence of error at a particular time, with the fall of thousands upon thousands, this is but a moral pestilence, and is analogous with the plagues that have desolated nations, and perhaps the whole world, at the same time. The one we know to be consistent with the goodness and power of an all-wise Disposer of events; the other too we know cannot but be right, and reconcileable with his love, and justice, and power, even though we may not see exactly in what way. And yet one thing we can see, that thus faith is made victorious in conflict, so as to gain a crown; for "whosoever overcometh," saith the Son of Man, "I will grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."*

Poems, chiefly of Early and Late Years. By W. Wordsworth. Moxon. 1842.

The Pilgrim of Glencoe, and other Poems. By Thomas Campbell. Moxon. 1842.

Poems. By Alfred Tennyson. Moxon. 1842.

Poems from Eastern Sources: the Stedfast Prince, &c. By R. C. Trench. Moxon. 1842.

The Baptistery. By the Rev. T. Williams, *Author of "The Cathedral."* Rivingtons. 1841.

Poems. By the Rev. T. Whytehead, M.A. Rivingtons. 1842.

The Progress of Religion: a Poem. By Sir A. Edmonstone. Burns. 1842.

Luther: a Poem. By the Rev. R. Montgomery, M.A. Baisler. 1842.

Luther, or, Rome and the Reformation. Seeley & Burnside. 1841.

Having now parted company with Wordsworth and Campbell, we must betake ourselves to the rising generation of poets. Among them, Mr. Tennyson is pretty generally acknowledged to hold the foremost place. He has already been the subject of more criticism, favourable and unfavourable, than all the others put together; and if his poetry has its bitter decriers, it cannot be denied that he stands alone among his contemporaries in respect of the fervent admirers he has raised up. This circumstance alone sufficiently exposes the tone

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* Rev. iii. 21.

of unmixed contempt which some have thought proper to adopt concerning him. Those who have even worshipped his genius, however excessive we may deem the homage which they render, are surely neither the least intelligent nor the worst educated of their time. It is not very likely, therefore, that they should be found perseveringly, and for years, delighted with absolute trash. And surely when Mr. Tennyson's verses are read with a mind free from any undue prepossession against them, however faulty in some respects they may appear to us, we cannot but feel that we are in contact with a true and original poet. None other could have sounded those rich and strange melodies — or combined those wondrous oriental splendours of "the golden time of good Haroun Al Raschid"—or uttered that passionate and frantic cry over Oriana, pierced by the false, false arrow,—or brought before us the dreary desolation of "Mariana in the moated grange."

On the earlier productions of Mr. Tennyson we need not dwell long at present. The reader will find the flower of them in the two volumes now before us, to which, as regards them, we have little to object beyond the one or two alterations he has made in them. On this subject we expressed our sentiments in our last. Mr. Tennyson's alterations of his former poems are fewer in number than Mr. Wordsworth's, and having been made after a much shorter interval of time from their composition, are, in so far, less prejudicial. Still it has been long enough, as we think, to make our argument in the case of the former apply to this also—that after a while the original impulse cannot be reproduced—that the work has become nearly as objective to its author as to any one else, and that its parts have got to cohere too closely to be safely tampered with. Therefore, while we strongly deprecate anything like carelessness,—while we would preach even to the richest and highest genius the necessity of labouring after perfection in art,—we think the task of correcting and polishing ought to accompany the work in its progress, instead of being undertaken long after. These remarks, of course, will not apply to the simple removal of a fantastic disfigurement, like the "more lovelier" with which Mr. Tennyson thought proper at first to adorn his Œnone, from which we are glad now to see that beautiful poem purified.

Neither would they have condemned some modification instead of the almost entire omission of the following passage in the Palace of Art, which, on its first appearance, was rather roughly handled, and which was certainly too startling an assemblage of names for the public gravity.

> "There deephair'd Milton, like an angel tall,
> Stood limned, Shakspeare bland and mild,
> Grim Dante press'd his lips, and from the wall
> The bald blind Homer smiled.
>
> "And in the sunpierced Oriel's colour'd flame
> Immortal Michael Angelo
> Look'd down, bold Luther, largebrow'd Verulam,
> The king of those who know.

" Cervantes, the bright face of Calderon,
Robed David touching holy strings,
The Halicarnasseän, and alone,
Alfred, the flower of kings.

" Isaïah with fierce Ezekiel,
Swarth Moses by the Coptic sea,
Plato, Petrarca, Livy, and Raphaël,
And eastern Confutzee."

This, we have said, was rather too much, and was not inaptly compared to a well-known stanza in the Groves of Blarney. At the same time it was forgotten that a grouping of names, *great in world history*, as Mr. Carlyle would call them, suited the drift of the poem in the place where it occurred; and that Mr. Tennyson's, in spite of its absurdity here and there, was an imitation in parts by no means unhappy of a well-known passage in the end of the fourth book of the Inferno.

But they do condemn such a change as the following, in virtue of which in the fine termination of one of the Spenserian stanzas in 'the Lotos-eaters;" the words,

——" far off, three mountaintops
Three thundercloven thrones of oldest snow,
Stood sunsetflush'd,"

have become,

—— " far off, three mountaintops,
Three silent pinnacles of aged snow,
Stood sunsetflushed."

And in the same poem we cannot but regret the loss of these magnificent lines:—

" We have had enough of motion,
Weariness and wild alarm,
Tossing on the tossing ocean,
Where the tusked seahorse walloweth
In a stripe of grassgreen calm,
At noon tide beneath the lee;
And the monstrous narwhale swalloweth
His foamfountains in the sea.
Long enough the winedark wave our weary bark did carry.
This is lovelier and sweeter,
Men of Ithaca, this is meeter,
In the hollow rosy vale to tarry,
Like a dreamy Lotos-eater, a delirious Lotos-eater!
We will eat the Lotos, sweet
As the yellow honeycomb,
In the valley some, and some
On the ancient heights divine;
And no more roam,
On the loud hoar foam,
To the melancholy home
At the limit of the brine,
The little isle of Ithaca, beneath the day's decline.
We'll lift no more the shatter'd oar,

No more unfurl the straining sail;
With the blissful Lotos-eaters pale
We will abide in the golden vale
Of the Lotos-land, till the Lotos fail;
We will not wander more.
Hark! how sweet the horned ewes bleat
On the solitary steeps,
And the merry lizard leaps,
And the foamwhite waters pour;
And the dark pine weeps,
And the lithe vine creeps,
And the heavy melon sleeps
On the level of the shore:
Oh! islanders of Ithaca, we will not wander more.
Surely, surely slumber is more sweet than toil, the shore
Than labour in the ocean, and rowing with the oar.
Oh! islanders of Ithaca, we will return no more;—

though we fully appreciate their splendid substitute, which ought to have been combined with, instead of supplanting, them. It runs as follows:—

"We have had enough of action, and of motion we,
Roll'd to starboard, roll'd to larboard, when the surge was seething free,
Where the wallowing monster spouted his foam-fountains in the sea.
Let us swear an oath, and keep it with an equal mind,
In the hollow Lotos-land to live and lie reclin'd,
On the hills like gods together, careless of mankind.
For they lie beside their nectar, and the bolts are hurl'd
Far below them in the valleys, and the clouds are lightly curl'd
Round their golden houses, girdled with the gleaming world:
Where they smile in secret, looking over wasted lands,
Blight and famine, plague and earthquake, roaring deeps and fiery sands,
Clanging fights, and flaming towns, and sinking ships, and praying hands.
But they smile, they find a music centred in a doleful song
Steaming up, a lamentation and an ancient tale of wrong,
Like a tale of little meaning though the words are strong;
Chanted from an ill-used race of men that cleave the soil,
Sow the seed, and reap the harvest with enduring toil,
Storing yearly little dues of wheat, and wine, and oil;
Till they perish and they suffer—some, 'tis whisper'd, down in hell
Suffer endless anguish; others in Elysian valleys dwell,
Resting weary limbs at last on beds of asphodel.
Surely, surely, slumber is more sweet than toil, the shore
Than labour in the deep mid-ocean, wind, and wave, and oar;
Oh, rest ye, brother mariners, we will not wander more."

On receiving so many new poems from Mr. Tennyson, we cannot but feel sure of a high gratification. The first question, however, that occurs to us (such gratification being in itself a certainty) is this—has the author's mind made progress? Are we yet any considerable way beyond the rich promise of the "Poems, chiefly Lyrical?" We have great pleasure, as far as our judgment goes, in answering this question, in one sense, in the affirmative.

There is much positive progress. The poems in the second of the two volumes before us are unquestionably, we think, greater and finer performances than those in the first. Independently of the

greater depth and body of thought by which they are marked, we are glad to see the effervescence of Mr. Tennyson's youthful style tamed down, his mannerisms nearly all disappeared, (especially one which we once feared was destined to grow upon him—a passion for compound words,) and to find him writing on the whole such genuine and vigorous English.

Still we are unsatisfied. Though there is positive progress, there is not the amount we could have wished or expected. "The Two Voices" may in itself be a finer poem than the "Recollections of the Arabian Nights;" but the latter gave a promise of something better still,—a promise which yet remains to be kept by the poet. And Mr. Tennyson has not yet become *human* enough for our cravings. We desiderate "the common growth of mother earth" in his stanzas. He is still too fantastic,—too removed from "familiar matters of to-day"—from the ordinary fountains of mirth and woe,—still too much a "dweller in a baseless world of dream, that is not earth nor heaven." There is much, we can assure him, in the alternative presented in our last quotation. The great poet dwells in heaven or earth, but never long out of the one or the other. He is of those,

> "who soar, but never roam,
> True to the kindred points of heaven and home."

If he quits for a long while our ordinary, our homebred scenes, it is to be sublime, not to be fantastic.

We cannot help suspecting that Mr. Tennyson's mind has been led astray on this matter, not only by natural bias, but by a mistaken theory. At least, one that was in our judgment such had some prevalence, if we mistake not, among his fervent admirers, and was ably propounded and advocated by one of them*—the most richly endowed with gifts natural and acquired—the noblest and the loveliest of spirits, but, alas for us! not destined to yield in this world the harvest of which his spring gave so wondrous a promise.

The theory to which we allude is somewhat to this effect:—that to realize its aim, art should keep quite distinct from all that is not of itself—that poetry, therefore, as a branch of art, should admit nothing heterogeneous, such as persuasion to any particular line of belief or conduct, the inculcation of opinion, and so forth. Whether rightly or wrongly, it is but too easy to infer from this, that the poet should be a kind of being altogether distinct from his fellows,—that he should neither participate in their duties nor their cares,—that the strife of opinion should be to him but as the other sounds of the world around him, the rustling of the leaves, the stir of the wind, or the murmuring of streams,—that he should, as a poet, "dwell apart, holding no form of creed, but contemplating all."

* In a periodical entitled "The Englishman's Magazine," which had a brief existence two years ago. The essay to which we allude was a review of the "Poems chiefly Lyrical," of which it has never been made a secret that the author was Arthur Henry Hallam.

From facts, this theory can, we think, get but scanty support. Few things are more remarkable than the extent to which the transcendant poets of the world have been, also, in a good sense, men of the world,—practical men, capable of ordinary business-like exertion of every sort,—stirred by domestic and public interests like others, and more than others, fireside men,—and patriots alive to duty, and ready for exertion in any way. We do not know too much of Homer, or whatever the name may stand for; but surely thus much, that it represents no fantastic dreamer or set of dreamers; we have no warrant in the Homeric poems for deadness to ordinary human interests. Neither have we in Shakespeare. When we turn to our great poet, we find ourselves in contact with one who had not exactly lived the life of an ascetic—who had been loose on the world and had got soiled perhaps with a few of its stains,—who probably found ample cause for penitence in his early retirement from the arena in which he won his immortality,*—but who never seems to have fancied that either he or any one else could be a privileged person, exempt from ordinary rules or obligations; one who doubtless had his wayward moods and strange fancies, but the roots of whose being were far from fantastic, but, on the contrary, energetic, human, and sympathizing, beyond the average degree. Pindar, Æschylus, Sophocles, Euripides, Dante, Milton, rightly or wrongly, were *men* in their whole course, warriors or statesmen, anything and everything except isolated from their fellows. Even the morbid Petrarch was a man of business, and an active and zealous patriot. Need we speak of Wordsworth and Coleridge?—the former, one who has interested himself in everything vitally concerning his country and his species,—the latter, seemingly disabled, indeed, from action by some strange and sad disease of his temperament, but yet all a-glow with the feelings of an Englishman, a European, and a Christian. Surely it was because they were, in the first place, so genuinely, so deeply, and so pervadingly *men*, that all these were such surpassingly great poets. And it is precisely this deep fervent humanity that we miss in Mr. Tennyson. He brings visions of wondrous beauty before us, but all is icy cold. His subjects seem all equidistant from himself and from us, as if his Adelines and Lilians were no nearer or dearer than the Lotos-eaters or than St. Simeon Stylites.

But let us examine more closely the theory of poetry to which we have alluded, and which we cannot help suspecting Mr. Tennyson has consciously adopted. That art is something distinct, and cannot be made directly subservient to purposes external to itself, we fully admit. The great end of most of the arts is the manifestation of ideal beauty, and all other ends can be subserved by them only indirectly; their only legitimate moral must consist in their ultimate

* What was the meaning of Shakespeare's early retirement? We often please ourselves by imagining that it was for purposes of more decided penitence, and more consistent religion than, with all his religious feelings, he had found practicable in his theatrical occupations.

influence on the character. But a striking difference is to be noticed between poetry and the other arts, which the critics in question have overlooked. The aim of each of the others is to idealize some part of the world around. Thus, music idealizes sound; architecture inanimate, and sculpture animate, forms; painting, forms and colours together. But what does poetry idealize? Properly speaking, nothing but human discourse; though, as that is capable of describing external things, of bringing pictures before us, poetry, whose instrument it is, can perform in a measure the function of each of the other arts—more faintly and feebly in regard to each taken separately than its peculiar art, but, as being capable of uniting them all, with a greater range and more comprehensive scope. Thus, when we praise poetry,—when we say, *What a beautiful passage!*—we often refer to two things—first, and primarily, the passage itself; secondly, the images it presents to us. Thus:

> "A violet by a mossy stone,
> Half-hidden from the eye;
> Fair as a star when only one
> Is shining in the sky."

We call this a beautiful stanza; and we thereby mean mainly that it contains beautiful thoughts, beautifully expressed; but we also have our minds charmed with the beauty of a violet half hidden by a mossy stone, with the "meek splendour" of a single star, with the loveliness of the maiden who is compared to these things. And the artist is often considered ποιητὴς, or creative, because of his power of bringing such visions before us. But is not the following beautiful?

> "I travell'd among unknown men,
> In lands beyond the sea;
> Nor, England, did I know till then
> What love I bore to thee.
>
> "'Tis past, that melancholy dream!
> Nor will I quit thy shore
> A second time; for still I seem
> To love thee more and more.
>
> "Among thy mountains did I feel
> The joy of my desire;
> And she I cherish'd turned her wheel
> Beside an English fire.
>
> "Thy mornings show'd, thy nights conceal'd,
> The bower where Lucy play'd;
> And thine, too, is the last green field,
> That Lucy's eyes survey'd."

Here we may say that the whole beauty is in the discourse; that the poem is, as we have said all poetry is, an idealization of human utterance; in this case the utterance of passionate and bereaved affection. Now, if this be so,—if poetry be the idealization of human speech, and no otherwise of external forms and objects than as speech has power to bring them vividly before us,—it is easy to see that, whereas the scope of other arts, such as sculpture and painting, can

be easily laid down, that of poetry is very indefinite, and that a criticism which narrows it to a certain range of subjects proceeds on a false analogy. It is easy to see also, what brings us to the subject more directly before us, that, whereas sculpture and painting have no opinions to profess, no persuasions to urge, few direct *duties* of any sort, poetry is in a predicament altogether different. Call it a fine art as much as you will,—it is discourse; it is utterance; it is man speaking to man, man telling man his thoughts and feelings. Now, speech can never be long without having a direct moral character, without having aims in themselves foreign to art, without having a good deal to do that is not out of place in poetry, but that yet cannot easily be brought within a definition of it. And, therefore, while even the cultivators of the more simple arts are greatly the better, as artists, for having many daily thoughts, feelings, and occupations similar to the rest of men, for the poet this is almost necessary.

It would indeed be doing Mr. Tennyson great injustice to impute to him such an opinion, as that a poet, or any other artist, has a right as a man to wash his hands of ordinary duties and sympathies. So far is he from this, that he has written a noble poem to show the contrary. But we do not think he sees clearly how such duties and sympathies find their way into poetry. Undoubtedly it is natural for the poet to call up pictures, to revel amid visions of the beautiful, to surround himself with unreal images,—so natural, that many, as we have seen, consider it the very essence of his occupation to do so. But, though no man would be a poet who had not such a tendency, it is yet, like gold, comparatively useless for the purposes designed, unless accompanied by the alloy of something firmer, though it may be coarser. And therefore it is, that, with all their manifold beauties, the poetry of Keats and Tennyson so seldom penetrates to the heart. It is because they so separate the world and the actings of the imagination from this real world, and all the actings that relate to it.

This, however, is not uniformly the case with Mr. Tennyson. His May Queen and New Year's Eve are singularly human and touching; and, accordingly, though very far from ranking in the first class of his compositions in other respects, they have, we believe, gained a popularity greater than all the rest of his writings. Those who have long loved them will be glad to find in this new edition a very beautiful conclusion, which we now present to them entire.

"I THOUGHT to pass away before, and yet alive I am;
And in the fields all round I hear the bleating of the lamb.
How sadly, I remember, rose the morning of the year!
To die before the snowdrop came, and now the violet's here.

"O sweet is the new violet, that comes beneath the skies,
And sweeter is the young lamb's voice to me that cannot rise,
And sweet is all the land about, and all the flowers that blow,
And sweeter far is death than life to me that long to go.

"It seem'd so hard at first, mother, to leave the blessed sun,
And now it seems as hard to stay, and yet His will be done!
But still it can't be long, mother, before I find release;
And that good man, the clergyman, he preaches words of peace.

"O blessings on his kindly voice and on his silver hair!
And blessings on his whole life long, until he meet me there!
O blessings on his kindly heart and on his silver head!
A thousand times I blest him, as he knelt beside my bed.

"He show'd me all the mercy, for he taught me all the sin.
Now, though my lamp was lighted late, there's One will let me in:
Nor would I now be well, mother, again, if that could be,
For my desire is but to pass to Him that died for me.

"I did not hear the dog howl, mother, or the death-watch beat,
There came a sweeter token when the night and morning meet:
But sit beside my bed, mother, and put your hand in mine,
And Effie on the other side, and I will tell the sign.

"All in the wild March-morning I heard the angels call;
It was when the moon was setting, and the dark was over all;
The trees began to whisper, and the wind began to roll,
And in the wild March-morning I heard them call my soul.

"For lying broad awake I thought of you and Effie dear;
I saw you sitting in the house, and I no longer here;
With all my strength I pray'd for both, and so I felt resign'd,
And up the valley came a swell of music on the wind.

"I thought that it was fancy, and I listen'd in my bed,
And then did something speak to me—I know not what was said;
For great delight and shuddering took hold of all my mind,
And up the valley came again the music on the wind.

"But you were sleeping; and I said, "It's not for them: it's mine."
And if it comes three times, I thought, I take it for a sign.
And once again it came, and close beside the window-bars,
Then seem'd to go right up to Heaven and die among the stars.

"So now I think my time is near. I trust it is. I know
The blessed music went that way my soul will have to go.
And for myself, indeed, I care not if I go to-day.
But, Effie, you must comfort *her* when I am past away.

"And say to Robert a kind word, and tell him not to fret;
There's many worthier than I, would make him happy yet.
If I had lived—I cannot tell—I might have been his wife;
But all these things have ceased to be, with my desire of life.

"O look! the sun begins to rise, the heavens are in a glow;
He shines upon a hundred fields, and all of them I know.
And there I move no longer now, and there his light may shine—
Wild flowers in the valley for other hands than mine.

"O sweet and strange it seems to me, that ere this day is done,
The voice, that now is speaking, may be beyond the sun—
For ever and for ever with those just souls and true—
And what is life, that we should moan? why make we such ado?

"For ever and for ever, all in a blessed home—
And there to wait a little while till you and Effie come—
To lie within the light of God, as I lie upon your breast—
And the wicked cease from troubling, and the weary are at rest."

What follows is a shade further off the ordinary walk of mortals; but it is very touching, and in other respects singularly beautiful.

THE LORD OF BURLEIGH.

" In her ear he whispers gaily,
'If my heart by signs can tell,
Maiden, I have watch'd thee daily,
And I think thou lov'st me well.'
She replies, in accents fainter,
'There is none I love like thee.'
He is but a landscape-painter,
And a village maiden she.
He to lips, that fondly falter,
Presses his without reproof;
Leads her to the village altar,
And they leave her father's roof.
'I can make no marriage present;
Little can I give my wife.
Love will make our cottage pleasant,
And I love thee more than life.'
They by parks and lodges going
See the lordly castles stand:
Summer woods, about them blowing,
Made a murmur in the land.
From deep thought himself he rouses,
Says to her that loves him well,
'Let us see these handsome houses
Where the wealthy nobles dwell.'
So she goes by him attended,
Hears him lovingly converse,
Sees whatever fair and splendid
Lay betwixt his home and hers;
Parks with oak and chestnut shady,
Parks and order'd gardens great,
Ancient homes of lord and lady,
Built for pleasure and for state.
All he shows her makes him dearer:
Evermore she seems to gaze
On that cottage growing nearer,
Where they twain will spend their days.
O but she will love him truly;
He shall have a cheerful home;
She will order all things duly,
When beneath his roof they come.
Thus her heart rejoices greatly,
Till a gateway she discerns
With armorial bearings stately,
And beneath the gate she turns;
Sees a mansion more majestic
Than all those she saw before:
Many a gallant gay domestic
Bows before him at the door.
And they speak in gentle murmur,
When they answer to his call,
While he treads with footstep firmer,
Leading on from hall to hall.

And, while now she wanders blindly,
Nor the meaning can divine,
Proudly turns he round and kindly,
'All of this is mine and thine.'
Here he lives in state and bounty,
Lord of Burleigh, fair and free;
Not a lord in all the county
Is so great a lord as he.
All at once the colour flushes
Her sweet face from brow to chin:
As it were with shame she blushes,
And her spirit changed within.
Then her countenance all over
Pale again as death did prove:
But he clasp'd her like a lover,
And he cheer'd her soul with love.
So she strove against her weakness,
Though at times her spirit sank;
Shaped her heart with woman's meekness
To all duties of her rank:
And a gentle consort made he,
And her gentle mind was such
That she grew a noble lady,
And the people lov'd her much.
But a trouble weigh'd upon her,
And perplex'd her night and morn,
With the burthen of an honour
Unto which she was not born.
Faint she grew, and ever fainter,
As she murmur'd, 'Oh, that he
Were once more that landscape-painter,
Which did win my heart from me!'
So she droop'd and droop'd before him,
Fading slowly from his side:
Three fair children first she bore him,
Then before her time she died.
Weeping, weeping late and early,
Walking up and pacing down,
Deeply mourn'd the Lord of Burleigh,
Burleigh-house by Stamford-town.
And he came to look upon her,
And he look'd at her and said,
'Bring the dress, and put it on her,
That she wore when she was wed.'
Then her people softly treading,
Bore to earth her body, drest
In the dress that she was wed in,
That her spirit might have rest."

In his more recent compositions, Mr. Tennyson has shown a mixture of deep imagination with graceful playfulness, such as we have seldom seen excelled. This is peculiarly conspicuous in a charming series called the Day Dream, founded on the Tale of the Sleeping Beauty. We have only room for the exquisite central picture, which, by the way, is an old acquaintance, having been published many years ago without its graceful setting.

THE SLEEPING BEAUTY.

" Year after year unto her feet,
She lying on her couch alone,
Across the purpled coverlet,
The maiden's jet-black hair has grown,
On either side her tranced form
Forth streaming from a braid of pearl:
The slumbrous light is rich and warm,
And moves not on the rounded curl.

" The silk star-broider'd coverlid
Unto her limbs itself doth mould
Languidly ever; and, amid
Her full black ringlets downward roll'd,
Glows forth each softly-shadow'd arm
With bracelets of the diamond bright:
Her constant beauty doth inform
Stillness with love, and day with light.

" She sleeps: her breathings are not heard
In palace chambers far apart.
The fragrant tresses are not stirr'd
That lie upon her charmed heart.
She sleeps: on either hand upswells
The gold-fringed pillow lightly prest:
She sleeps, nor dreams, but ever dwells
A perfect form in perfect rest."

But still more delightful, in the same way, is " The Talking Oak." A lover has recourse to an old oak tree, with whom, by an art unknown to other men, he has of old been in the habit of holding discourse, addresses him as follows,—

" Hail, hidden to the knees in fern,
Broad Oak of Sumner-chace,
Whose topmost branches can discern
The roofs of Sumner-place;"—

and asks of him many questions concerning his fair Olivia, to which he certainly gets most delightful answers.

" ' And here she came, and round me play'd,
And sang to me the whole
Of those three stanzas that you made
About my " giant bole;"

" ' And in a fit of frolic mirth
She strove to span my waist:
Alas! I was so broad of girth,
I could not be embrac'd.

" ' I wish'd myself the fair young beech
That here beside me stands,
That round me, clasping each in each,
She might have lock'd her hands.

" ' Yet seem'd the pressure thrice as sweet
As woodbine's fragile hold,
Or when I feel about my feet
The berried briony fold.'

" O muffle round thy knees with fern,
And shadow Sumner-chace!
Long may thy topmost branch discern
The roofs of Sumner-place!

" But tell me, did she read the name
I carved with many vows
When last with throbbing heart I came
To rest beneath thy boughs?

" ' O yes, she wander'd round and round
These knotted knees of mine,
And found, and kiss'd the name she found,
And sweetly murmur'd thine.

" ' A teardrop trembled from its source,
And down my surface crept.
My sense of touch is something coarse,
But I believe she wept.

" ' Then flush'd her cheek with rosy light,
She glanc'd across the plain;
But not a creature was in sight:
She kiss'd me once again.

" ' Her kisses were so close and kind,
That, trust me on my word,
Hard wood I am, and wrinkled rind,
But yet my sap was stirr'd:

" ' And e'en into my inmost ring
A pleasure I discern'd,
Like those blind motions of the Spring,
That show the year is turn'd.

" ' Thrice-happy he that may caress
The ringlet's waving balm—
The cushions of whose touch may press
The maiden's tender palm.

" ' I, rooted here among the groves,
But languidly adjust
My vapid vegetable loves
With anthers and with dust:

" ' For ah! the Dryad-days were brief
Whereof the poets talk,
When that, which breathes within the leaf,
Could slip its bark and walk.

" ' But could I, as in times foregone,
From spray, and branch, and stem,
Have suck'd and gather'd into one
The life that spreads in them,

" ' She had not found me so remiss;
But lightly issuing through,
I would have paid her kiss for kiss
With usury thereto.'

" O flourish high, with leafy towers,
And overlook the lea,
Pursue thy loves among the bowers,
But leave thou mine to me.

" O flourish, hidden deep in fern,
Old oak, I love thee well;
A thousand thanks for what I learn
And what remains to tell.

" ' 'Tis little more: the day was warm;
At last, tired out with play,
She sank her head upon her arm,
And at my feet she lay.

" ' Her eyelids dropp'd their silken eaves.
I breathed upon her eyes
Through all the summer of my leaves
A welcome mix'd with sighs.

" ' I took the swarming sound of life—
The music from the town—
The whispers of the drum and fife,
And lull'd them in my own.

" ' Sometimes I let a sunbeam slip
To light her shaded eye;
A second flutter'd round her lip
Like a golden butterfly.

" ' A third would glimmer on her neck
To make the necklace shine;
Another slid, a sunny fleck,
From head to ancle fine.

" ' Then close and dark my arms I spread,
And shadow'd all her rest—
Dropt dews upon her golden head,
An acorn in her breast.' "

Of the longer and more serious poems, one of the most beautiful to our minds is "The Gardener's Daughter." Hear her lover's description of the occasion on and way in which he first saw her.

" And sure this orbit of the memory folds
For ever in itself the day we went
To see her. All the land in flowery squares,
Beneath a broad and equal-blowing wind,
Smelt of the coming summer, as one large cloud
Drew downward: but all else of heaven was pure
Up to the sun, and May from verge to verge,
And May with me from head to heel. And now,
As though 'twere yesterday, as though it were
The hour just flown, that morn with all its sound
(For those old Mays had thrice the life of these)
Rings in mine ears. The steer forgot to graze,
And, where the hedge-row cuts the pathway, stood,
Leaning his horns into the neighbour field,
And lowing to his fellows. From the woods
Came voices of the well-contented doves.
The lark could scarce get out his notes for joy,
But shook his song together as he near'd
His happy home, the ground. To left and right,
The cuckoo told his name to all the hills;
The mellow ouzel fluted in the elm;

The redcap whistled, and the nightingale
Sang loud, as though he were the bird of day.
"And Eustace turn'd, and smiling said to me,
'Hear how the bushes echo! by my life,
These birds have joyful thoughts. Think you they sing
Like poet, from the vanity of song?
Or have they any sense of why they sing?
And would they praise the heavens for what they have?'
And I made answer, 'Were there nothing else
For which to praise the heavens but only love,
That only love were cause enough for praise.'
"Lightly he laughed, as one that read my thought,
And on we went; but ere an hour had pass'd,
We reach'd a meadow slanting to the north;
Down which a well-worn pathway courted us
To one green wicket in a privet hedge;
This, yielding, gave into a grassy walk
Through crowded lilac-ambush trimly pruned;
And one warm gust, full-fed with perfume, blew
Beyond us, as we enter'd in the cool.
The garden stretches southward. In the midst
A cedar spread his dark-green layers of shade.
The garden-glasses shone, and momently
The twinkling laurel scatter'd silver lights.
"'Eustace,' I said, 'this wonder keeps the house.'
He nodded, but a moment afterwards
He cried, 'Look! look!' Before he ceased I turn'd,
And, ere a star can wink, beheld her there.
"For up the porch there grew an Eastern rose,
That, flowering high, the last night's gale had caught,
And blown across the walk. One arm aloft—
Gown'd in pure white, that fitted to the shape—
Holding the bush, to fix it back, she stood.
A single stream of all her soft brown hair
Pour'd on one side: the shadow of the flowers
Stole all the golden gloss, and, wavering
Lovingly lower, trembled on her waist—
Ah, happy shade—and still went wavering down,
But, ere it touch'd a foot, that might have danced
The greensward into greener circles, dipt,
And mix'd with shadows of the common ground!
But the full day dwelt on her brows, and sunn'd
Her violet eyes, and all her Hebe-bloom,
And doubled his own warmth against her lips,
And on the bounteous wave of such a breast
As never pencil drew. Half light, half shade,
She stood, a sight to make an old man young.
"So rapt, we near'd the house; but she, a Rose
In roses, mingled with her fragrant toil,
Nor heard us come, nor from her tendance turn'd
Into the world without."

Our readers must acquaint themselves with the longest and the most powerful, we think, of all Mr. Tennyson's poems, "The Two Voices," —one of which urges a man to commit suicide,—the other, on his gaining the victory over the evil spirit, confirms and harmonizes him.

After confessing such a debt of gratitude as we have done, it seems

ungracious to complain because all is not exactly to our mind. Mr. Tennyson's present two volumes are much freer than his former ones of uncalled for eccentricities, needless provocations to censure, and what, all but his most bigotted admirers must admit to have been violations of good taste. Cheerfully acknowledging this as we do, we must however declare, that *Will Waterproof's Lyrical Monologue*, *The Visions of Sin*, and *St. Simeon Stylites*, are in our eyes great disfigurements of the collection. The two former strike us as utter failures. The latter certainly indicates, what we should not otherwise have suspected Mr. Tennyson of possessing, a sort of dramatic power; but the subject and the thoughts are exceedingly painful,—such as certainly, if handled at all, should be handled on quite a different occasion, and in quite a different way.

We have dwelt so long on Mr. Tennyson, that we must once again postpone our remaining poets. Nor are we sorry to do so, for many of those on our list deserve much more than the hurried notice they would receive, did we say anything about them now. In truth, a delightful task awaits us, as we hope next month to be able to convince our readers. Meanwhile, we will take leave of Mr. Tennyson by quoting the following lofty strain,—not free indeed from inaccuracy in respect of fact, since snow seldom lies on Rome, and convents were unknown in the West at the time of the holy Martyr into whose mouth our poet puts the following words, which may well dismiss such criticism as irrelevant.

ST. AGNES.

"Deep on the convent-roof the snows
Are sparkling to the moon:
My breath to heaven like vapour goes:
May my soul follow soon!
The shadows of the convent-towers
Slant down the snowy sward,
Still creeping with the creeping hours
That lead me to my Lord:
Make Thou my spirit pure and clear
As are the frosty skies,
Or this first snowdrop of the year
That in my bosom lies.

"As these white robes are soil'd and dark,
To yonder shining ground;
As this pale taper's earthly spark,
To yonder argent round;
So shows my soul before the Lamb,
My spirit before Thee;
So in mine earthly house I am,
To that I hope to be.
Break up the heavens, O Lord! and far,
Through all yon starlight keen,
Draw me, thy bride, a glittering star,
In raiment white and clean.

"He lifts me to the golden doors;
The flashes come and go;
All heaven bursts her starry floors,
And strows her lights below,
And deepens on and up! the gates
Roll back, and far within
For me the Heavenly Bridegroom waits,
To make me pure of sin.
The sabbaths of Eternity,
One sabbath deep and wide—
A light upon the shining sea—
The Bridegroom with his bride!"

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1. *Bernard Leslie; or, a Tale of the Last Ten Years. By the* Rev. W. Gresley, M. A. *Prebendary of Lichfield.* London: Burns. 1842. 1 vol. 12mo. pp. viii. 354.
2. *A Letter to the Laity of the Church of England, on the subject of recent misrepresentations of Church Principles. By the* Rev. Alexander Watson, M.A. *of Corpus Christi College, Cambridge; Assistant Minister of St. John's, Cheltenham.* London: Rivington and Burns. 8vo pp. iv. 196.
3. *A Collection of Papers connected with the Theological Movement of* 1833. *By the* Hon. and Rev. A. P. Perceval, B. C. L. *One of Her Majesty's Chaplains.* London: Rivington. 8vo. pp. 107.

We have grouped these three very interesting works together, because they seem to have not only a moral but an historical affinity. Mr. Perceval's Collection lets us into the secret of the great theological movement in its organization; Mr. Gresley may pass for the historian of its progress; Mr. Watson bears personal testimony to its results. There is first "the little cloud rising out of the sea, like a man's hand;" then "the heaven black with clouds;" and last of all, there is the "great rain." The times in which our lot is cast, as they will form a momentous epoch for the future Church historian, so are they rich in materials for ecclesiastical annals. And there is this marked peculiarity about them, that, as "the shaking of the dry bones" arose from within, every step in the progress is of a personal character. The Reformation period had little of this distinctive nature. It was for the most part a movement from without, a rude shock and jostling of general principles; not the combined and systematic advance of individual minds, successively mastering post after post, and occupying a position only after they had sat down before it in form, invested it, and dislodged the enemy. We are far from denying that there is much interest, and deep matter for thinking, in the study of the growth of Luther's character, to take the most obvious example; but all the leading reformers might have written and preached with very different results, had not other elements been at work than the settlement of the doctrine of justification. The reformation was

quite as much a political as a theological strife. The world was shaken to its very centre, not because Luther invented his new theory of salvation, nor because Calvin contrived another, nor because Cranmer believed and disbelieved in transubstantiation or the invocation of saints: all this was beside the great struggle: it was the vast principle of authority on the one hand, and so-called liberty on the other, which, for the first time since Constantine raised the banner of the cross, fairly measured their swords. And although it is most certain that our present divisions are to be ultimately resolved into this everlasting contest, into which every controversy must, if disengaged into its original elements, finally settle, yet the difference between our own times and the sixteenth century seems this —that the first reformation took up religion among other things; the present reformation, in which we are actors, started from religion. Luther (and the same applies to his fellow-labourers) did not begin with a clear feeling of the work which he was stumbling into: he opposed a scandalous abuse, that of indulgences, in the first instance,— and he did it manfully; but somehow or other he got into a heady and treacherous current; and he was led at last into statements and denials from which he would have shrunk with horror, not only in his quiet cell, but at any time in his startling course, had he but been permitted sufficient leisure to review his position. Far different is the case with our present reformers, or "ecclesiastical agitators." The papers before us prove most clearly that the original parties in the movement did not leap in the dark. Hence the personal interest of the struggle. They had but to keep their minds fixed on one principle—the primitive character, the perpetuity and inviolability, of the Church Catholic in doctrine and discipline, and the "apostolical prerogatives, order, and commission of Bishops, Priests, and Deacons," (Perceval's Collection, p. 18;) they saw clearly where they were going from the very first; they took their ground, and have maintained it. Reform is a good thing,—indispensable in certain conditions,—and such, we cheerfully admit, was the state of the Church, previous to the assembling of the Council of Trent; but in the very enunciation of the term we cannot but feel that reform is uncertain and vague at the best, and reform was the characteristic of the movement commenced, unwittingly perhaps of its consequences and extent, by Luther; while restitution was and is the essential symbol and end of the present changes, and this is definite and fixed in character and aim.

Nor will it do to urge, in objection to this view, the extravagancies of the more violent of the disciples of the movement; nor, again, the gradual development of views, or the enforcing of practices, which seem scarcely, if at all, connected with the original principle itself. Because distant consequences are not provided against, it does not follow that they are not foreseen from the first; and it may be yielded that some suggestions (that of prayers for the dead, for example, to take an instance which seems to be among the most startling) might be fairly impugned, without compromising, in-

the slightest degree, the integrity of the prime purpose. We wish to be understood, as not expressing an opinion now on this particular doctrine; but it is obvious that this (and many others might be cited of the same nature) is a question of detail, and must be settled by the very test, the existence of which is in dispute by the opposite party; and in this way it will be seen, that Catholics may safely decline to contest any given questions of specific practice or even doctrine with a mere Protestant; nor, again, are they bound to defend or relinquish this or that offensive phrase which may be detected in their writings, until the judge of controversy is agreed upon. Upon due inquiry before a competent tribunal they may afford to abandon an untenable position, but its very relinquishment, *being settled by authority*, only strengthens the main lines; Antæus-like, they renew their strength from every fall. But the ultra-protestant's inconsistency is glaring, who seeks to cut up Catholicism in details; for it is quite a sufficient reply to such a controversialist, *upon his own principles*, even to suggest any interpretation, however wild or fanciful; since there is just as much antecedent probability in the one as in the other. If, in controversy, the "Bible and Bible only" reasoner goes beyond his own *αὐτὸς ἔφα*, it is all over with him; he has cut the ground from beneath his feet. One's lungs crow like chanticleer at the first murmur of Scott and Henry, for the unlucky wight who ventures upon the names of such authorities has become an involuntary traditioner, to use the old nickname of the Church.

We hold that this point cannot be too steadily and pertinaciously dwelt on; that, for all practical ends, the Catholics are one, by virtue of their fundamental principle of submitting all private interpretations to the authority of the Church; and that all who deny this are one also. Even while we are writing, a melancholy evidence of this truth has appeared in the late vote of convocation at Oxford. Six years of inconsistency have forced nearly the whole of the so-styled Evangelical body into the ranks of the apologist of Socinianism. Without suspecting, in 1836, his untenable position, it seems never to have occurred to one amiable person, who then could even sit on the committee which condemned Dr. Hampden, that by this very act he also condemned his own principle of the self-interpretation of Scripture. But as events rolled on, men found that, if they gave up the Regius Professor, they must also abandon the favourite notion of private judgment. With logical consistency, none could demur to the conclusions of the Bampton Lecturer, whose major was the air they breathed; so, while some have been happily startled back into a rejection of the error, which they respected merely as a theory, but recoiled from its hideous results, too many have taken the opposite course, and by maintaining their principle and his, have testified their inability to protest against heresy, without compromising, at the same time, the integrity of this cardinal notion of the all-sufficiency of the written word, unregulated by dogmatic teaching. Time has been the

latitudinarian Professor's best ally: he wrote a little before his friends; he shocked what were then the common-sense religious feelings of many who have since learned that this old instinctive horror of heresy was but a scholastic speculation, and who now, alas! seem prepared to follow their clear-headed and long-sighted leader into any cold and forlorn region of heterodoxy, rather than abandon their first rejection of authority in the Church. Firm in their condemnation of Dr. Hampden, all are, or will be, good Catholics in principle who fall back upon their premises; but we see nothing save accidental prejudice, which can save others from affirming that principle, of which Socinianism is the legitimate logical result, who *consistently* advocate that gentleman's cause. The only saddening thing about it is to see men, whom all must love, driving on this shoreless sea, without compass and rudder.

Now it is in enforcing this great truth of the general consistency of Catholic views, that Mr. Gresley and Mr. Perceval are so valuable. They can afford to object to this or that particular article of theological teaching, say Tract No. 90, or the value of the Roman Breviary, or what not; but this does not affect the great principle to which we have above alluded:

"I say, then, distinctly, that I am not prepared to give my own approval—I am not prepared to cite the approval of others—for all the propositions in theology which have been put forth in the Tracts for the Times, and in the publications connected with them, but only for a portion of them. In that series of publications, two classes of doctrines or opinions have been apparently confounded together, which ought, as far as my judgment may enable me to speak, to have been kept entirely distinct. The two classes of doctrines of which I speak are these:—1st, Those which having warrant in Holy Writ, *i. e.* in the inspired records of the Church, have been witnessed to from the beginning also in the uninspired records, and taught authoritatively by all branches of the Catholic Church, in its decrees, liturgies, and rituals. 2dly, Those which have been maintained and cherished from time to time by different individuals within the Church, but have not been taught uniformly, nor from the beginning, nor by the authorized formularies of the Church. In the first class, which may in the highest sense be termed Catholic, I include the doctrines of Apostolic Succession, as set forth in our ordinal; Baptismal Regeneration, as set forth in our Catechism and Baptismal Service; the Eucharistic Sacrifice, and the Real Communion in the Body and Blood of our Lord, as set forth in our Communion Office, and the appeal to the Church from the beginning, as the depositary and witness of the Truth, as set forth in the Canon of 1571. In the second class I include such points as these:—the necessity of turning to the east in prayer; the purification and growth in grace of souls in the intermediate state; Dr. Pusey's view of sin after Baptism; Mr. Williams' doctrine of Reserve; Mr. Keble's of Mystical Interpretation.* It was, I conceive, the

* To this class too may be assigned—the Estimate of the English Reformation—and the sentiment towards Romanism due from members of the English Church. The mixing these questions with the great Church ones has done more to alarm the public mind, and make it take a jaundiced view of the latter, than any other single cause. Yet how independent they really are, and how irrelevant therefore to the original purpose of the Tracts, may be seen from the fact, that many are most zealous for Mr. Perceval's first class of doctrines, who are ever keen in their reproba-

attempt to propagate opinions of this latter class by the same medium, and apparently (for it could only, necessarily, be apparently) on the same ground, with the same force, and from the same quarter as the former, which has given rise to all the confusion which we are now labouring under."—P. 2.

And Mr. Gresley, in words beyond his usual vigour and severity, puts this distinction very forcibly:

"I no longer respect the Evangelicals as I used. They have assumed the attitude not only of violent partisans of a defective system, but they stand forth as opponents of those who would raise the Church to her true position; and thus are fast approaching the sin of Antichrist, and liable to the judgment of those who impede the truth. . . . . But there are many also who stand aloof from the contest, who say, There are extravagancies and errors on both sides—we will have nothing to do with either. Such persons, however, I would beg to consider, that *the errors of the Evangelicals are the errors of their system; the errors of Churchmen are but the extravagances or indiscretions of a few.* In all great contests there is a right side and a wrong. The Evangelical system is defective in itself; and all who embrace it are defective in their views of religious truth. The Church-system, set forth in the Prayer-book, is the true system of revelation, though some who embrace it run into extravagance. This, of course, is too bold a position not to require some farther proofs to support it. I maintain, therefore, that the unsound and defective views, which I have specified as characteristics of the Evangelical party, are shared by all who belong to that party. *All* Evangelicals* are unsound in the doctrine of baptismal regeneration, and in the doctrine of the one Catholic and Apostolic Church. Not one only here and there, but *all.* All confound the doctrine of the visible Church with the communion of saints; and all refuse to receive, in its true and natural sense, the doctrines of the Church respecting baptism. All, more or less, exalt the doctrine of justification by faith, to the disparagement of other great doctrines,—though some more than others. All cry down ordinances, and more or less neglect the fasts and festivals appointed by the Church. It is these characteristics which constitute the Evangelical party. Those who do not hold these views are not Evangelicals. On the contrary, the characteristic feature and connecting link of Churchmen, is a conformity to all the doctrines and ordinances of the Church. It is true that some indiscreet individuals have gone into extremes; but these are repudiated and disapproved of by the great body of the Church-party. So, in the writings of Churchmen, error and extravagances may be found. There are, as I believe, many errors in the Tracts for the Times; but these errors are not received or admitted by the great body of Churchmen. The ninetieth Tract is very generally disapproved of by those who, on other grounds, admire, almost revere, its author, but who think that in this, as in some other cases, his ardent spirit and acute mind have led him into error. I say, then, that the Church-party, by which I mean the great body who are labouring to restore the Church to her true position, are not responsible for these errors or indiscretions—in fact, disapprove them. But, on the other hand, that it is the errors of the Evangelicals that make them what they are, and link them together in a body."—*Bernard Leslie*, Pp. 347—349.

"There can be no doubt that a great crisis in the Church has arrived.

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tion of some one or more of those he has placed in the second; or of the sentiments of the Tract-writers to which we have alluded in this note.

* The truth of this remark of course depends on the sense in which the party term Evangelical is used. Mr. Gresley afterwards admits, what we rejoice to believe, that many classes among *Evangelicals* have frankly yielded to the orthodox doctrines on this subject.

The two systems are, in a manner, on their trial before the nation; and it rests on each individual member to decide whether he will aid the good work which has begun, or be found amongst those who vainly set themselves against it, and endeavour, by unworthy means, to check the efforts which the Church is making to restore herself to her true position. For, in spite of all opposition, appearances plainly indicate that a spirit has spread through the land which no force or power can curb—a spirit which, if it may at times break forth with indiscreet zeal, yet it is too deep and true to be coerced. While human nature remains imperfect as it is, the best principles will be carried out to excess, human motives will intrude into the holiest cause; nay, the best and ablest will sometimes act, and speak, and write unadvisedly. Where is the heart or intellect that is without its failings? Still, in spite of the weakness of human advocacy, the cause of Christ and of His Church appears to those who think most deeply more near arriving at a great and wide-spreading influence than it has been for many generations. *The alternative is, to remain as we are*, or rather gradually to grow worse; for neither churches nor nations long remain stationary. Evangelicalism has had its sway for the last half century; and we see what have been its accompaniments. Schism arrived at such a height as never was before known in the Church; infidelity scarcely less formidable—the mass of the people knowing absolutely nothing of the relation in which, as baptized Christians, they stand to God, and not believing if you tell them; one or two, it may be, here and there, brought to repentance, but the masses lost in worldliness and sensuality. Such is the state—I do not say to which Evangelicalism has brought us, but from which it is utterly powerless to raise us. And never, until this defective system is set aside, and the true system of the Christian Church established in its place—never until the exclusive preaching of the doctrine of conversion be discontinued, and our children are taught from their infancy the relation in which they stand to God as His adopted sons, and the duties they owe Him, and are trained from their youth up in His faith and fear by the holy system which the Church prescribes—never until then will the Church attain her rightful influence as the guardian of the souls of men, and lead them, through the quiet paths of godliness in this world, to the inheritance prepared for those who seek the Lord."—*Bernard Leslie*, Pp. 352—354.

Our present business, however, is to introduce this very graceful book to our readers. Mr. Gresley is, emphatically, a popular author: he has the rare talent of writing for the million. No one book—we speak advisedly—has done so much general good, as his Portrait of an English Churchman; he is as clear and real as a mountain stream: his style is the sunny ripple of power, rather than of shallowness, and the hold which he has upon youth, to whom he, for the most part, addresses himself, is in itself no slight praise.

We own that we have hesitated whether fiction is the best, or even a legitimate, vehicle for conveying religious instruction; but facts are better in such matters than theory, and Mr. Gresley's success seems to settle the question; nor is he without very high authority. The scriptural narratives of the Rich Man and Lazarus, and perhaps of the Publican and Pharisee, seem to be precedents for this direct and personal instruction. It is not improbable that such might have been actual occurrences: if not, they are didactic fiction, very different from the common parable; much more striking—if to draw such comparisons may be permitted without irreverence—

because much more real. Some of the patristic dialogues between Orthodoxus and his heretical opponent,—or even the Shepherd of Hermas, and the fictitious Gnostic of Clement of Alexandria,—and, more exactly, Bilson's Conference between Theophilus and Philander, and Leslie's dramatic controversial Dialogues—seem cases which to some extent approve the principle. Bernard Leslie is scarcely a tale; the plot is of the simplest kind; it is the plain narrative of a clergyman's life, commencing with his preparation for orders—detailing his successes and reverses in his first curacy—his removal to a living—his marriage—(though we are not introduced to the "Light of the Parsonage")—his adventures with his clerical neighbours and his curate—and the restoration of his church. We suspect that most of the characters, and they are few in number, are sketches from life. Mr. Gresley excels in this portrait-painting, especially when there is room for a little quiet satire. Who could not from his own acquaintance find the counterpart of the Rev. Watts Flavel?

"Mr. Flavel was at home, but engaged, as his servant informed me, with receiving the report of his district-visitors. If, however, I could find it convenient to wait for ten minutes or a quarter of an hour, he would be happy to see me. At the end of this time, the active vicar entered the room with a bundle of tracts in his hand, apologized for keeping me waiting, shook me very kindly by the hand, and then rushed out again, to give some further directions, which in his haste he had forgotten. After about ten minutes more he returned, and said he was much at my service for half an hour (taking out his watch), at the end of which time he was engaged to attend a committee-meeting of the Missionary Society.

"Seeing the reverend gentleman so busily employed, I thought it but civil to offer to call on some other day, which he might please to fix, when I should find him more at leisure.

"'Leisure!' said he, smiling; 'that is a luxury to which I have bid farewell these many years.'

"I was not aware at the time, though I afterwards discovered, that business, not leisure, was the element in which Mr. Flavel luxuriated. Nothing so much suited his taste as the bustle in which he was then placed. And, in fact, so far from my visit being an annoyance to him, he was always delighted when an opportunity was afforded him of interesting himself in other parishes as well as his own. One thing in which Mr. Flavel particularly prided himself, was the facility with which he could turn his mind from one important object to another. The district-visitors, with all their paraphernalia of tracts and reports, were banished as soon as the door closed on them, and Mr. Flavel's whole attention was devoted to my service."—Pp. 38, 39.

The way in which Mr. Flavel "huddles up" the doctrine of regeneration seems to us very graphic.

"One day, soon after my admission, [to the Clerical Society,] the subject of regeneration happened to be under discussion; and when it came to my turn to speak, I opened the Prayer-book, to which I was surprised to observe that none had alluded, and, reading some portion of the baptismal service, I stated my impression that there was no doubt that the formularies of our Church were based on the doctrine that regeneration took place at baptism. But I soon found, from the expression of Mr. Flavel's face, and a certain restless movement, as well as from the look of several others of the company, that I had made a mistake, and was taking a course which did not meet

with their approval. Some of the younger clergy, indeed, listened to my remarks with interest; but the elder portion appeared not at all to relish them.

"Scarcely giving me time to finish my remarks, Mr. Flavel, who was the chairman, got up and spoke to the following effect:

"'There was no doubt something to be said in favour of the view taken by the last speaker; indeed, there was an apparent *primâ facie* argument for its truth. He said *apparent*, because he was quite sure, when his young friend had investigated the subject more fully, he would come to an opposite conclusion from that to which he appeared then to lean. The real key to the difficulty,' continued Mr. Flavel, 'was, that our Church, in calling baptised children regenerate, *speaks in the language of charity*, which hopeth all things, and believeth all things; she expresses her hope and trust that the baptised person possesses, or, through God's grace, at some future time may possess, the requisite qualification.'

"'But'—I exclaimed.

"'Allow me, my dear sir, to finish what I was stating. It is evident, therefore, that we are not to consider all children as regenerate; indeed, we know that a great many do in after-life give lamentable proof that they are not so, by the sinfulness of their conduct. We must, then, as I observed, suppose that the Church speaks in the language of charity, and, in that sense, we may, without danger, use the baptismal service. At the same time, I am ready to confess that I should willingly see some alterations made in the wording of some parts of it, for the purpose of clearing up the difficulty to which Mr. Leslie has alluded; and though the present service, when rightly understood, is not unscriptural or unedifying, yet if a service were to be formed *de novo*, I am inclined to think that the doctrine would not, in the present day, be put exactly in the form in which it now stands.'

"This appeared to me a virtual confession that the language of the present service was opposed to his view; and I verily believe that I should have been bold enough to say so—indeed, the words were on my lips,—but Mr. Flavel anticipated me by saying—

"'And now, gentlemen, as the time wears on, and all present have had an opportunity of delivering their opinion on the subject of discussion, perhaps it will be agreeable to the company if we adjourn to prepare for dinner.'"—Pp. 63—65.

Though it is satisfactory to find that in the sequel Mr. Flavel himself is "glad to avail himself of the aid of high Church doctrines in a controversy with the independent minister," (p. 298,) and at last, "finds out that the evangelical doctrine of regeneration is quite untenable," p. 307. For, as Mr. Gresley remarks with great truth, "no doubt many of the ablest of the evangelicals have greatly modified their views, or even come round to Church principles, though little disposed to acknowledge the obligation to those who have influenced them," p. 293.

But we are losing sight of our friend Bernard Leslie. He enters the Church as a man biassed to no school or party; indeed, as he frankly owns, with very inadequate theological training, with a competent knowledge of the sacred text, and having gone through a comparison with Scripture of the whole of the Prayer-Book; but profoundly ignorant of the works of the fathers, or of the reformers, or of modern writers. He commences his labours without that sort of ardent zeal which is so becoming to a minister of the gospel, yet nevertheless he was not without a conscientious desire of doing his

duty, and imparting all the good he was able to his parishioners. Now, though all this is not very high ground, it is just the truth, or was so, with nine clergymen out of ten; and, for a time, things go on pretty smoothly with the young curate. He becomes popular, dines with the squire, drinks tea with the farmers, and diligently visits the cottagers in sickness and in health.

But he soon finds that "all is not gold that glitters:" unchanged sinfulness among his flock at home,—apathy and irreverence in church,—the little influence of preaching, in changing the life of his hearers—the delusion of supposing that, because men profess their faith in Christ, on a death-bed perhaps, all their sins will be done away, and His righteousness imputed to them,—these things make him uneasy, and at length the truth flashes on him, that there is something radically defective in the management of his parish. So, very prudently, he seeks advice from his seniors; and calls on the Rev. Watts Flavel, to whom we have already introduced our readers. Mr. Flavel sympathizes with the disheartened curate, suggests "preaching Christ crucified," and tells him that the simple christian scheme is, "Only believe, and thou shalt be saved." Poor Bernard does not remember the text; it were strange if he had done so; but he willingly admits that faith in Christ is unquestionably the primary doctrine of the gospel.

"'But then,' he asks, 'surely there is much to come after that—holiness of life, for instance?'

"'Oh, undoubtedly; that will come of course.'

"'But my grand difficulty, Sir, is, *that it does not come of course.*'

"'That only proves that faith is not genuine,' answered Mr. Flavel, with great readiness."—P. 41.

Mr. Leslie is not at all satisfied with this explanation; yet in deference to his friendly adviser he opens his school for a Thursday evening lecture, and confines himself to the doctrines of the atonement, justification by faith, and one or two others, commonly designated as evangelical.

This for a time answers wonderfully: the dissenters come to church, and Bernard thinks he is fast making converts, though "*it did not occur to him that it was very possible he might have been going over to them, instead of them coming to him,*" p. 45. But an unfortunate allusion to infant baptism scatters his new allies; for,

"If clergymen preach dissenters' doctrine, dissenters will come to Church when it suits their convenience. But once touch on their peculiar errors, and you see them no more. They come to judge, not to be judged."

And our friend is soon left to his old congregation, "and even they were not so attentive and regular as they had been. They used to hear something worth hearing, they said, every Sunday, but now it was the same story over and over again."

The rector of the parish, non-resident from ill health, soon puts a stop to this week-day lecture in the school-room; but had it not been for the discussion on baptismal regeneration at the clerical meeting,

a portion of which we have already extracted, and which staggered Bernard into an examination of the doctrine of the Church on this momentous head, he was fast descending into sheer evangelicalism. But this was not the only providential lock on the anxious curate's wheel: the Archdeacon's visitation comes round; and our old friend Mr. Flavel, like Dr. Faussett, fires off a sermon to "denounce certain doctrines which had lately arisen at Oxford, and were contained in a series of publications called, *Tracts for the Times*," p. 79. After dinner some one gets up, eulogizes the sermon, and requests that it may be printed; and our hero "found himself, from mere thoughtless impulse, joining in the request, and thumping the table as loudly as the rest of his brethren, though he had not read one of the Tracts, and was quite ignorant of their contents." It turns out, upon the inquiry of a sagacious Mr. Manwaring, that not one of the company, including the reverend condemner, had read the tracts: the knowledge of the latter, the most skilled of the party, amounting to but "certain extracts in a magazine." So the sermon is not printed; and the archdeacon prudently suggests the reading of the Tracts in question, as a means of the clergy finding themselves "in a fitter condition to pronounce an opinion upon them," p. 82.

Very likely this will be stigmatized as gross exaggeration; but we remember a case which occurred some years ago, when a large body of clergy, who meet annually in the neighbourhood of London, condemned the Oxford Tracts in mass, and this by a large majority: we are not sure that the meeting was not unanimous. How many of the censurers had read the Tracts which they that day denounced, we know not; but our informant, who was himself one of the condemning party, candidly owned that he had read but one of the publications in question—Dr. Pusey's tract on Fasting—and of this he entirely approved. Mr. Perceval seems to have fallen in with cases which confirm our personal experience.

"A case lately came under my knowledge, where one who, Sunday after Sunday, had been harassing the minds of his congregation by tirades against the Tracts, their doctrines, and their authors, and during the week-days had gone from house to house on the same mission, denouncing them as papists, was requested to read a publication of one of those whom he was reviling, which had been found in several cases very instrumental in defeating the popish emissaries; his ingenuous reply was, that it was against his conscience to read any of the works proceeding from any of the writers in question, as his doing so would be to run himself unnecessarily into the way of temptation. But this is a private instance; let me name a published one. One, whom I do not wish to name, in holding up to reproach the conduct of his brother clergymen, bases his accusation, in part, on a work of which he openly declares, 'I have not seen, nor do I *wish* to see it.' (See the Churchman for January, 1842, p. 43.)"—P. 5.

This incident makes a deep impression on Bernard Leslie's mind. He is led to read the Oxford Tracts, and reading, to profit by them. His new friend Mr. Manwaring removes the most obvious difficulties; and very interesting, though familiar and simple, disquisitions on the great subjects of tradition, church authority, the sacraments, repent-

ance, justification, imputed righteousness and judgment according to works, the case of Dissenters, the threefold ministry, and the alleged tendency to Romanism of the later Tracts for the Times, follow each other in a desultory but very engaging manner. They arise naturally enough, from the history of a thinker's mind, during the last eventful ten years; and there are few of the clergy who take high views but may read their own progress towards catholicism mirrored, more or less, in Bernard Leslie's Autobiography. Mr. Gresley's powers are peculiar and rare: he handles the most difficult and abstruse theological subjects with surpassing naturalness, so to say, and ease; and yet he is never superficial. The tract called "The Case of the Dissenters" almost exhausts the subject, and is couched in an affectionate and inviting tone. We should like to see it in a separate form: Bernard writes and circulates it for the benefit of the parish to which he is preferred, and it suits the fictitious purpose so well that we would gladly give it a trial in real life.

Not that we agree with every position advanced by Mr. Gresley; or that we go with him in all his strictures, or explanations. For instance, we see no more difficulty in an objection made to the first number of the Oxford Tracts, when "wishing the bishops to receive the privileges of martyrdom" is thought to be inconsistent with the prayer—"that we, being hurt by no persecution," than we find in reconciling 1 Pet. iii. 14, or James i. 2, with "lead us not into temptation." Is it not obvious, that it is safe as a rule to pray against temptation, knowing, that in Satan's sore sifting the faith of even apostles might fail? and therefore, probably, that of any given individual? and yet, with all this, we may acknowledge that, when men receive grace to suffer persecution for the Lord's sake, they enjoy a very high privilege and gift. See Matt. vi. 11, 12; and the kindred passages for the sacredness of suffering. The heaviest cross which is cast upon us is the most blessed; and so "martyrdom and the spoiling of our goods" the very highest to those "who endure to the end:" but while we acknowledge this, we may safely pray that the Church may "serve Him in peace and quietness;" for in such general persecutions many may be called to suffer who would sink under the fiery trial.*

Nor are we quite sure that we should have stated the doctrine of justification in a way quite so off-hand as Mr. Gresley has done. The only approach to a fault in his manner is, that it is almost too domestic, and intelligible, and easy, which no high doctrine is; and in our endeavours after clearness there is a tendency, —in our author it does not amount to more than this—towards carelessness in such very holy things: we must train the popular mind up, rather than bring Christian truth down to the level of

* Compare the Collect for the fifth Sunday after Trinity with the Epistle for the same day; "Grant, that the course of this world may be so *peaceably* ordered that thy Church may joyfully serve thee in *all godly quietness*," &c. "But and if ye *suffer* for righteousness, *happy* are ye." 1 Pet. iii. 14.

every-day common-place thinkers. So, while we are on this branch of the subject, we will mention two or three *maculæ* of the smallest magnitude, which will at least show how hard we are pressed for something to find fault with. Page 52, we hear of "a charity-sermon on the occasion of the Queen's Letter for the Society for Promoting Christian Knowledge." There never was a Queen's Letter, or King's either, for *this* Society; the royal letters alluded to being for the Propagation of the Gospel Society, the Church-Building Society, and the National Society, successively. Page 130, speaking of the rites attendant upon the sacrament of baptism, Mr. Manwaring tells us, "our Church has declared that *sprinkling* with water may also be used." We are far from denying that it is valid baptism, when the person or child is only sprinkled; but our Church does not say a word about *sprinkling;* affusion is our rule; the water is *to be poured*, in the weakest child's case, as Wall proves in reply to Gale's clever objection: so in the second edition we shall be glad to find Mr. Manwaring speaking with his usual liturgical accuracy. At page 251, we think that we have detected a misprint of "physiological" for "psychological;"—the phrase alluded to was Coleridge's; and at page 287, we find reference made to "Dr. Pusey's Letter to the Bishop of London," on the Metropolis Churches. As far as our memory serves us, Dr. Pusey's most affecting tract called "Churches in London" never appeared in the form of a letter; though Mr. Baptist Noel published one to the Bishop of London on the same subject. We might almost apologize to Mr. Gresley for the infinitesimal character of this criticism; but we should like to see this little book in its way perfect.

Our next objection is perhaps of a graver kind. We will own frankly that we could have spared the Rev. Theodosius O'Brien; not that the portrait of the Irish Curate—"a crack preacher, and greatly admired by the unmarried ladies," who coolly proposes to Bernard Leslie to embark in a chapel speculation in London, by which they were to pocket 600*l.* a-piece the first year, and "preach the other clergymen all out of their pulpits in no time"—is not to the life; but if it has all the truth, it has also all the repulsiveness of a photograph. Besides, the tone of banter which runs through this fifth chapter is sure to offend; at the best, it will only make good churchmen laugh,—indeed, we caught ourselves laughing a great deal too much over it,—and in other cases, the levity will repel rather than persuade. We have no doubt that the irreverent phrases put into this gentleman's mouth are quite in keeping with such a character; but still one or two of them are very shocking, and ought not to have been repeated; though, in mitigation, it may be fairly urged, if this sort of character is far from uncommon, why should not the ignorance, profanity, and selfishness of these ecclesiastical adventurers—these free-traders in evangelicalism—be thoroughly exposed? to which we can only reply, that we suppose it ought to be done, though it pains when it is done.

Once more, it seems to us—though we speak diffidently, because every body's own experience will teach him to look at this branch of the subject from his own position mainly—Mr. Gresley has made his hero's revival of Catholicism both at Somerton and High-Kirkstall, the two places where Bernard Leslie was curate and rector, rather too easy and successful, especially in the acceptance of ordinances, and the changes which with scarcely a murmur he is represented as having introduced. There is not a more trying practical question in these times, when we are left without directions from our spiritual fathers, to settle what to do, and what not to do, in entering upon a new ecclesiastical charge. Take a case far from rare: a clergyman of sound catholic views comes into a living, where every conceivable case of violation of propriety and church-order is permitted; an objectionable hymn-book appears in every pew; the Athanasian creed is never recited; the offertory and prayer for the Church militant seem as strange to "*the* clerk," as though the Menologium were about to be "read to the people;" pulpit, reading-desk, clerk's desk, pew-opener's seat, and stove—a quinquarticular abomination—as completely obscure the material altar, as the last incumbent's sermons; and his once-a-month administration of what he was wont to call "*the* sacrament" to a rail-full at once—to use the expressive phrase lately in vogue—veiled the Sacrifice Itself from the people: add to all this a distinct association of the Bible Society, Pastoral Aid ditto, Church Missionary ditto, with annual sermons for Moravian Missions, Reformation Societies, and all the other tag-rag-and-bob-tail of Exeter Hall; what, we ask, is to be done? Is all this to be swept away in a week? because this is what Mr. Gresley seems to suggest, when he says, "that the best plan is, to take the Rubric for our guide, and act upon it as a matter of course from the beginning;" p. 214. We should like to see it tried. Or, is the draught of truth only to be sipped? is the congregation to be drugged into Church feelings by doses homœopathically minute? This is a grave question; and we sincerely believe that it requires more nerve to preach in the surplice, to abandon the psalm and prayer before the sermon, all which Mr. Leslie manages to effect as a matter of course, and to restore the offertory every Sunday,—and all which is quite right—than it does to revive the daily service; though in point of labour the one does not come up to the thousandth part of the other. And, which is the point we are now urging, it will be better for the sake of those who in their day are settling, or will have to settle, this knotty problem, not to represent the restitution of a right order of things in a parish as a very easy thing. It is a very hard matter; one which requires tact, temper, patience, long-suffering, faith, and firmness, much higher and more lasting than the thing seems to require on paper; and it is well that all, the young especially, should know that the way of the Cross is a sharp and trying one. There is rather too bright a tint of rose-colour in our friend Bernard's successes.

We cannot, however, part from him without another specimen;

and the following may serve, not only as a fair sample of Mr. Gresley's style, but as an admirable instance of his practical, common-sense, christian mode of dealing with hard questions. Besides, it will serve as the promised reply to our fair enemy, Mrs. Pierce, (see our last number,) who fancies that a clergyman can be scarcely respectable, unless he is married.

"The rules laid down by St. Paul, on the matter of marriage, apply equally to clergy and laymen. If a man has the gift of continence, and devotes his whole life, his soul and body, to God's service—if he has resolution to leave all the comforts and luxuries of life, and, like St. Paul, travel from place to place conveying the blessed word of truth to heathen nations—or if he is willing to devote himself to the noble endeavour to convey Gospel-light to our dense population at home,—that man is viewed with especial approval by God, and he takes a higher rank amongst the saints in heaven, and reaps an exceeding rich reward. If the whole priesthood of a country were of this description, truly the nation would have cause to rejoice; and there can be no doubt that in days of persecution, those are least likely to apostatize who have inured themselves to self-denying labours. It is amongst such men as these that the saints and martyrs are found.

"But all men have not this gift; neither does God require it of them. The word of God distinctly allows the clergy to marry, as well as others:—'Marriage is honourable *in all*;'* 'If thou marry, thou hast not sinned; nevertheless, such shall have trouble in the flesh.'† A bishop, it is expressly said, 'shall be the husband of (but) one wife.'‡ Experience seems to prove that they who, from high conscientious motives, can without damage abstain from marriage, are the exceptions from the general rule; and that for a country generally, in the present state of the world, a married is better than an unmarried priesthood.

"But, after all, where is the necessity of the comparison? *Why not have the advantages of both?* Might we not retain the present system of our clergy being family men? presenting in each parish the pattern of a respectable household; while the higher tone which is growing up in the Church shall render them more diligent and self-denying, so that they shall set their equals and superiors in station a wholesome example of denying themselves excessive luxuries. If a wealthy clergyman with a family contents himself with more moderate living, less costly furniture, less expensive equipage, than his means might seem to warrant, it is much to be hoped that some of his lay neighbours might be induced to do likewise; unless it be admitted, that though the clergy are to set an example, the laity are not to follow it. Surely the greatest possible good might be effected by a well-endowed married clergy, who were patterns of self-denial to their neighbours. Nor must we leave out of the account the important value of an active and devoted clergyman's wife, who shall aid her husband in his parochial duties, and render a variety of good offices to her poorer neighbours, which her husband might not have leisure or opportunity to perform.

"But, on the other hand, why should we not *also* have unmarried clergy, who shall devote themselves to God's service—unmarried bishops, who shall vie with the prelates of ancient times in their munificence and zeal for God's honour—unmarried priests and deacons, who shall dedicate their lives to reclaiming the waste places of the heathen? Nay, why should we not also have unmarried laymen, who shall

"Spurn delights, and live laborious days;"

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* Heb. xiii. 4. † 1 Cor. vii. 28. ‡ Titus i. 6.

not in amassing wealth, or winning renown before men, or political power; but labouring for God's glory and the salvation of the souls of men. Of all instruments to evangelize our great towns, nothing, perhaps, would be so efficacious as the establishment of colleges of priests or laymen, not bound by compulsory vows of celibacy, though generally proposing to themselves an unmarried state, and, as long as they maintain it, living together under the control of the parochial priest, whom they shall aid in their ministration. The time seems almost ripe for an attempt of the sort. Let but prejudice subside, and high religious feeling continue to spread itself, and we may yet see our cities christianized by the exertion of men, who, like St. Paul, shall devote their lives to the increase of God's glory, and count every thing as loss for the sake of Christ crucified."—Pp. 207—210.

What we said just now (for we are writing in a desultory way) of the difficulties which are sure to attend any honest attempt to recall Church principles, reminds us of Mr. Watson, of Cheltenham; and Mr. Watson suggests Mr. Close, and Mr. Close has now some allies who seem disposed far to transcend even this redoubtable master of the art of slandering.

Mr. Gresley accounts for Bernard Leslie's success by making him say,—

"Fortunately, there had not then arisen that wicked newspaper-agitation which represents conformity to the ordinances of the Church as popery, and the minds of my parishioners had not been poisoned by party feeling. At the present time, in consequence of the ignorant prejudices of some, and sinful misrepresentations of others, it is very doubtful whether a clergyman who conscientiously acted upon the established order of the Church, would not be in danger of alienating or even driving from the Church many unstable and ill-instructed persons."—P. 215.

The rancour and animosity now raging against Catholic truth is perfectly antichristian. All are not aware of its extent and malignity. There is not a parish in the kingdom which is not over-run with little lying hand-bills and tracts, "Puseyism Displayed;" "The Rise and Progress of Puseyism;" "Puseyism accounted for;" "What is Puseyism?" and so on, to an extent which would be laughable, were it not too true that men who have sworn to obey the Prayer-Book, and to teach its doctrines, are the leaders in this unholy strife. We single out two, Messrs. Stowell and Noel, the Tohu and Bohu of this theological chaos; and with extracts which may be new to some of our readers, we mournfully ask, where is all this to end?

"Let me suggest, first, to those who may be patrons of livings, (if there are such here,) that if they would contend for the truth, they should take care not to present as the pastors of the people, with whose welfare they are chargeable, those who, instead of giving them bread, would offer them a stone; and instead of teaching them the doctrine of Christ crucified, would draw them back to unity with Rome. Let me say to those who may be parents among you, that it is their bounden duty to select only such schools, and such teachers for their children, as will imbue them with the sound principles of Protestantism; and to make this one unvarying inquiry, when they are placing their children at any school or college—whether the influence that is employed there, be Anglo-Catholic or Evangelical.

"I will venture also to suggest, whether it may not be a matter for consideration, if other means cannot be provided for preventing such ministers from being introduced into our churches and our parishes, and whether

parishioners have not much of power in their own hands, if they consider what is said in our service for the ordering of deacons. There it is said by the bishop to the people, when such a candidate for orders comes to be ordained—'Brethren, if there be any of you who knoweth any impediment, or notable crime, in any of these persons presented to be ordered deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.' Now when the bishop and the presbyters are ordered by St. Paul only to select faithful men, and not even novices, (and both these are scriptural injunctions, that the minister to be ordained must not be 'a novice,' and that he must be a 'faithful' man,) it may be a question whether this is not an 'impediment' to the ordaining of a man; and whether it is not the duty of the people of this land, on such occasions, if they know a person to be tainted with these dangerous errors, that they should allege that as an impediment, why he must not be ordained or presented to their Church.

"Or if this be not a remedy available in our day—and I am not prepared to say it is—at least there is another, which all christian men have in their hands; and I must not hesitate to propound it in a question of life and death, where the very vital tenets of our faith are impugned, and men within our Church are openly endeavouring to bring us back to unity with Rome. Never let any christian man consent to recognise such a minister as his. Never let a christian man listen to fundamental error. Never let him go to hear the great verities of God's Word impugned. But in every case let him adhere to 'the truth as it is in Jesus;' and if these men *will* turn from the great fundamentals of our faith, then let every christian man proclaim his sense of the enormity of the offence, by either letting them preach to those who have no knowledge of the Scriptures, or find that the flock deserts their ministry.

"I would urge upon you, then, as members of this Society, to rouse every parish in this land to a sense of its duty. Those conferences you have had with Romanists, may now well be had in every place with Anglo-Catholics. Challenge them to discussion. Put it to the verdict of the people of this land, whether they will consent to sacrifice the doctrines they have revered—the truth they have loved. In every place let this discussion be maintained, till error be silenced. And if they tell you that you will stir up strife, remember that it is a glorious strife."—*Mr. Baptist Noel's Sermon preached at St. Clement Danes, May* 4, 1842. *The annual Sermon for the Reformation Society.*

"They come, my lord, to see what is this Church of England, and shall we present them the caricature which limners have drawn on the banks of the Isis; shall we point them to England's Church pictured as the longing sister of Rome, and true to her likeness—nay, nay, the longing daughter of Rome, true to the likeness of her mother, and already showing symptoms that she wishes to rush back into her arms; shall we send back the representatives of the different Churches through the earth, and say, that this is the portrait of England's Church,—shall we say that it is that doating drivelling old woman that they would represent her, clothed, not in the beautiful garments of truth as they are woven in the loom of the gospel of peace, but clothed with the rags, stolen by stealth, from the scarlet mother of abomination, to deck herself out before the free-born sons and daughters of the Church. No, no, my lord, the poisonous plant of an anti-christian spirit we must by the help of God crush and keep under, whether it just germinate on the banks of the Isis, or come up in full-blown deformity on the banks of the muddy Tiber. They want 'the dim-religious light' of Roman catholicism; they want to turn the simple supper of the Lord into a sort of magnificent tragedy—the temple of the Lord into a splendid theatre—the priests of the Lord into actors in that theatre—the waving of the golden censers and the incense, the costly garments, the sweet-sounding,

soothing, long-drawn music, the gleaming lights and sweet odours, and the thousand charms and decorations and draperies of the theatre—and what have we left but Christianity dramatized, and Christ 'crucified afresh!' Yes, my lord, they have recourse not to the Church of England and her unshaken doctrines, but they have recourse to that convenient, that variable, that strange Protean thing that has 'no local habitation,' though its name be catholic tradition—I wonder whence it came, where it is to be found likely to flow out amid the march of antiquity, and how you are to secure it when you once get hold of it. It is like the rainbow which the silly boy attempts to follow as it gleams before him still, but which, when he tries to grasp it, vanishes in air.

"I will tell you what I believe the conspiracy in Oxford to be—the leading clerical conspiracy, as they themselves have designated it—I believe they are after all but the puppets of that string which is held in the back-ground by a far mightier conspiracy than Oxford ever concocted. I have no doubt that a wise man, 'wise as a serpent,' though not 'harmless as a dove,' I fear I must add—no doubt wise men, and many such in the back-ground, have long ago laid the train and dug the mine, that our hapless brethren are betrayed into, putting the match to light up the foundations of our reformed church. No doubt we have but little fear of these, her isolated movements within our Church; but if we look upon it in connexion with the sympathetic movement of the anti-christian power over the Atlantic, on the Continent, in Ireland, in England, and in Scotland, and in every part of the christian world, I have no doubt that the masterly minds of the Jesuits concerted it; and I have no doubt whatever that if our dear fallen brother—I will not mention his name, for I set out with the resolution not to mention any brother clergyman's name—let those whom the cap suits put it on, I put it upon no man—I have mentioned a papist, Dr. Wiseman, for I know no such delicacy with Rome, but I mention one who was a Protestant brother, though now no longer a brother,—verily do I believe that when he got into the Church of Rome, he saw the secret machinery and string that he and his brethren deluded with him had been obeying, though they thought that they knew it not."—*Mr. Hugh Stowell's Speech at Exeter Hall, May 11th, Anniversary of the Reformation Society.*

The History of the Christian Religion and Church, &c. By Dr. Augustus Neander. *Translated by* Henry J. Rose, B.D. *&c.* Vol. II. Rivingtons. 1841.

History of the Planting and Training of the Christian Church by the Apostles. By Dr. Augustus Neander, *&c. &c. Translated from the Third Edition of the original German, by* J. E. Ryland. *In 2 vols.* Edinburgh: Clark. 1842.

In our former article on this subject, we occupied ourselves with considering the principal objections which have been brought forward to the doctrine we support, and found, we think, sufficient reason for pronouncing them invalid. One other yet remains, the consideration of which will pave the way for those directer arguments which we pledged ourselves to produce. It is this: that the Christian church can have no priesthood, inasmuch as it has no sacrifice—the offering which is the essential and distinguishing function of a priest.

Now, it will be our aim in the present article to show that the Christian clergy do offer sacrifice, in such a sense as is sufficient to

justify us in calling them priests; but it is worth while previously to ask, whether, if they did not, the title would therefore be inapplicable.

On what is founded the assertion that it would? Not on common apprehensions, which in this instance agree with etymology, and understand by *hiereus* or *sacerdos* a public minister of religion, without reference to the particular rites he performs in that capacity. True, in nearly every religion such have consisted mainly in sacrifice of one sort or another, and therefore alone is it that the two terms priest and sacrifice have been supposed to be of commensurate import. And not, as we have just implied, from etymology. The words ἱερεὺς and *sacerdos*, viewed in that light, convey no other impression than that of occupancy with holy things; nor do we find that the Hebrew *cohen* has any restricted meaning. Not, moreover, from the facts of the case; for everywhere priests, as such, perform other functions besides that of sacrificing. To bless the people, to decide religious cases, to administer religious benefits, and many other duties, have always devolved on them, consistently with that general view of their office and character which we have taken, as consisting in the handling of holy things. And such is the light in which the Fathers saw this subject. In considering their clergy as priests, they give no indication of regarding only their power of offering sacrifice. Their function seemed to them sacerdotal in respect of their being handlers and administrators of religious mysteries generally—of Baptism as well as of the Eucharist. And therefore Optatus and Augustine* both rank the deacons in the priesthood, to which, in this general sense, in modern times, they belong still more manifestly than then. And finally, not from holy Scripture, which surely never takes so restricted a view of the priest's distinctive functions as to confine them to sacrifice; unless we are prepared to maintain that the apostle, in Heb. viii. 3, intended a scientific definition of a priest, which, we think, was far from his drift. He seems there intent on drawing a parallel between our Lord and the Jewish high-priest; and as the main function of the latter certainly was "to offer gifts and sacrifices," it was necessary to establish that Christ, the heavenly High-Priest, should "have somewhat also to offer." But when we come to the general idea of a priest in Scripture, we find included all those functions which are ordinarily conceived to constitute it,—benediction, the performance of public prayer, decision of religious questions, and the like. All these latter are unquestionably discharged by our clergy, and they have ever been considered *sacerdotal* offices.†

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* Bingham. Origin. Eccles. lib. ii. cap. xix. s. xiv, xv. cap. xx. s. i.

† If the general notion of a priest be that of being consecrated as a public servant, λειτουργὸς, of God—how practically do we show our sense of such functions being continued among us, by styling the ordinary and stated rites performed by our clergy —*the service!* Perhaps what is said in the text is a little inconsistent with what we advanced in May—that the notion of a priest implied the Church's development. As we are about, however, to vindicate that development, we feel that our argument on that occasion remains untouched.

We have dwelt the more on this subject, because it does not seem to us a mere question of words. So thoroughly sacerdotal have those functions to which we have alluded been at all times regarded, to say nothing of the handling and dispensing of religious mysteries, that if we go about proclaiming that the Christian ministry is not, and cannot be, a priesthood, there is reason to fear that people will learn to consider such functions as not belonging to it,—to think that it cannot bless with authority—that it has no mysteries to handle or dispense —that it consists merely of certain designated teachers to supply religious instructions, and with powers and by methods altogether analogous to those by which any other instruction is supplied. In short, we fear that with the notion of a priesthood, that of an authorized ministry might be banished from men's minds.

But, to come to our main subject, do the upper orders of the clergy in any practical sense offer sacrifice? If they do, there will be no further question about their being priests; and, independently of this, a deep and important topic, one, moreover, which is beginning to attract a good deal of attention and to occasion no little uneasiness and suspicion,—depends on the answer.

At the outset we must guard our readers against a mode of argument which has been adopted by Outram and his followers, that of starting with a definition of Sacrifice, which excludes the Eucharist. Obviously this can be done at once by any one who has a mind. But the question will always occur, on what is our definition grounded? If on Divine authority, let it be given. If, on an induction of particulars, leading us to a general conception of sacrifice, it should be proved that the Eucharist is not one of the particulars which ought to be admitted into the induction. Certainly, the early Christians must have been as familiar as any modern with the notion of sacrifice which obtained in their time, yet they did not find that notion exclude the Eucharist. Undoubtedly, it is different, in many things, from any previous rite whatever; but surely this was no more than what was anyhow to be expected.

With regard, again, to arguments drawn from the sufficiency of Christ's sacrifice, it must be observed, in the first place, that such sufficiency only excludes *propitiatory* sacrifice on the part of those to whom it has been revealed. Eucharistic offering of any sort, (and the Mincha seldom was other than eucharistic,) not only remains as admissible as before, but it is made even more natural and becoming, time, place, and circumstance, permitting; inasmuch as the grounds of thanksgiving are now infinitely broadened and deepened. In the second place, if a sacrificial character be asserted for the Eucharist on higher and more mystical grounds, either as the divinely-instituted memorial of Christ's sacrifice, or as the act of self-oblation through Him,—such may be sufficiently reconciled with His only sacrifice, on the principle we announced in May—that the distinctive acts of the Church are in reality not hers but Christ's, and that her sacrifice must therefore be really His.

Let us look a little into the state of the question as it will present itself to an inquirer. He will find what is obvious at a glance, that the great Christian rite is sacrificial in appearance, *i. e.* that it takes that place in Christian worship which is occupied by sacrifice in every other; and the mode of its performance, when the rubrics of the Church are carefully observed, so much resembles a sacrifice, that a Jew or a Pagan, uninstructed in our religion, if admitted to see it, would probably at once conceive it to be one. On betaking himself to the paramount authority, our inquirer will find, that scripture, as far as it goes, will confirm this impression; the Old Testament containing at least two prophecies (Jer. xxxiii. 17, 18. Mal. i. 11,) that the Gentile church should offer sacrifice; the latter of which it is scarcely possible to invest with any figurative meaning, or to understand of anything except the Eucharist in its outward form.* On betaking himself to the New Testament he will discover, in the first place, no contradiction to the sacrificial character of the Eucharist, and, in the second place, a few hints in its favour; *i. e.* he will find language that can be interpreted, to say the least, as legitimately in its favour as not. Thus, if he turn to the words of institution, and compare them with those of Scripture generally, he will see that τοῦτο ποιεῖτε might according to the idiom of the LXX. be rendered *sacrifice this;* and that the phrase which follows εἰς τὴν ἐμὴν ἀνάμνησιν gives a strong probability in favour of such rendering, since "the mode of expression ποιεῖν εἰς ἀνάμνησιν (offer for a remembrance) appears to correspond to the modes of expression ποιεῖν εἰς ὁλοκαύτωμα and ποιεῖν εἰς ὀσμὴν εὐωδίας (to offer for a burnt-offering, to offer for a sweet-smelling savour) Exod. xxix. 41; Lev. xvii. 4; xiv. 31; xxiii. 12; thus referring the Eucharistic sacrifice (if such it is to be esteemed) to a class distinct from the sacrifices, περὶ ἁμαρτίας (for sin) which were to cease under the New Covenant." (Heb. x. 18.)

He will further light upon declarations that Christians do offer sacrifice—a "Sacrifice of Praise," (Heb. xiii. 15,) "spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. ii. 5.) Whether it be in or by the Eucharist that they mainly offer them, will be a question for his after consideration. He will also find an apostle declaring that Christians "have an altar." (Heb. xiii. 10.) A further scriptural indication will occur to him in Christ's priesthood being declared to be after the order of Melchizedec. This is so perplexing and yet so important a topic, that we must bestow on it some separate consideration.

Is it, then, in the Epistle to the Hebrews that we find the main points of resemblance between Christ's priesthood and that of Melchizedek?

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* The oblation of the Gentiles being particularised as a *Mincha*, renders it difficuet to put a figurative sense on this prophecy. For then, if not sacrifice in general, certainly some other, and, in the time of the Jews, more august and effectual, sacrifice would have been the more natural figure. The Mincha, whilst it would not so readily have occurred as a figure, corresponds to the Eucharist in materials and in form.

Not if the sentiments of the whole ancient Church can be relied on, which took quite a different direction. The Apostle's parallel between the two can hardly have been what he had to say on the subject that was "hard to be uttered," seeing that those whom he addressed were "dull of hearing." On the contrary, as it is now almost universally interpreted, it is sufficiently plain—the unreckoned genealogy of the mortal Priest, and the unrecorded commencement or termination of his office, rendering him a type of the Immortal who, in truth, "abideth a Priest continually." Surely this thought could not be so very hard a one for those who had been "illuminated," and who were supposed by the Apostle capable of following the rest of his reasoning. May we not then fairly suppose, that by those things respecting Melchizedek which were hard to be uttered, he refers to some other point than this? And this is the more likely, inasmuch as the parallel between them could hardly have been a novelty to his readers. The Jews were aware from Ps. cx. that Messiah was to be a Priest after the order of Melchizedec; and they appear, as we shall presently see, to have had a peculiar tradition on the subject. Christians must have known of our Lord's application of that Psalm to himself. Is it not then likely that St. Paul, in his Epistle to the Hebrews, took up an already established and received truth, that Christ's priesthood is after the order of Melchizedek; and, without touching on the main point of resemblance, seized, after his fashion, some subordinate ones that suited his arguments, and that a resemblance, being once admitted, might fairly be pressed into its service?—that his drift is something like this: Your Jewish prejudices may lead you to stumble at a priesthood being exercised out of the line of Aaron, but consider that it is not a Levitical but a Melchizedek priesthood, which we ascribe to Messiah. And if He be, as you know, a Priest after the order of Melchizedek,—then see how well His separation from the Levitical line can be justified, for was not His type of necessity out of that line also? Was not he, as far as revealed to us, a Priest altogether irrespectively of genealogical right, or of any known inauguration to his office, of which we find neither the beginning nor the end? This we say would be perfectly in accordance with the Apostle's usual way of arguing from an admitted principle; and if so, we are still to seek for that main particular in respect of which Christ's priesthood is after the order of Melchizedek.

Now, what is it we read of that mysterious person? The one only recorded transaction of his life is as follows: "And Melchizedek king of Salem *brought forth bread and wine*;* and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth: and blessed be the Most High God, which hath delivered thine enemies into thy hand. And he (Abram) gave him tithes of all." Gen. xiv.

* Compare John viii. 56. "Your father Abraham rejoiced *to see my day. He saw it*, and was glad."

18—20. This is the only part assigned to Melchizedek in the page of the world's history. To what does it amount? From the brief narrative itself, we might not positively conclude that Melchizedek, in bringing forth bread and wine, did more than exercise hospitality; yet the limited nature of the meal itself renders that view unlikely; nor does one see how, in that case, the fact came to be recorded in so very brief an account of what in all other respects was a deep solemnity. In itself, then, it seems most probable that the hospitality of the royal Priest was sacred, like his words; that he performed the only rite that can be said to have any universality among the nations—the Eucharistic meat and drink offering—the unbloody oblations with which bloody sacrifices were everywhere accompanied. In this light, then, the most prominent point of correspondence between Melchizedek's priesthood and our Lord's, consists in each having performed this rite with deep solemnity; the true Eternal Priest instituting it as the great mode of worship for His followers, in every country and in every age. It must be remembered, too, that the Jews seem to have had a tradition that in the days of Messiah all bloody sacrifice was to cease, and no other oblation to be made but the unbloody one of Melchizedek.*

We should be sorry to speak too positively as to the character of a transaction concerning which our means of judgment are so scanty; but the considerations which we have urged surely receive much additional force from the fact that the ancient Church considered Melchizedek to have offered a sacrifice typical of the Christian Eucharist, and that it is mainly by reason of this, that his priesthood gives its name to the Christian.

We feel that we have by no means exhausted the Scriptural argument; but what we have now advanced, or even a part of it, supposing the whole not to have been coincided in, may well, we think, be sufficient for the following case. Finding such indications in Scripture of sacrifice in the Gentile Church, do we not also find a rite in that Church to which for sixteen hundred years they were thought to apply—a rite, moreover, which certainly is sacrificial in the first aspect it presents? Have we not in the Eucharist, when duly celebrated, a sufficient interpretation of the Scriptural hints we have been considering? Granting them to be in themselves faint and figurative, catching the eye but eluding the grasp, are they not detained and fixed here?

Now, if our inquirer next proceed to the works of any of our great Anglican divines who have advocated the Eucharistic sacrifice, such as Mede, Hickes, or Jolly, he will find them making out a very strong case indeed. They will show him, not only that all antiquity felt the sacrament of the Lord's Supper to be sacrificial, and that its sacrificial aspect was a very prominent one in their liturgies,—but also that, while there is the widest distinction between their sentiments and those of

* See Nelson's "Great Duty of frequenting the Christian Sacrifice."

Rome in this respect, there is nothing in the principles of the English Reformation in any way adverse to the former,—that the temporary obscuration of its distinct avowal and manifestation in the Prayer Book, made under foreign influence, has been in a considerable measure repaired, and that the main stream of our highest theology since the Reformation has set in its favour.*

Thus far we think they will carry him, and probably a step further; for if he have gone along with them to this point, it is likely that he is now acquainted with elements and bearings of the holy Eucharist of which he knew nothing before,—that he has now learned to look on it as a service to be rendered no less than a benefit to be received, as an act of worship as well as a gracious and comforting banquet. He will see that a most rich and glorious view of our redeemed position depends on connecting the privileges it confers with the thanksgiving it involves and demands, and that nowhere are they so suitably and entirely connected as in the holy Eucharist. These considerations open a train of thought to which we must return hereafter. For the present we must consider the difficulties which are likely to occur to our inquirer.

In spite of all this, then, he may be in no little perplexity; he may be familiar with elements of the covenant of grace, which strike him as endangered by the view now laid before him; even although transubstantiation has been carefully and successfully excluded. The writers whom he has been consulting, may seem to him too little alive to the danger; or if it presents itself to them, it may serve only to perplex their statements, and make them inconsistent with themselves. He may be made by them strongly alive to the sacrificial character of the Eucarist; and yet, when, by their help, he tries to determine precisely in what part of the rite that character resides, and wherein it consists, the whole prospect may become unsteady and confused before him; he may see several, as he thinks, quite distinct notions continually taking each other's place, and one continually supplanting another at the very moment when he wished to detain and fix that other. He may find a writer taking as his thesis that "the Eucharist is a proper sacrifice;" and then, carefully refuting Romanism, make it out to be one in an improper and conversational, though practical sense.

Now, in this difficulty, he will do well to examine the primitive doctrine for himself; and he will find, if we mistake not, the same unsteadiness and uncertainty of view in the fathers as in himself. It has been very generally thought and taken for granted, that they present us with a definite and uniform doctrine on the subject, and

* Certainly those who feel so very sure, as some do, that the giving a sacrificial character to the Eucharist is a gross corruption, ought to have studied the matter very deeply, seeing that they profess to convict such divines as Jewel, Andrewes, Mede, Taylor, Bull, Beveridge, and Horsley, to say nothing of many others nearly as great, of serious error. They also array themselves against one of the most powerful and accomplished prelates on the English Bench at present,—the Bishop of Exeter. See his Charge delivered in 1836.

consequently that all variation of statement is unprimitive. Now, while it would be ridiculous to deny that they were all in the habit of seeing the Eucharist in a sacrificial aspect, that their Liturgies styled it a dreadful and unbloody sacrifice, that their constant phrase for the celebration of it was *offering*, we yet venture to affirm, that they vary very considerably in their statements,—that, like our supposed inquirer's, their prospect, while practically a consistent whole, became, as it were, unsteady and confused the moment they attempted to fix their gaze on any of its parts,—and that consequently they do not give us, as has been thought, an uniform doctrine on this subject. A few instances of variation will at once serve to confirm this statement; and also, we think, to guide us to the truth of the matter.

Let us begin with Justin Martyr, who is well known to speak of the Eucharist being *offered*, and to consider its celebration as the fulfilment of Malachi's prophecy. Yet he writes as follows in his first Apology.* We give his words as translated by Mr. Chevallier.

"But we are firmly persuaded that God requires not from men material offerings, seeing that he hath given us all things." And again, "With respect to the charge of impiety, what man of consideration will not confess that this accusation is falsely alleged against us? since we worship the Creator of this universe; declaring, as we have been taught, that he requires not sacrifices of blood, and libations, and incense; and praising Him to the utmost of our power, with words of prayer and thanksgiving, for all things which we enjoy. For we have learned that the only honour which is worthy of Him is, not to consume with fire what He hath given us for our nourishment, but to distribute them to ourselves, and to those who have need; and that our thankfulness to Him is best expressed by the solemn offering of prayers and hymns."

Surely these are not the words of a man who *at the time* felt that he could meet the charge of atheism, by alleging not only that he believed in a God, but that he offered him sacrifice in the same sort as the objectors did to their imagined deities.

Athenagoras, who, like Justin, and in the same age, undertook the cause of the gospel against Gentile objections, thus meets the charge of having no sacrifices, in a passage of singular beauty. "The Creator and Father of all needeth not blood nor fat, nor the fragrance of flowers and incense, Himself being the perfect fragrance, in need of nothing within and without; but this is the greatest sacrifice to Him—for a man to learn who hath stretched out and ensphered the heavens, and fixed the earth as a centre, who hath

* Ἀλλ' οὐ δέεσθαι τῆς παρὰ ἀνθρώπων ὑλικῆς προσφορᾶς προσειλήφαμεν τὸν Θεόν, αὐτὸν παρέχοντα πάντα ὁρῶντες. * * * Ἄθεοι μὲν οὖν ὡς οὐκ ἐσμεν, τὸν δημιουργὸν τοῦδε τοῦ παντὸς σεβομένοι. ἀνενδεῆ αἱμάτων καὶ σπόνδων καὶ θυμιαμάτων, ὡς ἐδιδάχθημεν, λέγοντες, λόγῳ εὐχῆς καὶ εὐχαριστίας ἐφ' οἷς προσφέρομεθα πᾶσιν, ὅση δύναμις αἰνοῦντες (μόνην ἀξίαν αὐτοῦ τιμὴν παραλαβόντες, τὸ τὰ ὑπ' ἐκείνου εἰς διατροφὴν γενόμενα, οὐ πυρὶ δαπανῶν, ἀλλ' ἑαυτοῖς καὶ τοῖς δεομένοις προσφέρειν, ἐκείνῳ δὲ εὐχαρίστους ὄντας, διὰ λόγου πομπὰς καὶ ὕμνους πέμπειν,) &c.; τίς σωφρόνων οὐχ ὁμολογήσεις; —Justin Martyr. Apolog. I. c. 10, 13.

gathered the water together into seas, and divided the light from the darkness, and adorned the ether with stars, and made the earth shoot up every seed, and created the animals, and formed man. What have I to do with a holocaust, which God needeth not? Albeit we must offer bloodless sacrifice, and present to Him spiritual service."*

Of this passage it must be remarked, that while it admits it to be the part of Christians *προσφέρειν ἀναίμακτον θυσίαν*,—and while from that phrase the Eucharist can hardly be excluded, even if it be not merely and directly intended,—it is yet, like the last, a passage which could hardly have been written by a man who felt that he and his fellow-Christians offered sacrifice in a sense and way precisely corresponding to that in which the Jews and Heathens did; especially when it is considered that the charge of *not sacrificing* was the very one with which Athenagoras was dealing, as may be seen by any man who will refer to the preceding context.

Lactantius, in his book *De Vero Cultu*, says again and again that God requires no material sacrifice, and that the only acceptable offering to him is a pure heart; that good works and praises are the only sacrifices that can rationally be presented. And this spiritual service, he says, the worshipper can offer not in the temple only, but at home, and even in bed.†

Few writers have dwelt more on the sacrificial character of the Eucharist than Chrysostom. In his treatise *De Sacerdotio*, there is a well-known passage on its awful grandeur, worked up into a more fervid eloquence, and into a more complete glow of imagination, than anything we know in the whole compass of Christian literature besides. Yet even Chrysostom expresses himself elsewhere as follows: "There is but one sacrifice; we do not offer another but the same, or rather a *memorial* of that sacrifice."‡

St. Augustine's works are full of allusions to the Eucharistic sacrifice, and supply us with more illustrations than one of our present position. For example, in his book to Honoratus, he declares that in the Gospel the sacrifice of praise has taken the place of the bloody sacrifices observed during the Law.—Honoratus, to whom he wrote, was at that time unbaptized, which, of course, hindered Augustine from being explicit. Notwithstanding this restraint, however, he hints at a connexion between this sacrifice of praise and the Eucharist in the following words;—"Hence" (because of the grace of

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* Ὁ τοῦδε τοῦ παντὸς δημιουργὸς καὶ πατὴρ οὗ δεῖται αἵματος, οὔδε κνισσῆς, οὐδὲ τῆς ἀπὸ τῶν ἄνθων καὶ θυμιαμάτων εὐωδίας, αὐτὸς ὢν ἡ τελεία εὐωδία, ἀνενδέης καὶ ἀπροσδέης· ἀλλὰ θυσία αὐτῷ μεγίστη, ἂν γιγνώσκωμεν τίς ἐξέτεινε καὶ συνεσφαίρωσε τοὺς οὐρανούς, καὶ τὴν γῆν κέντρου δικὴν ἥδρασε, τίς συνήγαγε τὸ ὕδωρ εἰς θαλάσσας, καὶ διέκρινε τὸ φῶς ἀπὸ τοῦ σκότους, τις ἐκόσμησεν ἄστροις τὸν αἰθέρα, καὶ ἐποίησε πᾶν σπέρμα τὴν γῆν ἀναβάλλειν, τίς ἐποίησε ζῶα, καὶ ἄνθρωπον ἔπλασεν—τί δέ μοὶ ὁλοκαυτώσεων, ὧν μὴ δεῖται ὁ Θεός; καὶ τοὶ προσφέρειν δεὸν ἀναίμακτον θυσίαν, καὶ τὴν λογικὴν προσάγειν λατρείαν.—*Athenag. Leg. pro Christianis*, cap. 13.

† Lactantius, De Vero Cultu, cap. ii. 24, 25.

‡ Μία ἐστὶν ἡ θυσία. Οὐκ ἄλλην θυσίαν, ὡς τότε ἀρχιερεὺς, τὴν αὐτὴν δὲ ποιοῦμεν. μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας.—*Chrysost. Homil.* xvii. *in Ep. ad Hebr.*

God) "we give thanks to the Lord our God, which is a great mystery" (or sacrament) "in the sacrifice of the New Testament, which, when, where, and how it is offered, you shall find when you are baptized."* Of course, a passage like this, where the writer expresses himself so restrainedly, cannot be made much of in argument. Our only remark upon it is, that, as far as it goes, it teaches not a formal sacrifice of the Eucharistic elements, but a sacrifice of praise in the ordinance. Here, however, we find the sacrifice of praise beautifully enlarged on, without reference to the Eucharist. "O Lord our God, what dost thou indicate to thy people—thy Israel? *Offer to God the sacrifice of praise.* Both they and we may say—Within me, O God, are the offerings of thy praise which I will render to thee. I feared lest thou wouldest indicate something without me—something of which I had perhaps been robbed. What dost thou indicate to me? *Offer to God the sacrifice of praise.* I can return to myself—I can find within myself the oblation of praise. Let thy altar be my own conscience." &c.† The sacrifice of praise was, as we have seen, in St. Augustine's view, a mysterious element in the Eucharist. Indeed, it is that which gives it the name of Eucharist. The expression, *sacrifice* of praise, was continually applied by the Fathers to the rite which was supposed to be intended thereby, when the Apostle employs it in Heb. xiii. 15. Could Augustine have overlooked it, then, and directed his attention to another subject and another sacrifice of praise? or is it more reasonable to believe that, not holding so rigidly formal a doctrine on the Eucharist as is generally supposed, he did not feel free to mention it on the present occasion, and therefore spoke not of a different sacrifice of praise, (a position which demands proof,) but of different developments and exercises of one. To this subject we shall have occasion to return immediately.

Elsewhere we find St. Augustine expressing himself as follows,

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* Hinc gratias agimus Dominos Deo nostro, quod est magnum Sacramentum in Sacrificii Novo Testamenti, quod ubi, et quando, et quomodo offeratur, cum fueris baptizatus invenias.—*Lib. ad Honorat.* cap. 48.

† Dic ergo, Domine Deus noster, quid indicis populo tuo, Israeli tuo? *Immola Deo sacrificium laudis?* Dicamus illi et nos, in me sunt, Deus, vota tua quæ reddam laudis tibi. Expaveram ne aliquid indiceres quod esset extra me, quod computabam in *curte?* mea, et a fure jam forte ablatum erat. Quid mihi indicis? *Immola Deo sacrificium laudis.* Ad me redeam, in me inveniam laudis immolationem. Sit ara tua conscientia mea. *Immola Deo sacrificium laudis.* Securi sumus; non imus in Arabiam thus quærere, non sarcinas avari negotiatoris excutimus; sacrificium laudis quærit a nobis Deus. Habebat hoc sacrificium laudis Zacchæus in patrimonio suo, habebat vidua in saccello suo, habebat nescio quis pauper hospes in dolio suo. Alius nec in patrimonio, nec in saccello, nec in dolio aliquid habebat; totum habebat in animo suo. Salus domui Zacchæi; et plus misit hæc vidua quam divites illi. Iste calicem aquæ frigidæ porrigens non perdet mercedem suam, sed et pax in terra hominibus bonæ voluntatis. *Immola Deo sacrificium laudis.* O sacrificium gratuitum gratia datum! Non quidem hoc emi quod offerrem, sed tu donasti; nam nec hoc haberem. *Immola Deo sacrificium laudis.* Et hæc immolatio sacrificii laudis gratias agere illi a quo habes quidquid boni habes et cujus misericordia tibi demittitur quidquid tuum mali habes. *Immola Deo sacrificium laudis; et redde Altissimo preces tuas.* Hoc odore Dominus delectatur—*Redde Altissimo preces tuas.*—Augustin. *Enarrat.* in Ps. xlix.

concerning the sacrifice of the cross:—"The flesh and blood of this sacrifice, before the advent of Christ, was promised by victims in figure, in the passion of Christ was rendered in substance, after the ascension of Christ is *celebrated in memorial sacrament.*"* Here we find a very different idea from the former one.

We must now come to a more remarkable passage than any we have hitherto examined—one which is worth whole treatises, and contains indeed the substance of the matter. It occurs in the tenth book of the work, *De Civitate Dei*, cap. vi. The chapter opens with the following important definition: "Every work done, in order that we may cleave to God in holy affiance, is a true sacrifice." After enlarging on, and illustrating this principle, we come to the following pregnant words:—"Profecto efficitur, ut *tota ipsa redempta Civitas, hoc est congregatio societasque sanctorum, universale sacrificium offeratur Deo* per sacerdotem magnum, qui etiam seipsum obtulit in passione pro nobis, ut tanti capitis corpus essemus, secundum formam servi. Hanc enim obtulit, in hac oblatus est, quia secundum hanc mediator est, in hac sacerdos, in hac sacrificium est." Then, after quoting Rom. xii., he concludes the chapter by declaring, that "in the sacrament of the altar the Church is taught that, in the oblation she offers, *she herself is offered.*"† Again, in lib. xix. cap. 23, we find the same thought.‡

These extracts may suffice to show that there is some overstatement in declaring that Christian antiquity speaks a language altogether uniform on this subject of the Eucharistic sacrifice, and consequently that we cannot draw from thence a precise formal doctrine, as has been attempted, in regard to the rite considered in and by itself. We have in reality at least three views, continually succeeding, or blending with, each other. First, the offering of the elements to God, as a recognition of Him as "the Lord of the Creature." In this view, the Eucharist becomes certainly an oblation —a *mincha*,—which, as being simply Eucharistic, and proclaiming a great truth, cannot be condemned as incompatible with the Gospel, whether we consider such an application of it to have been at first intended in the institution or not. Next, we have it presented to us as a divinely appointed memorial of the true sacrifice, and therefore designated as that which it represents; it is the realization to ourselves of that sacrifice—the means by which we plead it before the Father's throne, and participate in its benefits. In this point of view, whether or not we choose to call it a proper sacrifice, it seems

* Hujus sacrificii caro et sanguis ante adventum Christi per victimas similitudinum promittebatur; in passione Christi per ipsam veritatem reddebatur; post ascensum Christi *per Sacramentum memoriæ celebratur.*—*Con. Faust.* lib. xx. cap. xxi.

† Hoc est sacrificium Christianorum; "multi unum corpus in Christo." Quod etiam sacramento altaris fidelibus noto frequentat ecclesia; ut ei demonstratur, *quod in ea re quam offert, ipsa offeratur.*

‡ Hujus autem præclarissimum atque optimum sacrificium nos ipsi sumus, hoc est Civitas ejus, cujus rei mysterium celebratur oblationibus nostris, quæ fidelibus notæ sunt.

idle to deny that it is of a sacrificial character. Lastly, we have it as the sacrifice of praise, the oblation of ourselves, in which our whole religion consists, but which is concentrated and fully carried out here. And as the light in which the early Christians saw this sacrificial character of the Eucharist was so far changeable and uncertain, so, by natural consequence, their language about it was, as we have seen, variable and inconsistent.

Yet with all this variation and uncertainty, they all felt and realized its sacrificial character in a way and to an extent of which we know little now. It was a view they were not in any measure afraid or suspicious of: unless when checked by the presence of the unbaptized, their language on the subject is bold and free; and their liturgies, which, of course, were under no such restraint, are cast in an altogether sacrificial mould.

Now, what is the inference to be derived from all this? Not, we think, that this attribution of a sacrificial character to their and our great rite was a corruption which came in with the downward progress of time, for we find it is made not only *ubique* and *ab omnibus*, but *semper* too. In the first place, we have found some indications of a scriptural warrant for it. Secondly, we have that apostolic man, St. Clement of Rome, describing the clerical function as a λειτουργία, and speaking of the guilt incurred by such as resisted τοὺς ἀμέμπτως καὶ ὁσίως προσενέγκοντας τὰ δῶρα.* And thirdly, we have all the liturgies (the authority of which, in their main features, has been ably shown to extend to the very beginning of the gospel) not merely containing the notion of a sacrifice, but having it so completely interwoven with their whole fabric, as to make its eradication from them impossible.

And next, a thoughtful mind will hardly come to the conclusion that the consent we have just been considering is vitiated by the discrepancy which a little way back was occupying our attention. Such a mind will not fail, surely, to acknowledge that some great truth is to be got from a candid view of the whole case,—that harmony can be produced out of the varied and uncertain sounds he hears around him. He will not use any one of the elements before him as a pretext for discarding the others, but rather will bring each to the interpretation of the rest; and the more so, if a member of the Church of England, from observing that in her formularies the sacrificial character of the Eucharist is far from overlooked,—that her greatest divines have decided in its favour,—and that she is at this moment in full communion with two branches of the Church on whose banners it is broadly and plainly inscribed.

What, then, is the lesson which we are to learn from the state of the case as we have now found it? We think it amounts to something like this. The Eucharist may with propriety be termed a sacrifice,

* S. Clem. Ep. ad Corinthos Prima, cap. xliv.

1st. As having taken the place occupied by sacrifice in the public solemnities of other religions. "The ancients held the oblation of the Eucharist to be answerable in some respects to the legal sacrifices; *i. e.* they believed that our blessed Saviour ordained the sacrament of the Eucharist as a rite of prayer and praise to God, instead of the manifold and bloody sacrifices of the law. That the legal sacrifices were rites to invocate God by, is evident from many texts of Scripture; see especially, 1 Sam. vii. 9, and xiii. 12; Ezra vi. 10; Prov. xv. 8. And that they were also rites for praising and blessing God for His mercies, appears from 2 Chron. xxix. 27. Instead, therefore, of slaying of beasts and burning of incense, whereby they praised God, and called upon His name under the Old Testament; the Fathers, I say, believed our Saviour appointed this sacrament of bread and wine, as a rite whereby to give thanks and make supplication to His Father in His name. This you may see fully cleared and proved by the learned Mr. Mede, in his treatise entitled, *The Christian Sacrifice.* The eucharistical sacrifice, thus explained, is indeed λογικὴ θυσία, a *reasonable sacrifice*, widely different from that monstrous sacrifice of the mass taught in the Church of Rome."*

2dly, and in close connexion with the preceding view, indeed, as one of its details, we may style the Eucharist a sacrifice, because that which it represents is really so. It is a divinely-instituted memorial rite, by which we plead to God the sacrifice of Christ—by which we, therefore, in figure offer it before Him. Put these two views together, and you find the Eucharist so far fulfilling the conditions of a sacrifice as to be a federal rite, in which we contract with God, and by which we at once seek blessings from Him for the future, and return Him thanks for those we have already received. The Eucharistic cup is the New Testament, or *covenant* in Christ's blood.

3dly. In the due celebration of the Eucharist in all Apostolical churches, bread and wine are certainly offered to God and devoted to His service. They are placed on His altar, set apart and hallowed, before and independently of the mystic consecration received by the whole or part of them. They are therefore as truly oblations as the shew-bread placed on the Jewish altar; and by thus taking such first-fruits from the good creatures God has given us, and devoting them to the public service of the Giver—we own Him as the bountiful Lord of them all; we impart a sanctity, and may surely not unreasonably expect a blessing on the rest—on our daily food, "dry and liquid." Nor need we, under a dispensation, not of bondage to the letter, but of free spiritual service, distrust such a view, even should we be unable to satisfy ourselves that it was formally comprised in

* Bishop Bull's Corruptions of the Church of Rome.—Ed. Burton, tom. ii. pp. 252, 253.

the original institution.* It is enough, surely, that it is in harmony with our most holy faith; and the more we think of the Eucharist in the light in which we shall soon have occasion to view it—as a representation of the whole Christian religion—the more we shall find it capable of comprehending in its scope every aspect of that religion—every light cast by it either on the visible or the invisible world—every feeling it awakens towards God for His dealings towards us in time or in eternity.

4thly. In and by the Eucharist we mainly offer the sacrifice of praise—the oblation of ourselves, body, soul, and spirit, to Him to whom it is most due, and who has demanded it of us. And in this respect chiefly is it *that reasonable and unbloody sacrifice*, of which the Fathers speak. This view is so important and pregnant, that we must pause on it for a while.

The very notion of religion seems to involve that of sacrifice, of a spiritual kind at least. Worship and homage are something presented and offered to their object. Whatever God demands, whatever He delights in, that must be yielded up to Him. If He have appointed material oblations, then we must render them. If He demand the homage of praise and self-devotion, then we must on the same principle render Him that. And the principle being the same, and sacrifice being thus the very essence of religion, St. Augustine teaches us that all visible offering is but a type of the invisible†. So unconsciously familiar are we all of us with this truth, that, as has already been observed, we generally style the public devotion of God's house—*the service.*

Religion, then, consists in sacrifice; and the Christian religion in spiritual sacrifice. Our great High Priest—by offering Himself as a sacrifice of infinite intrinsic value,—one altogether acceptable to the supreme mind and will of His Father, on which the fulness of that Father's complacency can rest, and which diffuses fragrance wherever the incense of its merit extends,—has enabled us, his brethren, acceptably to offer sacrifice too—to yield ourselves, soul and body, as an oblation to His Father and our Father; to present the homage of lips and heart and deed to His God and our God.

And it is in and by the Eucharist, as we have said, that we do this. And therefore is that rite, not in any one of its parts taken separately, but altogether, *our reasonable and unbloody sacrifice*, or, as our own Church designates it, "our sacrifice of praise and thanksgiving." To make it such, of course there must be everything necessary to its celebration; and therefore, though its sacrificial character resides not in the elements exclusively, it is not to be found without them. The whole rite is the sacrifice of praise; but to that rite the elements are essential.

* At the same time, when we remember on what occasion that institution was made, and from what rites it was derived, the probability surely is great that the view in question was an aspect of the Eucharist from the very first.

† De Civitate Dei, lib. x. cap. 5.

As in other matters, so in this, the best remedy for perplexity would be simply to do our duty. The real obscurity that hangs over the subject is external to itself, and results from that teeming mother of evil, our rare celebration of the Eucharist. We had occasion last year * to show how a return to primitive practice, and a weekly solemnization of the Lord's Supper, would clear to most minds any difficulties that might arise as to its inward and spiritual grace; how men might then be expected to feel, even if they could not explain, that it is indeed the channel through which they receive their Saviour's body and blood. A precisely similar bearing would such practice have on men's apprehensions of the eucharist as their sacrifice of praise. Its comparatively rare celebration has separated it in their minds from the rest of Christian worship;—the ordinary Sunday services, being gone through without it, are unhappily considered sufficient without it. Men do not feel it to be the ordained vehicle, by the due use of which their prayers and praises are to mount up acceptably to heaven. Alas! they even learn to think the latter can be received without it altogether. Now, were the Eucharist celebrated at least every Sunday;—were its celebration considered the principal reason of our assembling together on the Sunday, and the chief act of our worship, to which all the rest,—lessons, sermon, prayers, and praises are but accessory,—they would then feel the truth of the matter. The Eucharist would then be discerned by them as the great Christian act, in which every truth which, as Christians, we believe, and all the branches of that obedience which, as Christians, we owe, are implied and comprehended; the act in which we fully and overtly place ourselves in our redeemed position, and realize all the privileges of the covenant of grace. And therefore, if the Eucharist be thus the central and complete Christian act, there will be no more difficulty about its being our sacrifice of praise. Although, by the grace of God, we can yield that sacrifice at other times, and upon other occasions, yet it is in subordination to this, and as it were comprehended in this, and as parts and developments of this, that we do so. In this it is, however, alone that we can do it in its fulness; in this alone that we entirely feel that our banishment is over, that we have returned from our exile, that we are incorporated anew into the fellowship, and therefore enabled to participate in the everlasting sacrifice of God's blessed ones, and that, representing and pleading the true sacrifice of the great High Priest, we can take boldness to join with angels and archangels, and with all the company of heaven, in lauding and magnifying God's glorious name, and joining in the thrice holy words, with which—now that all things are reconciled in Christ Jesus—the voice of the Church on earth is henceforth to echo the voice of the seraphim in Heaven.

Our readers may now see on what grounds, and in what respects, we style the Eucharist a sacrifice. It takes the place occupied by that rite in ancient worship; it is our divinely-appointed mode of

* Christian Remembrancer, New Series, vol. i. pp. 399—401.

realizing throughout time the true sacrifice, which alone is of substantive and independent value; and is in virtue of that consideration the federal rite by which we contract with God, and upon which, as it were, we offer our vows and praises: in the celebration of it, moreover, we offer to God of the good creatures which he has vouchsafed to us; and, lastly, it is the great vehicle by which our prayers and praises mount up to the heavenly throne, and therefore may fitly be called our reasonable and unbloody sacrifice. And its form being material, though its essence and value are spiritual, it seems denoted by the Mincha which Malachi foretels, to which kind of sacrifice it bears so striking an outward resemblance.

Should it be objected, that this support of a doctrine by so many different considerations is a suspicious mode of defence, like that of a man who defends a proposed line of conduct, not by any one strong reason, but by a great many, each of which he feels would be insufficient standing alone,—we answer that the cases are not analogous. The three* views we have given, are indeed distinct in their statement, but they interpenetrate, and it is in their interpenetration that each and all of them become living and practical. We could not offer our sacrifice of praise, could we not plead that true sacrifice, in virtue of which alone any service of ours can be acceptable; and therefore, there must be the *ἀνάμνησις*, in order that there may be the *θυσία αἰνέσεως*—and it is Christ's flesh and blood alone that have sanctified the visible creation, so as to give deep significance to the eucharistic oblation of any of God's creatures to Himself.

It is easy to see that this assertion of sacrifice in the Eucharist, on these combined considerations, not only is distinct from the Popish doctrine, but has absolutely no affinity to it whatever—that, however we may like to dwell on it, and however far we may choose to carry it, we are brought not a whit the nearer to transubstantiation. It may not, at first sight, however, be quite so clear, why, if after all it mean what so many could easily reconcile themselves to, to whom it nevertheless does not occur to call the Eucharist a sacrifice, we should choose to startle and alarm them by doing so.

Now we fully concede that in cases of this sort, the greatest discretion and tenderness ought to be employed, and that, at the cost of nearly any self-denial, the lover of Christian antiquity ought to refrain, in the pulpit and in conversation, from expressions on this subject such as may offend his brother without in the least promoting truth. But if we can have the matter fairly discussed, (and where are we to look for this advantage more than when addressing ourselves, as at present, to the thoughtful and studious?) it surely is of no little moment to vindicate what was not an accidental but an integral feature of the early Church. It surely would be sad to cut ourselves off from sympathizing with them on a subject which they felt so

* We say the three, for though we have for convenience divided them into four, yet the first is obviously the announcement of a general fact, of which the three following are the details and the grounds.

deeply, if, on calm reflection, we found that we could join in this language, and enter into their sentiments.

Nor is it with the early Church alone that we must needs wish to sympathize here. We have lately drawn the ties of communion between ourselves and the Reformed Episcopal Churches of Scotland and America closer than ever. Now they not only avow the doctrine in question, but have given bold utterance to it in their liturgies. We must therefore, to say the least, be careful how we condemn it: rather be it the part of such as have means and leisure to do as we have now been doing, that is, try to understand it.

Furthermore, we think the views we have just submitted, if true, must be allowed to be practically important, independently of all such considerations. It is surely momentous to impress on people that the Eucharist is, as its name imports, an act of worship no less than a benefit received, that when we come to his altar we come before the Lord our God,—come to take our place in the company, and our part in the occupation of elect spirits,—and all worthless as we are in ourselves, to offer ourselves a sacrifice which, through Christ, is infinitely acceptable to the Eternal Father, and everlastingly fragrant before him.

Again, it may be said that, granting all we have laid down on the subject of the Eucharist, what help does it afford to the doctrine we have laid down, and have closely connected with it, of a priesthood in bishops and presbyters? As far as we have made it out to be a sacrifice at all, have we not found it to be one in offering which clergy and people participated alike? To this we answer, that if it be not duly celebrated without the bishop or presbyter,—if in all ordinary cases they must lead the sacrifice of praise,—then are they so far priests, κατ' ἐξοχήν, even in respect of that priesthood which all the baptized share with them. The Church, as we laid down in our last article, is constituted and made visible in the clergy; they are her organs, and therefore in them is gathered up, as it were, that character which is diffusively hers. But further, the memorial of Christ's death is solemnized by the bishop or presbyter, who consecrates the elements in a way peculiar to his office, solemnized so as would not be lawful for any without express ordination to that office. Therefore, in so far as the Eucharist is sacrificial, the upper order of the clergy are sacerdotal.

It remains that we touch on one other difficulty, which may, indeed, have disappeared from the minds of those who have coincided in the general scope of our remarks, but of which the standard advocates of the Eucharistic sacrifice have not always, we think, been sufficiently considerate. Many of them seem to us to have contented themselves with carefully distinguishing between Christ's sacrifice in itself, and its commemoration in the Eucharist, in opposition to the Romanist. But they have not anticipated, and therefore not been at the pains to answer, those who might say, "Does not St. Paul, in his Epistle to the Hebrews, make a great distinction between our case and the elder Church, in respect of offering sacrifice altogether?

What is this distinction? Bishop Jolly, and others who think with him, tell us that neither the sacrifices of the law, nor that single one observed in the Christian Church, have any efficacy except what they derive from the sacrifice of Christ; and that, consequently, if it be no disparagement to the sufficiency of the latter to call the legal offerings *sacrifice*, there need be none in bestowing the same title on the Eucharist. From this way of stating the matter, the rites of the law would seem to have been of the same character with that of the Gospel, and to have borne the same relation to the cross, except that of time, the one deriving vitality from that which was yet to come, the other from that which is already past."

Now, like our imaginary objector, we dislike this way of speaking. With all the merit and value of Jolly's work, we think it greatly disfigured thereby, as well as by that over-statement of the consent of the Fathers, of which, as we have already pointed out, most writers on his side have been guilty. There is, in the opinion in question, not only a hurtful confounding of the two dispensations, but also a misconception of the nature of Jewish sacrifices. Those sacrifices were, we think, of intrinsic and independent efficacy. We do not mean to say that the Second Person of the Trinity was not the sustaining principle of the Jewish as of every other polity. Neither, of course, do we mean to deny the typical import of Jewish sacrifice, though we think that a benefit to the Christian rather than to the Jew, as furnishing a language whereby to speak, however inadequately, of the unutterable mystery of Christ's obedience unto death.

But still the primary purpose of Jewish sacrifice, with which alone the offerer was concerned, was the restoring him to the commonwealth of Israel, when ceremonial defilement, or legal impediment of some sort, would otherwise have kept him separated therefrom.* And in this regard, the appointed rite of atonement was a substantively propitiatory sacrifice, the appointed, and, by Divine appointment, the sufficient means of securing the only benefits it was capable of conveying. That these benefits were not in themselves spiritual, that the sacrifices of the law availed not to secure higher benefits than were involved in the fellowship of Israel, is attested alike by the Psalmist and the author of the Epistle to the Hebrews. Consequently they were not (what they are often considered) applications to Israelites of the sacrifice of Christ, in the same way as the Lord's Supper is an application of that sacrifice to Christians, and were far more distinct from the Cross than any sacrifice of ours can be. Their very inferiority gave them so far an intrinsic and independent character, which ours do not possess. The truth of this matter will be found, we think, in the following passages:—

* Of course the favour of God rested on the commonwealth of Israel, and therefore the purpose of Jewish sacrifice was religious though carnal.

"Those former kings, prophets, priests, and sacrifices, those masters, teachers, and fathers, not being from Him, were not claimed by Him as His; they were ordained according to the old constitution of nature; they were but little glorious, yet what they were, they were in themselves, and had a sort of substantive existence, and gained somewhat by their functions. Their priests were real priests, sacrificing real propitiations, and gaining thereby real benefits, namely, temporal. Their cities of refuge were really sanctuaries, and saved from death of the body. Their kings were real representatives of God, and suffered and wrought for the real good of their people. There were mediators many, and prophets many, and atonements many. But now all is superseded by One, in whom all offices merge, who has absorbed into Himself all principality, power, might, and dominion, and every name that is named; who has put His holy and fearful Name upon all, who is in and through all things, and without whom nothing is good. He is the sole self-existing principle in the Christian Church, and everything else is but a portion or declaration of Him. Not that now, as then, we may not speak of prophets, and rulers, and priests, and sacrifices, and altars, and saints, and that in a far higher and more spiritual sense than before, but that they are not any of them such of themselves; it is not they, but the grace of God that is in them. There is under the Gospel but one proper Priest, Prophet, and King, Altar, Sacrifice, and House of God. Unity is its characteristic sacrament; all grace flows from the One Head, and all life circulates in the members of One Body.

* * * * *

"Priests, I have said, offered sacrifices under the Law: Christian Ministers also offer sacrifices, but it is their privilege to know that those sacrifices are not independent of Christ, or complete in themselves, but continuations, as it were, of His Sacrifice, and shadows cast from His Cross; and that though distinct and visible as literal acts, yet, as being instinct with that which they commemorate, they are absorbed and vivified in it.

* * * * *

"It is a more simple theory, doubtless, to say that righteousness should be to the Christian what it was to the Jew; as it is a more simple theory that we should have real priests, sacrifices, and altars now. But those who believe that Christ has set up a new creation in unity, and that He Himself is the One principle in His Church of all grace and truth, will not be surprised to find that He has superseded the righteousness, as He has abolished the victims of the ancient time."—*Newman's Letters on Justification*, pp. 228, 229, 230, 232.

NOTICES OF BOOKS,

Moral Agency; and Man as a Moral Agent. By WILLIAM M'COMBIE. Seeley. 1842.

Elements of Mental and Moral Science. By G. PAYNE, LL.D. Hamilton, Adams, & Co. 1842.

IT is much to be lamented that men having any pretensions to mind should be so wanting in honesty and dignity, as to descend to the adoption of surreptitious means in order to beguile the public into the purchase and perusal of their books. What other effect can the detection of the mask of a false title—and the discovery is inevitable—produce upon the reader, than an impression that the writer was prompted to so dishonest a course by a sense of the unsoundness of his reasoning, or by a conviction that the clear and candid display of the true purpose of his work would deter vast numbers from an examination of its contents? Such dishonesty is a crime which no profundity or skill, no learning or acumen, can save from condemnation. The title affixed to his book by Mr. M'Combie will attract many purchasers, who will be no less disgusted than surprised to find on perusal that the main purpose of his work is far other than the development and establishment of sound principles of moral science. So soon as he has got a hold on his reader's attention, he drops the mask, and announces himself as determinately hostile to churches and creeds—a decided enemy to all authority and teaching beyond that of his own reason. And what is it which upon the authority of his reason he would teach to his readers? Why, that there exists a fraternity between Anglican Church principles and Socialism; that Anglican Church principles grow out of and subsist by misconceptions or unsound positions regarding the capacity and powers of man, the economy of moral agency, and the principles of divine government, p. 4; that, therefore, "each one is not only entitled, but solemnly bound, to judge for himself, free from all restriction or dictation on the part of any body which may call itself 'the Church;'" that "no body of men is entitled to step between us and the Bible, with an interpretation of its contents, and say, 'In this sense, and this alone, you must receive them, else you are a heretic, and must be treated as an outcast from the Church;'" and that "the adherent of 'Church principles' studies them only that he may resign himself to their authority, and adopt their faith in blind unquestioning acquiescence: with a mystic sentiment of awe, he loves, or rather adores, the Church, because her stained windows and sombrous aisles screen him from the painful excess of light which is breaking forth in the open world around."—Pp. 7—9.

Painful excess, indeed! It is very painful to contemplate the excesses this light conducts to. Here we are taught by this despiser of teaching the beautiful philosophy, that acquired knowledge is the

ground of the moral law, and that therefore there is and can be no such thing as what the Church terms original sin, and that infants, nor any other, who have not the knowledge referred to, are not deserving, as the ninth Article declares, of God's wrath and damnation. But the truth of the matter is so plain, that even Mr. M'Combie has not been able to avoid stumbling upon it. We find, accordingly, in p. 148, the following passage:—

"But now, inasmuch as Adam has sinned, his descendants are brought before us as so far identified with him in the Divine eye, that they are condemned to suffer many ills, and death ultimately, on his account, and in consequence of his fall commence their term of probationary agency with a disposition tending to a disregard and violation of the Divine law."

But the complacent grace with which our friend comes forward to cut the Gordian knot of the origin of evil is quite amusing.

"The question, 'Whence, or how comes evil?' has from immemorial time been regarded as the grand enigma of the universe. That the occurrence of suffering under the government of a benevolent being is by no means so mysterious an anomaly as at first sight it appears, is what we have already found; and reflection as to what is indispensable to moral agency, will convince us that neither is the occurrence of moral evil under a moral governor such an inexplicable enigma as it is usually deemed.

"The definition we proposed of moral action, was that it is action which results from choice, and is regulated by law given and sanctioned by a superior nature. The law which regulates such action, then, in distinguishing or discriminating between good and evil, must bring forth before the mind; it makes evil as well as good the subject of thought, so that the wonder often expressed how the thought of evil could ever enter a pure mind is seen to be entirely groundless."

Here is an "excess of light" that is truly painful. We confess we shrink from it, preferring the "sombrous aisles" of humble ignorance.

Justice, however, requires from us the admission, that on those parts of his subject in which he is not dazzled by the excess of intellectual light with which he is surrounded, and where he is not influenced by the dread of the shackles of creeds, and authority, and Anglican Church principles, he may be read with interest and advantage, especially when treating of responsibility.

Dr. Payne also takes up the subject of moral science, but in a manner much less assuming, and, to the extent to which he goes, more completely convincing. His inquiries, however, on this topic, are chiefly confined to the two questions—"What is that which constitutes rectitude in the action?" and "What is essential to virtue in the agent?"—in the discussion of which he displays much earnest desire and patient investigation of truth, introducing and recommending to the reader's earnest meditation a variety of ideas of high interest and importance. The former portion, too, of the work is characterised by the same features; and if admiration is not excited by any remarkable metaphysical profundity, respect and thankfulness will be called forth by the modesty displayed and the erudite comparison of the opinions of various writers which the author has here collected, subjoining his own opinions—oftentimes corrective, always elucidatory—for the most part simply in the way of comment. It is a highly

useful work to all who, studying mental science, desire, as all such should, to have a comparative view of the current notion on the subject.

"*Primitive Christianity;*" *exemplified and illustrated by the Acts of the Primitive Christians. By the Right Rev.* RICHARD MANT, D.D. *Lord Bishop of Down and Connor.* London: J. W. Parker. 1842. 8vo. pp. 496.

FROM some quarter or other we had imbibed the notion that this book was concerned with the more recent controversies *within* the Church; and had therefore rather avoided it. It turns out, however, that we were mistaken; and we have now very much pleasure in recommending it. Bishop Mant has done that *doctrinally* for the Acts of the Apostles which the late Professor Burton did for the *history* of the same book—*i.e.* he has analyzed the contents with very great pains; and thus drawn out a connected sketch of doctrine and discipline, which must commend itself to all who are prepared to receive the divine record of the Scriptures. We do not say that the style is very lively; and much of the matter has already appeared in the Bampton Lectures, and other of the author's earlier writings: but it is really a most serviceable treatise. The point at issue between Churchmen and Dissenters seems mainly to rest on the manner of applying the promises of the Gospel; and many of the most fatal and prevalent errors arise from the misinterpretation of passages in the Acts of the Apostles. We have great pleasure, therefore, in recommending this volume, than which we do not know anything better adapted to the plain man, who is candidly inquiring after truth.

Christian Ballads. New York: Wiley and Putnam. Small 8vo. pp. 138.

THE definitions of the word "Ballad," given by our English lexicographers, are somewhat curious. Richardson defines it to be, "a kind or sort of poetry or song, so called, because adapted to a dance or ball:" Chambers—"a popular song, containing the recital of some action, adventure, or intrigue:" while Johnson, on the authority of Watts, tells us, that it "*once* signified a solemn and sacred song, as well as trivial, but that now it is applied to nothing but trifling verse." That Johnson's latter assertion is true, our own experience sufficiently shows, and the former is confirmed by the early translation of the Bible, which gives "The Ballad of Ballads" as the title of Solomon's Song. Reviewing the history of English literature *generally*, we are not in the least surprised at this declension or degeneracy. Words are the representatives of things; and no one who compares this century with the sixteenth or seventeenth requires to be informed that a most grievous corruption has pervaded us. The Church has long ceased

to shed her hallowing influence over literature, and where Christianity is not absolutely banished, there is but the remnant of a mawkish sentimentality. We trust that matters are on the mend; and the author of this little volume certainly deserves our thanks for endeavouring to rescue one term at least, and one form of verse, from the prevailing secularization.

But further, we can assure our readers that the attempt is most successful—as they shall now judge for themselves. We quote, almost at hazard:

THE FIRST DEAR THING.

"The first dear thing that ever I loved
Was a mother's gentle eye,
That smiled as I woke on the dreamy couch
That cradled my infancy.
I never forget the joyous thrill
That smile in my spirit stirred,
Nor how it could charm me against my will,
Till I laughed like a joyous bird.

"And the next fair thing that ever I loved
Was a bunch of summer flowers,
With odours, and hues, and loveliness,
Fresh as from Eden's bowers.
I never can find such hues again,
Nor smell such a sweet perfume;
And if there be odours as sweet as these,
'Tis I that have lost my bloom.

* * * *

"And the next fair thing I was fond to love,
Is tenderer far to tell;
'Twas a voice, and a hand, and a gentle eye,
That dazzled me with its spell.
And the loveliest things I had loved before
Were only the landscape now,
On the canvass bright, where I pictured her,
In the glow of my early vow.

"And the next good thing I was fain to love
Was to sit in my cell alone,
Musing o'er all these lovely things
For ever, for ever flown.
Then out I walked in the forest free,
Where wantoned the Autumn wind,
And the coloured boughs hung shiveringly
In harmony with my mind.

"And a Spirit was on me that next I loved,
That ruleth my spirit still,
And maketh me murmur these sing-song words,
Albeit against my will.
And I walked the woods till the Winter came,
And then did I love the snow;
And I heard the gales through the wildwood aisles
Like the Lord's own organ blow.

"And the bush I had loved in my greenwood walk,
I saw it afar away,
Surpliced with snows, like the bending priest
That kneels in the church to pray.

And I thought of the vaulted fane on high,
Where I stood when a little child,
Awed by the lauds sung thrillingly,
And the anthems undefiled.

"And again to the vaulted church I went,
And I heard the same sweet prayers,
And the same full organ-peals up sent,
And the same soft soothing airs;
And I felt in my spirit, so drear and strange,
To think of the race I ran,
That I loved the sole thing that knew no change
In the soul of the boy and man."

CHURCHYARDS.

"I NEVER can see a church-yard old,
With its mossy stones and mounds,
And its green trees weeping the unforgot,
That rest in its hallowed bounds.
I never can see the old church-yard,
But I breathe to God a prayer,
That however I sleep in this fevered life,
I may rest when I slumber there.

"Our mother, the earth, hath a cradled bed,
Where she gathereth sire and son;
And the old world's fathers are pillowed there,—
Her children every one.
And her cradle it hath a dismal name,
In mirth or music's din;
And pale is the cheek at dance or wine,
If a song of its sleep break in.

"But our mother, the Church, hath a gentle nest,
Where the Lord's dear children lie;
And its name is sweet to a Christian ear,
As a motherly lullaby.
Oh! the green church-yard, the green church-yard,
Is the couch she spreads for all;
And she layeth the cottager's baby there,
With the lord of the tap'stry hall!

"Our mother, the Church, hath never a child,
To honour before the rest;
And she singeth the same for mighty kings,
And the veriest babe on her breast.
And the bishop goes down to his narrow bed,
And the ploughman's child is laid,
And alike she blesseth the dark-brow'd serf,
And the chief in his robe arrayed.

"She sprinkles the drops of the bright new birth,
The same on the low and high,
And christens their bodies, with dust to dust,
When earth with its earth must lie;
Oh! the poor man's friend is the Church of Christ,
From birth to his funeral day;
She makes him the Lord's in her surpliced arms,
And singeth his burial lay.

"Oh! bury me, then, in the green churchyard,
As my old forefathers rest,
Nor lay me in cold Necropolis,
Mid many a grave unblest:

I would sleep where the church-bells aye ring out;
I would rise by the house of prayer,
And feel me a moment at home on earth,
For the Christian's home is there."

"Dreamland" is too long, or we would gladly transfer it to our pages. Earnestly do we pray that the "dream" may be realized in our own "land," and that we may see (for this is the poet's "dream") the Church, faithful to herself, exemplifying universally in her practice the Catholic system that pervades her ritual. It would surely answer to some bookseller to reprint this little volume in England!

Letters on Infant Schools, addressed to Young Teachers. By A LADY. Burns: London. 1842. Price 1*s.*, or 10*s.* 6*d.* per dozen.

THIS is an unpretending little book, calculated to do much good among the class to whom it is addressed, and likely to be of use among all classes of readers who need to be informed and interested on the subject of infant education. What we most admire in it is the genuine earnest enthusiasm, and that sort of youthful simplicity of thought and feeling, combined with more advanced judgment, which so rarely finds its way into print. We are far from saying that we are prepared to adhere to every sentence of our author, but we heartily wish her God speed in her zealous attempt to educate young people like *Christians*. There is nothing in this little work, or in that view of the Pestalozzian system which it sets forth, at all in harmony with that revolting system so lately practised among us, of bringing up our little ones to look on themselves as "needing a Saviour,"—as "unregenerate," "dead in sin," or "in heart at enmity with God," and "waiting for the converting grace of effectual calling." There is nothing in harmony with that spirit which, till lately, used to teach a little baptized child of Christ to lisp, in "Dr. Watts's numbers,"

"Can such a *wretch* as I,
Escape this awful doom?" &c. &c.

By no means. Our authoress leaves us to treat our little ones as Christ's; to teach them HIS precepts; to inculcate HIS Spirit. We take leave to reserve for our own special enjoyment and practice, however, certain disciplinarian opinions which find no favour in our authoress's eyes. She would fain banish bodily chastisement from all schools. Our prejudices are obstinate in favour of "Dr. *Busby's* System," or, as we will venture to call it, (in spite of our authoress,) *Solomon's*. If she will "look into a Concordance, under the word '*hate*,'* she will find a reference to the words—'He that spareth the rod, hateth his son.' *Prov.* xiii. 24." So for *boys*, at all events, we must vindicate this primitive discipline. But, with this exception, we think the "Letters" before us deserving of high commendation from every well-wisher to the rising generation. They ought to be widely read, and if the Infant School Societies are wise, they will circulate this little book, as probably the most useful auxiliary they could have found for the furtherance of their plans.

* See "Letters," &c. page 25.

The Beauty of Holiness in the Common Prayer; to which is added, A Rational or Cathedral Worship. By Thos. Bisse, D.D., *some time Preacher at the Rolls Chapel, and Chancellor of the Cathedral Church of Hereford. A new Edition, revised, with additional Notes, by* F. P. Pocock, B.A. Cambridge: Stevenson. 1842. 12mo. pp. 278.

It is some time since our eyes have been gladdened by one of these elegant reprints of the writings of the elder divines, and we had begun to fear that the store was almost exhausted. The present volume, however, is inferior to few that have preceded it, being at once learned, orthodox, and devotional. We quote one passage, which may show that the adoption of a severe standard of ecclesiastical music has been connected in former times, as it always ought to be, with sound Church principles:

"In the compositions for the sanctuary, let care be taken that a theatrical levity be avoided, which was the subject of complaint and caution given in the ancient Church; but in our own is rather a modern and unnecessary condescension to the relish of the world, which neither approves of it nor expects it. For, as 'sanctity becometh God's House for ever,' in the judgment of all times and persons, so doth a solemnity, which should always appear in all the offices thereof, and, above all, in the hymns which appear most in and adorn those offices. Behold the compositions of ancient masters (Tallis, Bird, &c.), what a stateliness, what a gravity, what a studied majesty walks through their airs! yea, their harmony is venerable; insomuch, that being free from the improper mixtures of levity,* those principles of decay, which have buried many modern works in oblivion; these remain and return in the courses of our worship, like so many standing services; in this resembling the standing service of our Liturgy, these being established by usage as that by authority. . . . . These things concern the composers for the choir, or those who preside as 'masters of the song.' As to the performers employed therein, I must remind them (he was preaching to the united choirs of Gloucester, Worcester, and Hereford) that it would greatly add to the glory of our cathedral worship, if they took care likewise to perform their duty with the spirit and appearance of devotion. We behold, even in theatres, where men represent the actions of others, they are not tolerated, unless they make that representation to appear under all the vigor and spirit of reality. How can we expect that mankind will be content with less in the temples of the all-seeing God, where the persons employed act no feigned, mercenary part for the entertainment of men, but perform their duty to God, as in the sight of God? Under this sacred roof, where nothing but realities should enter, will they not expect at least the appearance of reality; but especially from all those who are set apart by ordination to the great and unutterable service of ministering before the Lord? They will and may well expect from us and you, my brethren, that in all our ministrations, whether of prayer or praise, we should perform them with decency and devotion: that in every part and tittle of our office we should behave as men acting upon conscience. . . Ye should be doubly thankful for the glory wherewith the Lord has honoured you before the congregation; that he has enabled you, above others of your brethren, by

* What would the author have said, if he had heard some of the compositions of Mozart and others, now used in our churches and cathedrals, characterized as they are, not only by "mixtures of levity," but by a profanity which ought to be distasteful to every right-minded churchman. In music, as in all other things, it is surely the office of the Church to reprove the spirit of the world, and by her solemn and unearthly harmonies to lead the minds of the worshippers to the contemplation of heavenly things. It is certainly an unaccountable inconsistency, that in places where ancient doctrine and practice is professed and carried out in other things, the music of the sanctuary should yet be of a piece with the operatic or convivial music of the day. People might easily be taught to appreciate better things, if they were put before them; just as many doctrines which at first excited only prejudice and opposition, have nevertheless come to be looked upon as true and valuable.

his peculiar gift, to sing his praises and set forth his glory to the delight and edification of his people; and ye should be zealous not to have this gift, which, like David's harp, may be called your glory, to be sullied by any personal indevotion."

My Bee-Book. By the Rev. W. C. Cotton, Student of Christ Church. London: Rivingtons. 1842. Post 8vo. Pp. 368.

This little work, which we have great pleasure in recommending to the notice of our readers, is one of the most pleasing volumes we have met with for a long time. If we were to look at the information only contained in it, we should feel that it would be well worthy the attention of any who take an interest in the economy of Bees. But if we look further, at the tone and spirit in which it is written, we cannot hesitate in commending it to a much wider circle of readers. Its great and peculiar merit is, that it gives to things holy their due reverence; and that while affording useful and necessary instruction, it never fails to give God the glory. The contents of the volume may be briefly stated to be: Two Letters to Cottagers. The first, On Bee-keeping: *i. e.* the rules to be observed, if you wish to have healthy bees and abundant honey: The second, On Bee-observing; *i. e.* the pleasure and instruction to be derived from the keeping of Bees. To these are added two Appendices, containing a great deal of valuable matter, illustrative of the previous Letters. We have no doubt that this work will prove an excellent Manual for all Bee-masters.

The Life of Augustus Viscount Keppel, Admiral of the White, and first Lord of the Admiralty in 1782—3. *By the Hon. and Rev.* Thos. Keppel, *Rector of Warham St. Mary, Norfolk.* 2 vols. 8vo. London: Colburn. 1842.

We cannot recommend these volumes either to the general or to the professional reader. They are pervaded by a very bitter political tone, and advocate principles which we have always heard disclaimed by the "United Services."

One specimen will suffice:

"In 1775 commenced the war with our American colonies, which has impressed so indelible a stain on the page of British history. By no one was this unnatural conflict regarded with more abhorrence than by Admiral Keppel. While numbers of naval officers flocked to the Admiralty offering their services, and requesting employment, Admiral Keppel kept aloof, declaring that 'if the necessities of the times called for his services, and he knew that it was the king's desire, he was ready to do his duty, but *not in the line of America.*'"

It is manifest, that the medium through which Mr. Keppel views this, and all other transactions in the life of his relative, is that of politics alone. In that point of view it is possible that he may sympathize with every impediment that was thrown in the way of the American war; but it certainly appears to us a strange code of morality which makes the sworn obedience of the soldier or the sailor dependent upon the opinion he may happen to entertain concerning the expediency of any service he is called upon to perform. The

Admiral, in point of fact, admits the whole *gravamen* of the charge, when he says that he was "ready to do his *duty*, but *not* in the line of America." If it was his "duty," he ought to have been prepared to do it unconditionally: or otherwise, what means the word "duty?" We give him the benefit of the dilemma. Of course he was not bound to volunteer his services: but it was still more uncalled for to volunteer a refusal of them. Our surprise is, that the king did not at once strike his name from the Navy List. Into other purely professional questions we will not enter: suffice it to say, that Mr. Keppel is at issue with the best naval authorities.

We are glad to notice that "The Rector of Stillby" is reprinted from "The Christian Magazine." It is an admirable tale, and conveys a very faithful representation of the spirit of the great rebellion.

The Rev. Robert Eden, rector of Leigh, has published a "Second Address to the Wesleyan Methodists of his Parish," (Rivingtons.) It contains an Answer to No. I. of the "Wesleyan Tracts for the Times." We hope this controversy will not be allowed to drop.

It is with regret we point out defects in anything from the pen of Mrs. Parry; but an "Infant Christian's First Catechism," containing no allusion whatever to baptism, appears to us such a monstrosity, that we feel constrained to protest against it. The Church Catechism teaches the child to believe that Christ "*has* embraced it in the arms of His mercy," and "regenerated it with His Holy Spirit:" Mrs. Parry's Catechism teaches that Christ "*will* bless the child *if* it loves him;" and that "the Holy Spirit *will* come into its heart *if* it prays for him!"

"The Duty of a Lay-Visitor of the Poor practically considered, in a Letter to a Friend, by the Rev. John Ley," (Rivingtons,) will well repay perusal. The district-visiting system, as it is *ordinarily* administered, we believe to have done more towards obscuring the peculiar character of the priestly office and propagating false doctrine, than anything else that could be named. This letter is marked by great calmness and sobriety of thought and language.

"An Address to the Parents of the Children at the Parish School of ——— by their Clergyman," (Burns,) is a very valuable Tract, written with the view of inducing parents to follow up the teaching of the school in their own homes.

"The House of Prayer," (in the same series,) appears to us a roundabout way of proving a very simple truth.

Mr. Cotton has lately published a third in his series of "Letters to Cottagers," called "The Village Schools." Will the author tell us the class of persons for whom he really is writing—surely not for "*Cottagers!*"

"Waltham-on-Sea," &c. (Burns, 1842,) is a volume elegant in appearance and elegant in contents. We do not quite see that, after the productions of Mr. Gresley and Mr. Paget in the same line, it was altogether called for, but the circumstance to which we alluded a little way back,—that among books having the same end, some may be interested with one and some with another—may justify its appearance. The author must, in his future labours, avoid such gross caricature,—such an entire departure from all verisimilitude, as the conversation in pp. 7—9.

"Meditations and Reflections for a Month" (Andrews, Durham, 1842) is also a work which we have in its second edition. We might at first consider it uncalled for, inasmuch as we have many and more powerful guides to practice and devotion; but such reflections are hasty, inasmuch as many local and other circumstances may invest a book with interest to some, that it has not to

others. That now before us is pious and temperate; and the writer keeps his eye steadily turned to practice. Subjects, however, such as election and predestination, are introduced, which might as well have been avoided, especially as no light is cast upon them; and the paper on the Sacrament of the Lord's Supper is miserably low.

A second edition has appeared of "the Life and Labours of A. Clarke, LL.D." (Longman, 1842.) The book is so well known that it requires little notice at our hands. Few, we presume, are disposed to deny that its subject was both a remarkable and a good man. As to doctrine and discipline, our principles and his are on many subjects so broadly dissimilar that it is needless at present to dwell on the circumstance. The author tells us in the preface to the present edition, that "the narrative has been divested of the somewhat controversial aspect which in several places it bore; and it now contains nothing that needs give offence to the most sensitive partizan of any class of opinions." An odd enough announcement, considering the part played by the hero of the book.

"The Clergyman's Manual," &c. by the Rev. R. Simpson, (Groombridge, 1842,) is the work of a man seemingly industrious, not very fastidious as to the quality or value of the books from which he quotes, nor very intimately acquainted with Anglican theology. The book discusses a variety of subjects, and contains many useful documents. It is somewhat startling to find a ritualist, who, as he could scarcely help doing, lays it down that the Clergy are not at liberty to depart from the order of the Prayer-Book, stating, for the instruction of his brethren, that "with respect to the Apocrypha, it will be better *never* to read it, but always to substitute a chapter from the Old Testament;" and that "when the number of the communicants is great, it is better to repeat the words, 'the body, &c.' and 'the blood, &c.' to a *whole* railful at a time." The author shields this last opinion, under the example of our bishops at Confirmation. We have often wished, with all respect, that they afforded no sanction of the sort;—though, at the same time, the circumstances are by no means analogous.

Archdeacon Wilkins has published the address to his parishioners, which we noticed some months ago in an enlarged form, entitled, "The Pastor's Address to his Flock," &c. (Rivingtons.) There are things in it which we could wish altered, but yet we recommend it to careful attention.

"A Defence of Poesy, and other Poems," &c. by the Rev. J. Lawson, M.A. &c. (Hamilton and Adams, 1842,) is the production of an amiable and pious mind,—not fully possessed certainly of "the faculty of verse," nor endowed with any great range or energy of thought. The volume, however, is both elegant and something better.

Mr. Cumming, of the Scottish Presbyterian community in London, has published a very minute little vol. entitled "Infant Salvation." (Virtue.) In maintaining his thesis, Mr. Cumming refutes some objections which will not be made by Churchmen, and says one or two striking things; but displays throughout the gaudy rhetoric, and burdensome verbosity with which most religious writers of his country and communion are so deeply infected.

In a similar taste is written a book called "Thoughts on Salvation," by T. Ragg. (Longman, 1842.)

"The Theory and Desirableness of Revivals," &c., by the Rev. A. Barnes of New York, (Blackader, 1842,) is an American work introduced to the English public by Mr. Baptist Noel, who has prefixed a characteristic preface. We need hardly say, that we disagree with many of the principles both of Mr. Barnes and his English editor.

The first number of the "Churches of Yorkshire" (Green: Leeds) contains three views of the Church of Adel, near Leeds, so celebrated as containing some of the best preserved details of Norman architecture. The view of the interior, giving the chancel arch, is especially beautiful. The exterior view suggests a

remark to those who may have to construct a tower or belfry to an old church of small dimensions. It is too common, in such cases, to erect a wretched low tower, which harmonizes in no respect with the church. At Adel, the Norman bell-gable is of late erection, and harmonizes well with the ancient building to which it is appended. We hope the series will continue to deserve the same commendation that the first number certainly does: both the letter-press and the plates being of a high order. The churches of Yorkshire afford every possible variety both to the antiquary and to the historian; some of the first authentic erections of churches having been in this county, and the antiquity of several remains being well marked; there are, besides, many splendid examples of the later styles, almost vying with the exquisite ecclesiastical buildings of Lincolnshire. The first number contains some interesting and useful introductory matter, among which is a list of the archbishops of York, from Paulinus to the present day.

A third edition has appeared of Mr. Paget's happily well-known "St. Antholins." We are glad to find that another tale is announced from the same pen.

Mr. Hope has published a very valuable appendix to his pamphlet on the "Jerusalem Bishopric."

We understand that the Lord Bishop of Oxford's recent "Charge" is selling by thousands upon thousands, and is being reprinted in nearly every country newspaper. The honour of leading the way in giving it publicity belongs to *The Record*. It seems almost superfluous to give an account of what is now in so many hands. For the benefit, however, of such as may not have yet seen it, we may state to them that its almost only subject is the recent progress of Catholic principles. Of the Oxford Tract writers, the Bishop speaks in a language very different indeed from that of their ignorant calumniators, and such as is due both to their gifts and their graces: without professing agreement with all their opinions, and strongly deprecating the indulgent way in which some generally considered their disciples speak of Romanism, and the injustice done by the same parties to the English Reformation, his lordship frankly expresses his sense of the great good that has resulted from their labours. He also eulogizes the meek spirit which they have displayed under "the provocations, the frequent ignorance, and often immeasurable inferiority," of their assailants.

"Sermons," by Archdeacon Manning, (Burns, 1842,) are a most valuable contribution to our sacred literature. A hasty glance may lead some to suppose the author's style to resemble Mr. Newman's, with whom alone, of modern sermon writers, he can be classed, in respect of intellectual power and grace of language. More careful study, however, will convince the reader that the two minds are exceedingly different, and the styles proportionately so. Mr. Newman's style is elastic and unfettered; that of Archdeacon Manning is finished to the very finest temper, having each clause of a sentence full-charged with meaning. Few things are more remarkable at present than the amount of intellectual power among those who fill the aulic-diaconate. Witness, among other examples, the Archdeacon of Surrey's beautiful sermons preached before her Majesty—to which we called attention some time back. It is delightful, indeed, to think that the highest personage in the realm is blessed with such pastoral instructions.

Those who have delighted themselves with Mr. Paget's gayer productions, we are sure, will welcome a graver illustration of the truths he enforces, in the shape of a sermon from his pen, entitled "The Idolatry of Covetousness." (Burns, 1842.)

We must also notice an excellent Sermon, by the Rev. Sanderson Robins, preached at the consecration of a new church in Shaftesbury, (Burns, 1842;) one lately published by Mr. Oldknow of Birmingham, (Rivingtons, 1842;) and finally, a very forcible and seasonable one called "Protestantism and Popery," preached by Mr. Sewell, in the parish Church of Adare, Limerick. (Burns, 1842.) It is printed in a cheap form for distribution.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

By ABP. OF CANTERBURY, *at Lambeth Palace, May* 22.

DEACONS.

Of Oxford.—E. H. Lee, B.A. New Inn H.
Of Cambridge.—J. P. Birkett, B.A. Jesus; C. F. Davies, B.A. Queen's; B. H. Drury, B.A. Caius.

PRIESTS.

Of Oxford.—A. G. Baxter, B.A. Worc.; E. Boys, B.A. Wad.; A. St. John, Ch. Ch.
Of Cambridge.—J. Brothers, B.A. C. C. C.

By BP. OF HEREFORD, *at All Saints, Hereford, May* 22.

DEACONS.

Of Oxford.—R. Hill, B.A. Worc.; J. Smith, Magd. H.
Of Cambridge.—S. F. Montgomery, M.A. C. C. C.
Of Dublin.—J. Denning, B.A.; G. T. Watson, B.A. (*l. d. Llandaff.*)

PRIESTS.

Of Oxford.—C. D. Everett, B.A. Queen's; E. Hobhouse, B.A. Ball.
Of Cambridge.—F. Mills, B.A. Trin.; J. D. Williams, B.A. Queen's.
Lit.—I. Hughes, (*l. d. Llandaf.*)

By BP. OF LINCOLN, *in St. Peter's Church, Eaton-square, London, May* 22.

DEACONS.

Of Oxford.—J. A. Birch, B.A. New Inn H.; E. J. Chapman, B.A. Wad. (*l. d. Durham*); J. S. Whiting, B.A. Worc.
Of Cambridge.—G. Allott, B.A. Jesus; F. Firman, B.A. Queen's; J. Green, B.A. A. Æ. Julius, B.A. St. John's; T. M. Nicholson, B.A. Trin.; W. P. Turton, B.A. Jesus; J. T. White, B.A. Magd.

PRIESTS.

Of Oxford.—H. Usborne, B.A. Ball.
Of Cambridge.—R. Hibbs, B.A. St. John's; J. B. Reynardson, B.A. C. C. C.; J. C. Rowlatt, B.A. Queen's; G. H. Woodcock, B.A. Emm.; B. W. Wright, B.A. Clare.

By BP. OF LONDON, *at St. Paul's, May* 22.

DEACONS.

Of Oxford.—A. Gordon, B.A. Magd. H.; W. C. Howell, B.A. Brasenose; C. J. Smith, B.A. Ch. Ch.; W. D. Wilson, B.A. Wad.; C. B. Wolfaston, M.A. Exet.; G. Wood, B.A. Oriel.
Of Cambridge.—J. Cohen, B.A. Pem.; C. J. Elliott, B.A. Cath. H.; C. J. Fisher, B.A. Jesus; S. C. Headly, B.A. St. John's; G. A. M. Litle, B.A. Christ's; H. Ludgater, M.A., T. M'Ghee, M.A. Trin.; G. Phillips, B.A. Queen's; V. J. Stanton, B.A. St. John's; S. Tabor, B.A. Trin.; J. Thompson, B.A. St. John's; R. E. Willmott, B.A. Trin.
Of Dublin.—E. Johnson, B.A.
Of King's Coll., London.—W. Darby.
Of Ch. Miss. Coll., Islington.—H. Mellen.
Lit.—R. Bellson.

PRIESTS.

Of Oxford.—A. Baker, B.A. Wad.; J. Fletcher, B.A. St. Mary H.; W. H. Jones, B.A. Magd. H.; T. C. Whitehead, B.A. Magd.
Of Cambridge.—B. J. Armstrong, B.A. Caius; R. Fisk, B.A. St. John's; D. S. Halkett, B.A., R. C. Jenkins, B.A. Trin.; G. Kemp, B.A. C. C. C.; H. Meeres, B.A. Clare; R. H. Neate, B.A. Trin.; J. R. Stock, B.A. St. John's; T. F. Stooks, M.A. Trin.; J. Wilson, M.A. Cath.
Of Ch. Miss. Coll., Islington.—S. Hobbs, E. Sargent, J. Tucker.
Lit.—D. G. Bishop; R. S. Snowdon, (*l. d. Chester.*)

By BP. OF PETERBOROUGH, *at Peterborough Cathedral, May* 22.

DEACONS.

Of Oxford.—W. Ewart, B.A. Exet.; F. de Paravicini, B.A. Worc.; S. H. Vyse, B.A. Ch. Ch.; R. Watts, B.A. Magd. H.
Of Cambridge.—C. Charlton, B.A. St. John's; H. J. Hindly, B.A. Queen's (*l. d. Chester*); W. Layng, B.A. Sid.; R. Middlemist, B.A. Christ's; J. Norman, B.A. Queen's; H. Pratt, B.A. Trin.; S. K. Webster, B.A. Emm.

PRIESTS.

Of Oxford.—A. A. Aylward, B.A. Worc.; H. J. Bigge, M.A. Univ.; P. W. Story, B.A. Christ's.
Of Cambridge.—H. V. Broughton, B.A. Pet.; H. E. Bullivant, B.A. Cath.; B. Dixie, B.A. Emm.; J. E. Elliott, B.A. Cath.; E. Everett, B.A. St. John's; H. J. Peach, B.A. Emm.; A. L. Powys, M.A. Trin.

By BP. OF ST. ASAPH, *at St. Asaph, June* 5.

DEACONS.

J. W. Kirkham, B.A.; J. Hughes, B.A.; E. Hughes.

By BP. OF ELY, *at St. George's, Hanover-square, June* 5.

DEACONS.

Of Oxford.—J. Cooke, B.A., E. B. Edgell, B.A. Ball.; H. W. Guy, B.A. Exet.; J. P. Whalley, B.A. Univ.
Of Cambridge.—J. D. Ridout, B.A. Christ's; T. S. Woolaston, B.A., W. Pattinson, B.A. St. Peter's; J. Atlay, B.A., F. France, B.A. St. John's; J. F. Robinson, B.A. St. Peter's; M. Bright, B.A. Magd.; C. S. Drake, B.A. Jesus; W. F. Kingsley, M.A. Sid. Sus.; G. Hutchinson, B.A. St. John's; G. B. Johnson, B.A. C. C. C.
Of St. David's Coll., Lampeter.—T. Williams and G. R. Thomas (*l. d. St. David's*).

PRIESTS.

Of Oxford.—C. C. Goodden, B.A. Exet.; R. Lloyd, B.A. Merton; W. Pedder, B.A. Brasen.; T. Scott, M.A. New Inn H.; W. Y. Smythies, B.A. Trin.; W. F. Sweet, B.A. Pem.
Of Cambridge.—W. M. Wright, B.C.L. Caius; T. Andrew, B.A. Pem.; J. Woolley, B.A. Emm.; A. Davies, B.A. Queen's; S. Blackall, M.A., C. Colson, B.A., G. F. Rayner, M.A., St. John's;

W. Williamson, M.A. Clare H.; J. S. Foster, B.A. Pem.; F. Hopkins, B.A., J. Fanshawe, B.A. Corp. Christi.
Of Dublin.—T. R. Burrowes, B.A. Trin.

By Abp. of York, *at Bishopthorpe, June* 12.

DEACONS.

Of Oxford.—F. Watt, B.A. Univ.
Of Cambridge.—A. Jukes, B.A. Trin.; R. Allen, B.A. Cath. H.
Of Dublin.—W. Sweeting, B.A. Trin.
Of St. Bee's.—R. Chadwick (*l. d. Ripon*).

PRIESTS.

Of Oxford.—H. A. Giraud, B.A. Worc.; W. J. Upton, B.A. New Coll.
Of Cambridge.—W. Empson, B.A. Trin.; J. Raw, B.A. Queen's; R. B. Howe, B.A. Pem.; J. Patch, B.A. Queen's; W. Quant, B.A. Cath. H; J. Ferrard, B.B. Clare H.; C. Wawn, B.A. St. John's; J. Montagu, B.A. Magd. H.
Of Dublin.—A. Mason, B.A. Trin.
Of Durham.—H. Boothby, B.A., W. Elliott, M.A. Univ.

By Bp. of Chichester, *at Chichester, June* 18.

DEACONS.

Of Oxford.—J. Morris, M.A. Brasen.; A. Wigan, B.A. St. John's; H. Mitchell, B.A. Linc.
Of Cambridge.—T. W. Boyce, B.A., A. Suart, B.A. Sid. Sus.; N. Gream, B.A. Magd.

PRIESTS.

Of Oxford.—T. E. Dorville, B.A. Worc.; R. Moorsom, B.A. Univ.; H. R. Du Pré, Exet.
Of Cambridge.—R. L. Allnutt, B.A. St. Peter's; W. L. Pownall, B.A. St. John's; G. L. Wilson, B.A. Christ's.

ORDINATIONS APPOINTED.

Bp. of Winchester, *July* 10.
Bp. of Worcester, *July* 10.
Bp. of Durham, *July* 10.
Bp. of Lichfield, *July* 17.
Bp. of Ripon, *July* 31.
Bp. of Norwich, *Aug.* 7.
Bp. of Sarum, *Sept.* 25.
Bp. of Peterborough, *Sept.* 25.
Bp. of Oxford, *Dec.* 18.

PREFERMENTS.

Rev. George Tomlinson, to be Bishop of Gibraltar.

Name.	*Preferment.*	*County.*	*Diocese.*	*Patron.*	*Val.*	*Pop.*
Benwell, J. F. ...	Neenton, R.	Salop	Hereford	R. Lyster, Esq.	£190	120
Dixon, R. S.	Intwood, R.	Norfolk	Norwich	Mr. J. Dixon.....	350	172
Edgell, W. C.....	Uggeshall c. Sotherton, R.	Suffolk	Norwich	Earl of Stradbroke....	614	499
Foley, R.....	N. Cadbury, R.	Somerset	B. & Wells	Emm. Coll. Camb.....	700	1109
Franklin, J. F....	W. Newton, R.	Norfolk	Norwich	Lord Chancellor.....	178	232
Hackman, A.....	Cowley, P.C	Oxford	Oxford	Dis. Church	64	558
Hanbury, J.	Thatcham, V.	Berks	Oxford	Own Petition	420	2293
Heale, J.	Pointington, R.	Somerset	B. & Wells	Lord Willoughby.....	247	165
Hildyard, H. S...	Lofthouse, R.	York	York	Lord Chancellor	457	1038
Hewman, E. J....	W. Dereham, P.C.	Norfolk	Norwich	Rev. G. L. Senyns ...	74	496
Hurst, W.	St. Martin's, V.	Salop		Bp. of St. Asaph	320	2099
Irving, J.	Hackness, P.C.	York	York	Sir J. Johnstone	253	1083
Jones, R.	All Saints, Dept-ford, P.C.	Kent	Rochester	Rec. of Rotherhithe..		
Lucas, R. G.....	Mulbarton, R.	Norfolk	Norwich	G. Lucas, Esq.....	606	523
Moore, T.	West Harptree.	Somerset	B. & Wells	The Crown	126	536
Morgan, D.	Weeke, R.	Hants	Winchester	Bp. of Winchester....	234	182
Moseley, R.	Ratherham, V.	York	York	Lord Howard	170	10417
Parker, J.	Ellerburne, V.	York	York	Dean of York	131	192
Pope, T.....	Christon, R.	Somerset	B. & Wells		99	83
Salman, W. S. ...	Elmton, V.	Derby	Lichfield	— Rhodes, Esq.	55	340
Simpson, J.	HolmeCuttram, P.C.	Cumb.	Carlisle.		140	3056
Smith, W. H.	St. Simon & St. Jude Manchester, P.C.	Lanc.	Chester			
Stock, J. R.....	Cornish-Hall-End, P.C.	Essex	London			
Valentine, W.	St. Thomas, Stepney, P.C.	Middx.	London	Bras. Coll. Oxford		
Whalley, D. C....	Wenham Magna, R.	Suffolk	Norwich	Own Petition	211	199
Wolfe, R. C.	Braithwell, V.	York	York	Lord Chancellor	330	745

APPOINTMENTS.

Buswell, W. ..... Chap. to Chelmsford Union.
Butler, J. ..... Head Mast. of Burnley Gram. School, Lancashire.
Callier, C. J. ..... Surrog. Dioc. of Oxford.
Deedes, C. ..... Prebend. of Wells.
Gee, W. ..... Archd. of Exeter.
Goodall, G..... Canon. of Norwich.
Horner, J. ..... Prebend. of Wells.
Lang, D..... Rural Dean. of Barnstaple.
Pinder, H..... Rural Dean. of Sirwell.
Slade, H. R. ..... Chap. to Earl of Clarendon.

CLERGYMEN DECEASED.

Arnold, T. Head Mast. Rugby School.
Bailes, J., Cur. Kilperton, Wilts.
Bampfield, J., Rec. Bradford, Devon.
Bartlett, W. C., Vic. Camford and Kinson, 45.
Brown, J., Rec. Fenny Bentley, 71.
Colman, S. S., Rec. Rushmere, Suffolk, 75.
Cowley, W., Vic. Rushall, 70.
Egermont, G., Rec. Welton-le-Wold, Linc. 71.
Greene, C., Rec. Torwick, Sussex, 73.
Ind, J., Rec. Wivenhoe, Essex.
Lipscomb, W., at Brompton, 88.
Lawson, —, Rec. Heversham, Westmor. 77.
M'Cres, J., Cur. of Lynn, 50.
Marendaz, —, P. C. St. Luke's, Berwick-street, London, 40.
Rhys, W., P.C. Ystrad-y-fodwg.
Sherriffe, T., Rect. of Uggleshall, Suff. 84.
Smith, B., Drax, Yorkshire, 40.
Spencer, E., Rect. of Winkfield, Wilts.
Spurgeon, R., Rector Malparton, Norf. 75.
Sturtevant, S. T., at Hackney, 93.
Taylor, H., Rect. of Stoke, Linc. 65.
Thompson, J., Lanchester, Durham.
Wharton, W., Vic. of Gilling, Yorks. 73.
Whittington, J. R., Rector of Cold Ashton, Glouc. 71.

UNIVERSITIES.

OXFORD.

May 26.

Degrees conferred.

M.A.

Rev. H. Smith, Queen's, grand comp.; Rev. R. Champernowne, Christ Church, grand comp.; Rev. W. Linwood, Student of Christ's Church; Rev. J. Meyrick, Michel Scholar of Queen's; Rev. G. Arden, Wadham; H. S. R. Matthews, Linc.; E. D. Bucknall-Estcourt, Ball.; Rev. E. Holbouse, Fell. of Merton; Rev. E. M. Goulburn, Fell. of Merton; Rev. T. C. Price, Merton; J. T. B. Landon, Schol. of Worc.

B.A.

T. G. Smyth, Trin. grand comp.; H. Parry, New Inn Hall; J. Prosser, St. Edmund Hall; A. Kinloch, St. Mary Hall; A. Cowburn, Schol. of Exet.; R. Garth, Stud. of Christ Church; F. W. Ryle, J. Marshall, Christ Church; R. C. Dickerson, Schol. of Worc.

In Convocation, the Rev. Jacob George Wrench, Doctor in Civil Law, of Trinity Hall, Cambridge, was admitted *ad eundem*.

Latin Essay.—"De Re Frumentaria apud Athenienses." Wm. George Henderson, B.A. Demy of Magdalen Coll.

English Essay.—"The Influence of the Science of Political Economy upon the Moral and Social Welfare of a Nation." James Authony Froude, B.A. Oriel Coll.

English Verse.—"Charles the Twelfth." John Campbell Shairp, Commoner of Ball. Coll.

Latin Verse.—Not awarded.

On Monday last, Samuel Wm. Wayte, B.A., and Scholar of Trinity Coll. was elected and admitted Probationary Fellow of Trinity Coll.; Henry Musgrave Wilkins, Blount Scholar of Trinity, was elected and admitted a Scholar on the old foundation of the same society; and Wm. George Tupper (from Winchester School) was elected Blount Scholar.

The Examiners of the Dyke foundation of St. Mary Hall have recommended to the Trustees Mr. Fredk. Chas. Lascelles Wraxall, of Bath, to be elected a Scholar on the foundation of Dr. Dyke.

On Thursday last, Mr Robert Dangerfield, Commoner of St. Mary Hall, was elected an Exhibitioner on the foundation of Dr. Nowell.

June 2.

Degrees conferred.

B.D. AND D.D.

C. A. Ogilvie, late Fell. of Balliol Coll. Regius Professor of Pastoral Theology, grand comp.

D.C.L.

Rev. A. Grant, late Fellow of New Coll. Bampton Lecturer for the year 1843.

B.M. (*with license to practise.*)

T. K. Chambers, Christ Church.

M.A.

G. S. Harding, Brasenose, grand comp.; R. Eddie, Brasenose; Rev. C. J. Quartley, St. Edm. Hall; Rev. A. R. Harrison, Queen's; Rev. C. W. Bagot, All Souls; Rev. G. W. Hutchins, Magd. Hall; Rev. D. Jones, Jesus; Rev. H. W. Plumptre, University; W. S. W. Vaux, Ball; Rev. E. B. Knottesford-Fortescue, Wadh.; Rev. H. N. T. Busfield, Worc.

B.A.

E. B. James, Queen's; R. Roope, Wadham, B. C. Kennicott, Oriel; R. M. Richards; H. J. Sawyer, Merton; G. S. Munn, Trin.; H. Nethercote, Ball.

In a Convocation holden on Thursday last, the Rev. Alex. Thurtell, M.A. of Gonville and Caius Coll. Cambridge, was admitted *ad eund.*

In a Convocation holden in the afternoon, for the purpose of electing a Perpetual Curate for Holme Cultram, in the county of Cumberland, the Rev. Jos. Simpson, M.A. of Queen's Coll. was unanimously chosen.

In a Congregation holden on the 20th ult. James Morris, Esq. M.A. of Trinity Coll. Dublin, was incorporated of Brasenose Coll.

The Theological Essays, known as Mrs. Denyer's Prizes, have been awarded—1st. On the necessity of the Two Sacraments retained in the Church of England, and that they only are necessary to be retained—Rev. George Rawlinson, M.A. Fellow of Exeter. 2d On Original, or Birth Sin; and the necessity of New Birth unto Life.—Rev. Mark Pattison, M.A. Fellow of Lincoln, who will read their respective dissertations in the Divinity School this day, at two o'clock.

The Judges appointed to decide Dr. Ellerton's Theological Prize have adjudged the English Essay "On the Concession of Constantine," to John Rendall, B.A. of Exet. Coll.

On Thursday last, Mr. Edward Boucher James was elected a Taberdar, and Mr. Geo. Henry Heslop a Scholar, of Queen's Coll.

June 7.

The convocation was holden this day, which had been called for the purpose of rescinding the statute relative to the Regius Professor of Divinity passed in the year 1836. The convo-

cation having been opened by the Vice-Chancellor announcing the object of the meeting, and the proposed abrogation of the statute having been read by the registrar, Mr. Sewell, of Exeter College, addressed the Vice-Chancellor and Proctors, declaring his dissent from the wording of the proposed statute, and demanding that the sense of convocation should be taken on this question previous to the second reading, in conformity to the words of the statute-book; and this having been declined by the Vice-Chancellor, Mr. Sewell proceeded to deliver a protest against his decision, and to announce his intention of appealing against it. After addresses from the Rev. W. Way, Rev. Vaughan Thomas, Mr. J. G. Phillimore, and Mr. Meate, the Proctors proceeded to take the votes, when the numbers were—

Placet	219
Non-placet	334
Majority against the abrogation of the statute	115

June 9.

In convocation the Rev. E. H. E. Goddard, M.A. of Sidney Sussex coll. Cambridge, was admitted *ad eundem*.

In a congregation holden at the same time, the Rev. R. Coulthard, M.A. Fell. Queen's Coll., was nominated by the Senior Proctor, and admitted a Pro-Procter for the present academical year, in the room of the Rev. T. Dand, resigned, and the following degrees were conferred:—

BACHELOR AND DOCTOR IN DIVINITY BY ACCUMULATION.—A. P. Saunders, late Student Ch. Ch., Hd. Master of Charter-house school, Grand Compounder.

D.C.L.

G. K. Morrell, Fell. St. John's.

B.M. WITH LICENCE TO PRACTISE.

A. D. Campbell, St. John's.

M.A.

W. Kay, Fell. Linc.; C. Benson, Queen's; C. A. Griffith, Fell. New Coll.; W. G. Hautayne, Magd.; H. G. Coope, Ch. Ch.; W. Pedder, Brasen.; J. Compton, Merton; W. D. Jackson, St. John's; W. E. Heygate, St. John's; H. Nelson, St. John's; W. Skirrow, Schol. of Univ.; H. E. Cruttwell, Worc.; J. Gibbs, Worc.; C.R. Knight, Schol. Wad.; W. R. Ogle, Trin.

B.A.

Wm. Hamilton, New Inn Hall; G. E. Symonds, Linc.; A. H. Ashworth, Oriel.

In the convocation it was unanimously agreed to affix the University seal to a humble and dutiful address of congratulation to the Queen, on her Majesty's providential preservation from the late treasonable attempt upon her life.

The election of a Principal of Brasenose College, in the room of the Lord Bishop of Chichester, Dr. Gilbert, has terminated in favour of the Rev. Richard Harrington, M.A. formerly Fellow of that Society, and Rector of Ouldc, in Northamptonshire.

On Monday last, W. Kay, M.A. Fell. of Lincoln Coll., was elected Pusey and Ellerton Hebrew Scholar.

Our readers will rejoice to hear that the M. Angelo and Raffaelle Drawings are, after all, secured to the country, and to be deposited in the University. It is no less singular than true, that the noble donation of 4,000*l.* by the Earl of Eldon, and the generous offer of Mr. Woodburn to reduce the price of the drawings by 3,000*l.*, were simultaneously made, neither party being in the least cognizant of what the other proposed. Of Lord Eldon we will only say that his munificence and attachment to the place of his education do him infinite honour; and we trust that such an instance of taste for the fine arts and of genuine love for Oxford will find other examples amongst the many noble and wealthy who owe, at least, somewhat of their present celebrity to their ancient connexion with the University of Oxford.—*Oxford Herald.*

CAMBRIDGE.

May 27.

The Chancellor's Medal for the best English Poem, subject—"The Birth of the Prince of Wales," and the Camden Medal, subject—"Cæsar ad Rubiconem constitit," were both adjudged to Henry James Sumner Maine, Scholar of Pembroke Coll.

May 25.

CONGREGATION.

The following grace passed:—To appoint Mr. Edleston, Trinity Coll. Deputy Proctor, in the absence of Mr. Thompson.

HON. M.A.

W. Beamish, Trin.

M.A.

G. Jackson, Caius; W. Nagle, Caius; T. S. Egan, Caius; J. Dobie, Corp. Christi; J. Chadwick, Corp. Christi.

B.A.

C. Rashleigh, Trin.; T. O. Feetham, Trin.; J. Spencer, Trin.; F. G. Hughes, St. John's; W. Bennett, St. John's; E. K. Brenchley, St. John's; R. D. Jones, St. John's; W. L. Fowke, Queen's; W. Morgan, Queen's; D. Waller, St. Peter's; J. H. Roberts, Clare H.; E. M. Muriel, Caius; R. Musgrave, Caius; W. Rowe, Caius; K. E. A. Money, Corp. Christi; W. Middleton, Corp. Christi; E. Hutton, Cath. H.; R. Belaney, Catharine H.; C. W. Francken, Catharine H.; J. Appleton, Cath. H.; C. Macgregor, Cath. H.; J. W. Markwell, Christ's; W. Twyne, Magd.; G. L. Allsop, Emmanuel.

B.C.L.

T. L. Edwards, Trinity.

LICENTIATES IN PHYSIC.

J. H. Simpson, Caius; C. H. Hare, Caius.

At the same Congregation, the following gentlemen were admitted *ad eundem* of this university:—

J. F. D. Maurice, M.A. Exeter Coll. Oxon
L. W. Jeffray, M.A. Balliol Coll. Oxon.

June 2.

Two of Sir William Browne's gold medals, one for the best Greek Ode, subject—"*Ad dex-*

iram de viâ declinavi, ut ad Periclis Sepulchrum Accederem," and one for the best Greek and Latin epigrams, subjects—"*Is solus nescit omnia,*" and "*Pari incepto Eventus dispar,*" were adjudged to William George Clarke, of Trinity Coll.

June 11.

Sir Wm. Browne's medal for the best Latin Ode, subject—"*Navis ornata atque Armata in Aquam deducitur,*" was adjudged to Hen. John Sumner Maine, Foundation Scholar of Pembroke. The Chancellor's Medal and the Camden Medal, it will be remembered, were adjudged to the same gentleman on the 28th of May.

Degrees Conferred.

B.D.

Rev. J. D. Simpson, Fell. of Sidney Sussex, Compounder; Ven. T. Thorp, Fell. and Sen. Tutor of Trin. and Archd. of Bristol.

M.A.

C. T. Osbourne, Sidney Sussex; Rev. A. T. Paget, Gonville and Caius.

B.M.

W. H. Drosier, Gonville and Caius; A. D. White, Pembroke.

B.A.

W. Balderston, Scholar of St. John's; R. P. Carew, Downing; F. H. Laing, Queen's; S. H. Lee-Warner, St. John's.

BARNABY LECTURERS FOR THE PRESENT YEAR.

Mathematics—D. T. Ansted, M.A. Fell. of Jesus.

Philosophy—J. Edlestone, M.A. Fell. of Trin.

Rhetoric—Rev. R. Birkett, B.D., Fell. of Emmanuel.

Logic—Rev. R. Buston, B.D., Fell. of Emmanuel.

In a Convocation, holden at Oxford, the Rev. Edward Henry Emilius W. Goddard, M.A., of Sidney Sussex, was admitted *ad eundem.*

William Talman, Scholar, has been elected a Foundation Fellow of King's.

The following gentlemen have been called to the degree of Barrister-at-law by the Hon. Soc. of Lincoln's Inn:—J. B. Hume, Esq., B.A., Trin.; R. H. Tillard, Esq., B.A., St. John's; T. Humphreys, Esq., B.A., St. John's Coll.; A. A. Doria, S.C.L., formerly of Trin. H.

June 25.

Degrees Conferred.

M.A.

D. P. Caliphronas, Trin.; H. Bailey, St. John's; G. J. Pierson, Jesus; J. R. Brodrick, Trin.; H. L. Guillebaud, Trin.

B.A.

C. M. Vialls, Trin.; A. B. Hill, Jesus.

Graces Passed.

To affix the University Seal to a letter of thanks written by the Public Orator to the Rev. Thomas Halford, M.A., for his munificent donation of Two Thousand Pounds towards the erection of a New Wing to the University Library.

To allow the Creation of Masters of Arts at the ensuing Commencement to take place in the Law Schools.

To appoint the Vice-Chancellor; Dr. French, Master of Jesus; Dr. Ainslie, Master of Pembroke; Dr. Graham, Master of Christ's; Prof. Whewell, Master of Trin.; Dr. Haviland, Prof. of Physic, of St. John's; and Dr. Paget, of Caius, a Syndicate to watch the progress of a Bill which is about to be brought into Parliament for the regulation of the Medical Profession.

MEMBERS' PRIZES.

The four Prizes of Fifteen Guineas each, given by the Members of Parliament for the University to the two Bachelors of Arts not of sufficient standing to take the degree of M. A., and the two Undergraduates having resided not less than seven terms, who compose the best dissertations in Latin prose, were awarded as follow:—

Bachelors—subject, "*Sanctius que ac reverentius vivum de Actis Deorum credere quam scire*"—Charles John Ellicott, B.A., St. John's; and Reginald Walpole, B.A., Caius.

Undergraduates—subject, "*Argentum et Aurum propitii an irati Dii negaverint dubito*"—John Julius Stutzer, Trin.; and Thomas Ramsbotham, Christ's.

The Porson Prize for the best translation of a passage in Shakspeare into Greek verse was adjudged to George Druce, of St. Peter's. The subject was the passage in *Henry V.*, Act iv. sc. 7, beginning "*O ceremony,*" and ending "*whose hours the peasant best advantage*": metre, *Tragicum Iambicum Trimetrum Acatalecticum.*

PROCEEDINGS OF SOCIETIES.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of the Committee of this Society was held at their Chambers, St. Martin's-place, on Monday, the 20th June, 1842.

Present—His Grace the Archbishop of Canterbury in the Chair.

The Bishops of London, Lincoln, Bangor, Gloucester and Bristol, Ely, Salisbury, and Norwich. The Very Rev. the Dean of Chichester; the Revds. Dr. D'Oyly, Dr. Spry; Benjamin Harrison, J. R. Wood and J. Jennings; F. H. Dickinson, M.P., N. Connop, jun., Benj. Harrison, James Cocks, S. B. Brook, J. W. Bowden, and William Davis, Esqrs.

Grants were voted towards building a church at Lakenham, Norfolk; building a chapel in the parish of St. Peter, Walpole, Norfolk; building a church at Cove, in the parish of Yateley, Hants;

building a church at Red Hill, in the parish of Reigate, Surrey; building a church in the parish of All Saints, Southampton; building a chapel, at Clay-Hill, in the parish of Epsom, Surrey; building a church at Leen Side, in the parish of St. Mary, Nottingham; building a chapel at Headless Cross, in the parish of Ipsley, Warwickshire; building a church at Keresley, in the parish of St. Michael, Coventry; building a church at Mostyn, in the parish of Whitford, Flintshire; building a church at Oughtibridge, in the parish of Ecclesfield, Yorkshire; enlarging by rebuilding the church at Chingford, Essex; enlarging by rebuilding the church at Cilymaenllwyd, Carmarthenshire; enlarging by rebuilding the church at Llanddeniolen, Caernarvonshire; repewing the church at Kniveton, Derbyshire; repewing the church at Bawdsey, Suffolk; repewing the church at Horton, Staffordshire; repewing St. Leonard's chapel in the parish of Aston Clinton, Buckinghamshire; enlarging and repewing the church at Lodsworth, Sussex; building a New Aisle to the church at Great Wakering, Essex; repewing the church at Kings Sutton, Northamptonshire; repewing the church at Alconbury, Huntingdonshire; repewing and erecting a gallery in the church at Leiston, Suffolk; building a church at Ryde, Isle of Wight; building a chapel at Southend, Essex; and other business was transacted.

EPISCOPAL THEOLOGICAL SEMINARY AT BEXLEY, WEST AFRICA.

WHILE so many attempts have been made to explore Africa, and develope her physical and commercial resources, it is gratifying to learn, that her moral wants have not been forgotten. The pious efforts of the missionary have established the melancholy fact, that the white man cannot, without fearful loss of life, encounter the climate of tropical Africa. It is, therefore, with great pleasure, that we lay before our readers a plan to obviate so formidable an obstacle, and to unite the Christian sympathies of Britain and America in its performance. It is proposed to establish at Bexley, a village beautifully situated on the river St. John (West Africa), and founded with special reference to that object, an institution, to train from among the African youth, a body of intelligent and pious clergy, to meet the wants of the various colonies on that continent, and the West Indies—and to supply the many urgent calls of the native population. Some of these appeals have been very affecting; and while the sad experience of the past forbids the further sacrifice of valuable European life, Bexley is happily placed in the very centre of the Bassas and Kroomen—tribes of great intelligence, and most anxious for instruction — midway between Sierra Leone and Cape Palmas. Nor should it be forgotten, that, while the various Dissenting bodies have planted with signal success their missions along that coast and in the interior, there is no Episcopal Church between those points —a distance of 500 miles!—though there have been strenuous efforts made by the colonists scattered along that extensive tract, to secure the aid of the Church in building up Episcopal institutions among them. A few pious and well-educated persons at Monrovia, formed themselves, some years since, into a Church, but, after unavailing efforts to procure a missionary, they were merged into the existing denominations; and the Rev. G. V. Cæsar, a coloured clergyman of great worth, raised up an interesting congregation of one hundred members at another village; but after his death, they also, for want of fostering care, were disolved and absorbed by the Baptists and Methodists. If a church were planted at Bexley, and a school attached to it, many of the natives would flock to it, as several of their young men have already gone to America to obtain the instruction which they in vain sought at home. One of these youths (Prince Peter Harris) is now engaged in teaching his future subjects; and another, a grandson of the king of Ashantee, is about to receive ordination at the hands of Bishop Brownell, of Connecticut, in order to fit him for returning to Africa as a missionary. No portion of the heathen world presents a more promising field for immediate effort; and surely we owe to her for our past sins, a large share of our sympathies. We lay before our readers the touching appeal of the pious Bishop of Kentucky, and hope that it will be liberally responded

to by the Churchmen of England. We are informed that the gentleman who projected this benevolent enterprise has offered to pledge himself that if one-half of the amount requisite to endow the projected preparatory School and Theological Seminary be contributed in this country, a similar sum shall be provided in the United States. The plan has met the warm approval of several distinguished personages, and contributions, to be applied under the direction of a committee of gentlemen, will be received at the bank of Messrs. Biddulph, Charing-cross; by Messrs. Ralston, Tokenhouse-yard; and Messrs. Hatchard, Piccadilly.

TO THE BISHOPS AND CLERGY OF THE CHURCH OF ENGLAND.

Theological Seminary, Lexington, Kentucky, Nov. 10, 1840.

Fathers and Brethren in Christ!—My position and sacred duties have long brought me into close relation to many of the unfortunate sons of Africa, sojourning in the United States, and inspired me with a lively interest in whatever concerns their unhappy race or their benighted country. The philanthropic efforts of my fast friend, ELLIOTT CRESSON, Esq., in their behalf, have long since commanded my cordial admiration. Into none of these have I entered with livelier enthusiasm, than into his wishes with regard to the establishment of a *Literary and Theological Institution* of a high order, on the coast of Africa, for the purpose of training her own sable sons to fill with usefulness and distinction the various learned professions and eminent stations which are fast opening amongst her prosperous colonies. I have long rather wished than hoped that it might be in the power of Episcopalians in this country, cordially to respond to the noble proposal of your own illustrious statesman, Lord BEXLEY, to lay the foundations of such an institution. Nor will I affect to deny that the numbers and wealth of Episcopalians in the United States are such, that they certainly could, without detriment to any other good work, carry this enterprise to a successful issue. But then, it is equally true that their surplus wealth is not great, and that the calls upon them for nearer and more pressing objects, are exceedingly numerous and urgent. And it is respectfully submitted to your benevolence, whether the most noble and worthy motives may not animate us, whilst we reverently refer this great enterprise back again to the generous sympathies and abounding beneficence of those who first gave it a favourable ear.

And of this are we well assured, that we have only to satisfy you of the practicability of the project, and of the benign results which must flow to injured Africa, in order to secure in its behalf the most ample endowments; since we are at a loss which most to admire, the beneficent Providence which has constituted the small island of Great Britain the golden treasury of the earth, or the abounding grace which of late has disposed so many christian hearts to inscribe "Holiness to the Lord" upon their vast possessions.

The success of the coloured American colonies upon the western coast of Africa, is no longer matter of conjecture. Agriculture and commerce are so far established, that a retrograde movement is little to be feared. If not, the onward progress must be in a ratio of incalculable progression. Already, interest begins to sustain this benevolent movement, and the establishment of a line of regular packets, manned by coloured people, opens the door for that voluntary and thrifty emigration, without which a colony never yet became a great nation.

At this point, the foundation of institutions to bless future, unborn, unnumbered thousands, is loudly called for, and every year's delay is fruitful of difficulties. These colonies already have their common and grammar schools. In a very few years they will need their colleges. The sentiment would be nearly universal, that in no hands would it be more sure of popularity and success, than in the hands of Episcopalians. For the remark of your own Most Reverend Archbishop Secker, nearly a hundred years ago, "that all the various denominations like the Episcopal Church next best to their own," is as emphatically true, now, in America and Africa, as it could possibly have been in England when first uttered.

In a word, the hopes of Africa, and the prospects of the Redeemer's Kingdom, would brighten in that day which saw the hearts of Christians in Great Britain kindling with holy fervour for the establishment of a literary and Theological institution in Liberia, worthy of the patronage of her own illustrious sons.

B. B. SMITH,
Bishop of the Episcopal Church in the State of Kentucky, and Superintendent of Public Instruction for that Commonwealth.

DIOCESAN INTELLIGENCE.

CHICHESTER.—*Chichester Cathedral.* The beautiful window which it was announced some time since it was the intention of the Very Rev. the Dean of Chichester to place in the cathedral, has been erected. It is intended by the Dean as a monument to his sister, the late Miss Chandler, a lady distinguished by her many and rare virtues. The window is meant to be an emblematical illustration of the 35th and 36th verses of the 25th chapter of St. Matthew's Gospel, and contains six separate groups of figures, representing the six acts of mercy described in that passage of Scripture, and scrolls with mottos bearing a reference to the character of the deceased; at the bottom is an inscription—"In memoriam Mariæ Chandler, piæ, beneficæ, 1841."

LINCOLN.—On Wednesday, the 15th June, the Examination of the *Lincoln Diocesan School* took place, before a large assembly, amongst whom were the Very Rev. the Dean, the Sub-Dean, a number of the country Clergy, many laymen, and several of the parents and friends of the youthful candidates.

The Examiners appointed by the Bishop were the Rev. J. Carr, of Brattleby, late Fellow of Balliol College, and the Rev. G. D. Kent, of Scotherne. The Examiners wore their gowns and hoods; and the Lord Bishop of the Diocese gave the prizes, with an appropriate address to each successful candidate.

The following was the award of the Examiners:—

The first exhibition of 5*l.* 5*s.*, given by Mr. Anderson, of Lea, to —— Keyworth, senior, Lincoln.

The second exhibition of 2*l.* 2*s*, given by the Rev. T. T. Penrose, of Coleby, to Roberts, Brigg.

The prize of books, given by the Rev. F. R. Crowther, the Principal, for attainment in science, to Hacket, Caythorpe.

The first prize for Divinity, given by the same gentleman, to Betham, Lincoln.

And the second prize for the same, to Hanson, junior, Stamford.

The Examiners stated, in the most unqualified terms, their opinion of the general proficiency of the school in all its departments, and of the efficient mode of instruction adopted, as well as of the conduct and manner of the boys under examination.

The Bishop, as President of the Board, attended by a large and influential company, afterwards dined at the White Hart. The Lord Bishop presided, Chas. Anderson, Esq. acted as vice-president. The party consisted of about thirty gentlemen, amongst whom, in addition to the chairman and vice-chairman, were the Rev. the Sub-Dean, Dudley Elwes, Esq., John Fardell, Esq., Rev. C. M. G. Jarvis, F. Peel, John Carr, G. D. Kent, junior, W. and E. Smyth, W. Walter, G. D. Whitehead, Rev. Mr. Brameld, T. S. Bassett, P. Nairne, Geo. Atkinson, Mr. Hodge, — Garfit, Mr. W. Norton, Mr. T. M. Keyworth, &c. &c. After the usual loyal toasts had been disposed of, the healths of the President, Vice-President, the Rural Deans, the Examiners for the Exhibitions, the Secretary, the Principal of the Central School, were drunk and responded to.

The Right Reverend President, in acknowledging the honour done him in drinking his health, remarked that the success of the institution had already exceeded his most sanguine expectations, and passed a merited compliment on the Principal for his exertion in bringing the pupils of the school to their present state of proficiency. His Lordship also remarked, that as it was intended that this meeting should be annual, he trusted to see on the next occasion a greater number of those county gentlemen who had so liberally contributed towards the formation of the institution, in order that they might see how their contributions had been expended, and judge for themselves of the utility of the noble institution erected by their liberality. At the same time, he expressed a hope that the first object of the Board having been attained, by the establishment of a Collegiate School for the education of the yeomany of the county, the second object of the Board, that of educating and training competent Masters to superintend the Parochial Schools of the Diocese, would not be lost sight of, and that the present meeting would not rest satisfied with the progress which had been made, but would be stimulated to more active exertions.

LONDON.—It is in contemplation, under the sanction of the Archbishop of Canterbury and the Bishop of London, as soon as funds can be raised, to build a sailors' church on shore, in the neighbourhood of St. Katherine's dock.

Essex.—Great Bardfield.—The vicar, the Rev. B. E. Lampet, M.A. has recently erected an organ in the church of this parish. The expense was defrayed by the vicar, churchwardens, and parishioners, assisted by the munificence of the private friends of the vicar. The churchwardens, Messrs. Pollett and Sandle, have also, in a spirit of christian liberality, presented to the church a set of handsome hangings for the reading-desk and pulpit, together with a crimson cloth, velvet cushions, prayer-books, carpet, &c. for the altar.

TO CORRESPONDENTS.

We have received a letter from Mrs. Pierce, authoress of "Village Pencillings," a volume reviewed in our last number, in which that lady disclaims to have written the note desiring our particular attention to its contents. We are quite pleased to give her the benefit of this denial, and we trust that in future she may be saved from her most injudicious friends: had it not been for this offensive challenge, in our experience unparalleled, (and it seems to have struck our contemporaries with as much surprise as ourselves,) we had paid no attention to "Village Pencillings." A little calm thought will convince Mrs. Pierce that we spoke with no personal unkindness to her. The allegation concerning the marriage of the clergy we stigmatised as a lie—we repeat the charge: it is one; and from the evidence before us we took Mrs. Pierce to have been the author of it. Imputations against herself as a lady and a clergyman's wife we made none. We spoke of her real nature as "good and amiable," and her sins against good taste as "unintentional" and "done unwittingly;" and of their tendency, whether intended or not, we produced proof. We spoke of her as in her literary character alone, and when people write for the mere sake of writing, and permit their friends most officiously to call public attention to their books, by a printed appeal to reviewers, it cannot be a matter of surprise, if we honestly, however severely, examine the pretensions of such authors to guide the public taste: and though Mrs. Pierce complains of the weight of the charge of "irreverence and blasphemous profanity," nine-tenths of the world will agree with its justice when they find a writer pretending that the Holy Ghost inspired her to publish a volume of ballads and tales. This Mrs. Pierce has done: and we called it profane trifling; we have said it once, and we repeat it.

Again:—Mrs. Pierce imagines that we wished her the infliction of some bodily pain and judgment from heaven—we did no such thing; we recommended "her to chasten her fancy as a fit preparation for some bodily mortification;" the discipline to which we alluded was voluntary; and the collect for the First Sunday in Lent will explain our meaning.

Last of all, Mrs. Pierce speaks of the insinuations which we have thrown out against her husband. We suppose that Mr. Pierce was privy to his wife's publishing design—at least, he ought to have been,—and so he must have been aiding and abetting and partaking in whatever literary faults his wife has committed; for we cannot think so ill of the lady as to suppose that she put forth "Village Pencillings" without his sanction and authority. This is the sole insinuation we made; and as the Essay, entitled "the Light of the Parsonage," contains references to St. Chrysostom, St. Jerome, St. Ambrose, and the Apostolical Fathers, we gave Mr. Pierce the credit of them—or rather discredit, for some of the references are spurious.

We part from Mrs. Pierce with all good wishes, and we think that to publish her letter will do her no good in the eyes of the public, for it is a very ill-tempered one. In the single point in which we have (though *not* from any fault of ours) misrepresented her, viz. the authorship of the note to the Reviewers, we give her the full benefit of the disavowal; and we transfer the whole blame, in its most unmitigated form, to her foolish and unkind friends.

Our space does not permit us to insert Mr. Ellison's communication, for which, however, we are much obliged to him. We think it worth considering, and may avail ourselves of it hereafter.

The letter of "A Catholic" shall appear in our next.

Our "Constant Reader, and one who, though young, is attached to the faith of the old," has called our attention to one of the most disreputable pieces of quackery and calumny we ever saw—a slip of paper entitled, "What is Puseyism answered by Puseyites." We wonder that any respectable publisher can lend his name to so disrespectable a mode of attacking a body of christian men—which in this is made worse by gross *dishonesty*. We allude to a quotation, which we have taken the trouble to examine, from Mr. Paget's "Milford Malvoisin," such as no man of truth could have made. Of course *Puseyism* in the sense here used means Church principles, whether held by those who coincide with Dr. Pusey in all things or not.

"A Cape Englishman" is thanked for the important information he sends us, to which we may call attention shortly.

THE

CHRISTIAN REMEMBRANCER.

AUGUST, 1842.

History of Scotland. *By* PATRICK FRASER TYTLER, *Esq.* Vol. VIII. 1573—1587. Edinburgh: Tait. 1842.

THE appearance of Mr. Tytler's new volume of his History recalls us to our pleasant task of continuing these sketches of the rise and progress of the Reformation in Scotland. On times of trouble we now come, during which the voice of the wild leaders of the congregation was hardly heard, and little regarded by the bold, cruel barons and treacherous politicians of the time. The same year that witnessed the marriage of Mary to the murderer of her husband, to which passion had hurried the queen, against the remonstrances of her opponents and the entreaties of her best friends, saw the coalition of the nobles against Bothwell—the attempt to seize the queen and her consort at Borthwick Castle—the desertion of all, save a small band of sixty followers, from the royal army at Carberry—the surrender and imprisonment of the queen in the castle of Lochleven—the resignation of the crown, and coronation of James—and the proclamation of the earl of Moray as regent of the kingdom. Thus, in twelve months, Mary, by one fatal step, fell from a throne to a dungeon, alienated by her own conduct from the affections of her people, and supplanted in her power by a puppet-king in the hands of a crafty showman; her own son arrayed against her by the direction of her bastard brother. No sooner was Mary safely immured in Lochleven, than Knox, the bold reformer, "the shepherd ready"—so he used to say—"to die for his flock," returned from his hiding-place, where he had abided since the death of Rizzio, and once more took the lead of the protestant party, in their crusade against the last rags of popery. He was soon hand and glove, he and his followers, with the lords of the secret council, as the confederates against Mary and Bothwell were called; and, in return for the pulpit eloquence which he promised them, persuaded them to agree to restore

the patrimony of the Church, an easy thing to promise,—to submit the education of youth in all colleges and public seminaries to the reformed ministers,—and in the true spirit of his master, Calvin, to put down idolatry, (so they called the Roman faith,) by force of arms if necessary.

The lords of the secret council soon reaped the benefit of the treaty. Whilst Elizabeth and her ambassadors tried to inculcate the rights of kings and the duties of subjects, the responsibilities of princes and the power of the people were powerfully preached to the commons.

"Knox, Craig, and the other ministers of the reformed Church, considered the pulpit and the press as the lawful vehicles of their political, as well as their religious, opinions; and the celebrated Buchanan, who had joined the confederates, enforced the same doctrines with uncommon vigour and ability. Their arguments were grounded on the examples of wicked princes in the Old Testament, who were deposed and put to death for their idolatry; and on alleged, but disputable, precedents in their own history of similar severity exercised by subjects against their sovereigns."—*Tytler*, vol. vii. pp. 133, 134.

The effect of these preachings was shown in the meeting of the general assembly. Knox and Buchanan could openly argue for the immediate death of Mary; and had not Throckmorton interceded, in all probability such a dreadful result would have followed. When, too, Mary had resigned the crown, and James was to be placed on the throne, prosperity made Knox over-keen to idolatry. Crowning was not, in their eyes, idolatry, but anointing was; and though the conduct of the Jewish people against their sovereigns, unsanctioned by the practice of Christendom, was an argument in their mouths against princes, the conduct and practice of the same people in the anointing of their kings, sanctioned as it was by the general usage of Christendom, was of no weight with Knox and his followers. To kill an idolatrous king, as the Jews did, was right, christian, and proper; to anoint a king, was Jewish, and wrong, and idolatrous. In despite, however, of Knox, the nursling king was crowned, anointed, and sworn to in all due form, and afterwards carried back to his nursery in the castle, by his governor, the earl of Mar.

Moray was now regent. Strong in the confidence and support of the majority of the nation, able in council, crafty in negotiation, supported in all his measures by Elizabeth, he could dare, amid general professions of good will towards the cause of the reformers, and deference to the wishes of their leaders, to allow the former to remain in abeyance, and to neglect with crafty civility the latter. During the two years that he ruled the kingdom, the obtrusive voice of Knox was never heard; peradventure he had nothing to complain of,—yet the property was not restored to the ministers; perhaps he had become more moderate,—the regencies of Lennox and Mar tell a different tale; perhaps he was afraid to dare the regent.

To enter into minute details of that miserable civil war that followed the assassination of Moray, by which the country was daily

ravaged, and the passions of the factions exasperated to the highest pitch, would be a sad and useless labour. During these calamities, Knox and his friends liking the troubled waters, were deeply engaged in the party of the regent Lennox. From the pulpit he constantly denounced the intrigues and idolatries, as he termed them, of Mary, and inveighed against her as a murderer and an adulteress. The fearful bitterness of his feelings against Mary are shown in the following extracts:—

"It has been objected to me," said Knox, "that I have ceased to pray for my sovereign, and have used railing imprecations against her. Sovereign to me she is not; neither am I bound to pray for her in this place.—As to imprecations made against her, I have willingly confessed that I have desired, and in my heart desire, that God of his mercy, for the comfort of his poor flock within this realm, will oppose his power to her pride, and confound her and her flatterers and assisters in impiety. I praise my God, he of his mercy hath not disappointed me of my just prayer: let them call it imprecation, or execration, as pleases them. I am further accused, that I speak of their sovereign, mine she is not, as that she were reprobate, affirming that she cannot repent. Whereto I answer, that the accuser is a calumniator and a manifest liar, for he is not able to prove that at any time I have said that she could not repent; but I have said, and yet say, that pride and repentance abide not in one heart of any long continuance. What I have spoken against the adultery, against the murders, against the pride, and against the idolatry, of this wicked woman, I have spoken not as one that entered into God's secret counsel, but being one, of God's great mercy, called to preach according to his blessed will, revealed in his word, I have oftener than once pronounced the threatenings of his law against such as have been of counsel, knowledge, assistance, or consent, that innocent blood should be shed. And this same thing I have pronounced against all and sundry that go about to maintain that wicked woman, and the band of those murderers, that they suffer not the death according to his word, that the plague may be taken away from this land, which shall never be, so long as she and they remain unpunished, according to the sentence of God's law."—*Tytler*, vol. vii. pp. 286, 287.

When he who had consented to and joined himself with the murderers of Beaton, and though not act and part in the death of Rizzio, yet so cognizant of the deed and involved in the tragedy as to fly to hiding for fear of punishment, could utter such open denunciations against Mary, we are well prepared for the part which the reformer took in the secret plot of our Elizabeth to have Mary put to death, by covert means, in Scotland. The facts seem these:—when the news arrived in England of the horrible massacre of St. Bartholomew, Elizabeth was readily persuaded by her councillors, that, as long as Mary remained in England as the rallying point of the Roman Catholics, her life and her throne were in daily and imminent danger. She had, however, publicly declared that there was no evidence to convict, or even to bring to trial, the imprisoned queen for the murder of her husband. To put her to death without trial in England, she dared not. A scheme was therefore concocted: Killigrew was to proceed to Scotland, and so to work upon Mar and Morton as to lead them to demand of Elizabeth the restoration of Mary; to which demand the English queen was to accede on the express condition

of Mary's being immediately put to death, either by fair or foul means. Besides persuading Morton and Mar to make the demand, and hiring a proper person to effect the assassination, if such was to be the deed, it was incumbent on Killigrew to obtain some one who could so prepare the minds of the Scotch by previous preaching and teaching, as to ensure the nation's acquiescence in any extreme course against their unhappy sovereign. For the first point, Killigrew sounded Morton; for the second, he secured the ready hand of Nicholas Elphinston; for the last, he consorted with Knox, now so feeble, that he could hardly walk or be heard in the pulpit. "I trust," said Killigrew, in a letter to Cecil and Leicester, "I trust to satisfy Morton; and as for John Knox, that thing, as you may see by my letter to Mr. Secretary, is done, and doing daily; the people in general are well bent to England, abhorring the fact in France, and fearing their tyranny." One of Knox's acts in favour of Elizabeth's scheme was, the convention of "the professors of true religion," to consult upon the dangers resulting from the conspiracies of the papists: this act Killigrew deemed important. That Morton and the regent consented, there cannot now be a doubt,—Killigrew's letters are too clear on the subject: whether Knox was further implicated than as a preparer of the people for their acquiescence in the deed, depends on whether or not he was one of the "two ministers," who, as Killigrew wrote, were "equally hot and earnestly bent on the matter with Morton." Although feeble, and with one foot in the grave, Knox, the envoy assures us, was "as active as ever;" we have seen his previous conduct in deeds of assassination, we have heard his open wishes for the death of Mary,—he may have been one of the ministers alluded to. But yet, again, the evidence is but slight,—give the old man the benefit of the doubt. The old man was indeed on the brink of the grave; before the scheme could be matured, Mar died, and the day that saw the election of Morton to the regency, witnessed the death of the leader of the Reformation, John Knox. We think it has been shown that Knox was neither a great nor a good man; if an unwearied course of agitation for that cause which he deemed true can claim this title for him, we must admit his title. But even on this moderate scale, his avowed principle of justifying the means by the end, must go far to destroy the claim; and when to this we add his plain lack of christian courage—his fierce, unrelenting, inconsistent, and unscrupulous conduct and sayings,—though we may clear him of the charge of venality, we cannot admit his claim to goodness or greatness. Did he not fear the great when they were powerful? had the pomp of the mitre, as Mr. Tytler says, and the revenues of the wealthiest diocese no attractions for one who assured Killigrew, that it was not Lord Burleigh's fault that he was not a great bishop in England? Was it the act of an honest man, one who daily witnessed against the so-called pious frauds of the Romanists, to clothe the secret information which his deep entanglement in every kind of plot afforded him, in such a prophetic form as to countenance the

claim of inspiration for the dying preacher? Amid prayers, ejaculations, and tears, he fell asleep, expiring without a struggle.

Soon after the death of Knox, the parliament assembled in the capital, and when Morton had been confirmed in his place by the estates of the realm, the attention of the meeting was turned to the state of religion.

"In this parliament a conference took place between the kirk and certain commissioners appointed by the three estates, in which an important ecclesiastical measure was carried. This was, the confirmation of that order for the election of bishops, which had been drawn up in the book of discipline, devised at Leith many years before. The change amounted to nothing less than the establishment of episcopacy in the Scottish Church. It was decided, that the title and office of archbishop and bishop should be continued, as in the time which preceded the Reformation, and that a spiritual jurisdiction should be exercised by the bishops in their respective dioceses. It was determined that all abbots, priors, and other inferior prelates who were presented to benefices, should be tried by the bishop, or superintendent of the diocese, concerning their fitness to represent the Church in parliament, and that to such bishoprics as were presently void, or which should become vacant, the king and regent should take care to recommend qualified persons, whose election should be made by the chapters of their cathedral churches. It was also ordered, that all benefices with cure under prelacies, should be disposed of to ministers, who should receive ordination from the bishop of the diocese, upon their taking an oath to recognise the authority of the king, and to pay canonical obedience to their ordinary."—*Tytler*, vol. vii. pp. 336, 337.

Whilst the estates were settling the affairs of the Church, the guns of the castle were sending their bullets against the bulwark that defended the houses of parliament, crying out open-mouthed against the establishment of an anti-papal Church. But a short time intervened, ere the Castilians, as the queen's party were termed, surrendered their stronghold; and Scotland, being once more at peace, the regent Morton addressed himself with energy and success to reduce to order his harassed kingdom. Successful as Morton was in restoring security and order, and maintaining the authority of the laws, his avarice soon blew into flame the smothered fire. The regent longed for the patrimony of the clergy. With great address he persuaded them to resign their emoluments into his hands; emoluments now, as he said, very fluctuating, and often in arrear, but under his guidance to be certain. If he failed, he was to restore their possessions. Eager to increase their pay, the clergy embraced the proposal, surrendered their benefices, and soon found that the regent's scheme was to combine cures, and to allot to the ministers the smallest pittance, some forty pounds Scots, and to seize for his own use the surplus. "Give us back our possessions," said the ministers: "Wait," said the regent; and when the claims became too frequent and loud to be put by with such an answer, the ministers were peremptorily told that the appointment of stipends ought properly to belong to the regent and council.

——— "Quærenda pecunia primum,
Virtus post nummos,"

was the text from which the regent preached, and the principle on which he acted, making one more step in that system of sacrilege which the reformers themselves had introduced when they first seized *vi et armis* on the possessions of the ancient clergy, and had gradually carried out in the hopes of securing to themselves greater wealth. They were, however, favoured with numerous comrades in misfortune. Every one who had remained in the capital during the late troubles was a rebel, ergo he must pay for the pleasure of resisting the king's authority. Protestants eating flesh in Lent must pay their fines: to have a full purse and undergo a heavy fine for the benefit of the regent and his friends, were now become synonymous terms; and the legal machinery was only too well adapted to the fulfilment of the regent's desires.

Whilst in the pursuit of pensions from Elizabeth, and money from every available quarter, day by day Morton lost ground with the nation, and could no longer look for the support of the middle or lower classes in the state. The merchants of the capital had suffered grievously from his exactions, and scrupled not to say that the people's hands, that had set him up, would, unless he changed his measures, as surely pull him down again. The idol, too, of the reformers was at war with his own worshippers.

"To all these causes of discontent," says Mr. Tytler, "must be added his quarrel with the kirk, and the soreness arising out of his recent establishment of episcopacy. This had given mortal offence to some of the leading ministers, who considered the appointment of bishops, abbots, and other (*Roman Catholic?*) dignitaries to be an unchristian and heterodox practice, utterly at variance with the great principles of their Reformation. They arraigned, and with justice, as far as regarded the regent, the selfish and venal feelings which had led to the preservation of this *alleged* relic of popery. It was evident, they said, that avarice, and not religion, was at the root of the whole. The nobles and the laity had already seized a large portion of the Church lands; and their greedy eyes still coveted more. These prizes they were determined to retain; whilst the poor ministers who laboured in the vineyard, and to whom the thirds of the benefices had been assigned, found this a nominal provision, and were unable, with their utmost efforts, to extract a pittance from the collectors; the whole of the rents finding their way into the purses of the regent and his favourites. And how utterly ridiculous (we presume they said) was this last settlement of the bishops! Was it not notorious that the see attached to the primacy of St. Andrews belonged, in reality, to Morton himself?—that there was a secret agreement, a nefarious collusion, between him and the prelate, his own near relative, whom he had placed in it? Was it not easy to see that the chief purpose of this ecclesiastical office was to enable the regent more readily and decently to suck out the riches of the benefice, as in the north country the farmers would sometimes stuff a calf's skin, called there a *Tulchan*, and set it up before a cow to make her give milk more willingly? What were all these bishops, and abbots, and priests, whom they now heard so much about, but mere Tulchans—men of straw—clerical calves, set up by the nobility to facilitate their own simoniacal operations?" — *Tytler*, vol. viii. pp. 20, 21.

The popular eloquence and rude humour with which these points were urged by the preachers soon worked its desired effect, namely,

to discontent the people not only with the regent's bishops, for that was but the excuse, but with episcopacy in general. And whilst Morton increased the popularity of the ministers by the declaration that there would be no peace until some of them were hanged; Andrew Melvill, who had been educated at Geneva, in the strictest Calvinistic principles, returned at this crisis, to influence the contest, by his keen sarcasm, cold Calvinism, and severe republicanism. Influenced by Melvill, Durie, one of the leading ministers, began openly to agitate the question, whether the office of a bishop was agreeable to the true principles of Church government, as contained in the Scriptures. And after some debates, a purely presbyterian form of Church polity was concocted by some of the ministers, forwarded to the regent, and by him with unwonted courtesy referred to the council, and only smothered at its birth by the new troubles into which the country was suddenly plunged by the coalition of Athole and Argyle against the power of the regent. In a short time, as Randolph wrote to his friend Killigrew, "all the devils were stirring and in great rage in the country—the regent discharged, the country broken, and the chancellor slain by the Earl of Crawford." No sooner was this temporary revolution completed by the appointment of the council of twelve, than the kirk renewed their attempts to reform the book of Church polity. The revised scheme was to be laid before the king and council; and the general assembly determined, in order to give a side blow at episcopacy, under the arm of the late appointments, that no see—owing, as they said, to the great corruption already visible in the state of bishops—should be filled up until the next meeting of this body. The counter revolution, by which Morton recovered his power, though not his title, for a time delayed the presentation of their scheme. At length the plan was presented, and in 1579, shortly after the sudden death of Athole, the late opponent of Morton, the general assembly, when meeting at Edinburgh, were requested by the young king, by letter, to abstain from debating upon the matters relating to Church polity, which they had referred to the king and the estates, under the plea of the almost immediate meeting of parliament for the consideration of these matters.

"The assembly having taken this royal letter into consideration, in its turn appointed a committee of their brethren,—the principal of whom were Erskine of Dun, Duncanson the king's minister, and Andrew Melvill, to wait upon the king, with some requests to which they besought his attention. These were—that he would interdict all parents, under heavy penalties, from sending their children to be educated at the university of Paris, or other foreign colleges professing papistry; that he would cause the university of St. Andrew's, some of whose professors had recently left the Protestant communion, to be reformed in all its colleges and foundations; and take order for the banishment of Jesuits, whom the assembly denominated '*the pestilent dregs of a most detestable idolatry.*' They further besought him to proceed to a further conference upon such points of Church policy as had been left undetermined at the late conference at Stirling, *and to desist*

from controlling or suspending by his royal letters any decrees of the general assembly."—Tytler, vol. viii. pp. 48, 49.

To these moderate demands and charitable requests the king was pleased not to consent. Not long after this, Monsieur D'Aubigny, the future earl of Lennox, arrived at the court of James, and for a time reconciled Morton and the ministers. To the former D'Aubigny was a formidable rival in the affections of the king; as such he was his enemy, and Morton's hate was bitter. To the ministers, the young peer was a Romanist—a secret emissary of the pope—a friend of the Guises, newly arrived with forty thousand crowns to buy up the protestant religion. Hence the pulpits rang with denunciations of the dark designs of popery, and Morton once more was the friend of the ministers. Gradually, as the power of the new favourite became superior to that of Morton, they forgot their old disputes with the late regent, lest a more terrible one than even a "demoniacal episcopalian" should become supreme in the person of "a papist earl of Lennox." Without distinctly charging D'Aubigny with having changed his religion for the sake of securing his political power, we cannot close our eyes to the fact, that, at the moment when he hinted at the change, it was necessary, absolutely necessary, in some way to check the increasing popularity of Morton with the powerful leaders of the kirk, and also to the ruinous effect which his after-change to protestantism worked on the fortunes of his rival. After this event the choice of the ministers was difficult. On the one hand was a converted papist favourite rising, if not already risen, into power, wealthy, liberal, plausible, and likely to be willing to concede much for the support of the kirk: but still he was a converted papist—a friend of the treacherous Guise. On the other side was the rapacious Morton, with whom their late most bitter quarrels had been; a man no longer in power, and who, though he might certainly be brought to terms for assistance, must be forced into power, and might, after all, once more turn round upon his supporters. In this dilemma, whilst they did not desert Morton, the ministers withdrew much of their support from his cause, became far more temperate in their preaching, and without gaining friends on either side, paved the way to the death of the late regent and the supremacy of Lennox.

At length Morton fell, and the power was concentrated in the hands of Lennox and the new earl of Arran, the influence of France was revived, and the intrigues of the friends of the queen and her religion renewed. And now those who, if they had not promoted, yet had consented to the fall of Morton, began to reap the fruits of their crooked policy: professions were now forgotten; the highest place had been gained; and the ladder was only in the way.

"The prospects of the protestant lords, and of the more zealous ministers, were proportionably overclouded; the faction in the interest of England was thrown into despair; and reports of the most gloomy kind began to circulate through the country. It was said, that religion was on the point of being altered; that the king would marry a princess of the house of Lorrain; that

the Duke of Guise had already written to him in the most friendly terms; and now, for the first time, had condescended to call him king. The conduct of Lennox was calculated to confirm rather than to mitigate these suspicions. He professed, indeed, an earnest desire to maintain amicable relations with England; and had written to this effect to the earl of Leicester . . . . but he had forgotten his friendly professions to the presbyterians. The ministers of the kirk, who had congratulated themselves as the instruments of his conversion, were treated with coldness; and it was soon discovered that he had warmly espoused the king's opinions with regard to episcopacy, and was ready to second, to his utmost ability, the efforts of the monarch, for its complete establishment in his dominions."—*Tytler*, vol. viii. pp. 85, 86.

Although we have determined to make no allusion, if possible, to the political events of the time connected with the imprisonment and death of the Queen of Scots, yet we must here, in order better to understand the rising quarrel between episcopacy and presbyterianism, mention, that in this year, 1581, the "association" was mooted, by which James was to resign his crown into the hands of his mother, which she was to re-transmit to him, relieving herself from all active duties of government; by these means James's recognition as king by the European powers was to be effected. It was some secret rumours of this association that tended to inflame the minds of the members of the general assembly when they met on the case of Montgomery.

The struggle between episcopacy and presbyterianism was now assuming a most determined and obstinate form. On the one side was the king and his own chaplains, the heads of the church, Lennox, Arran, and the largest portion of the nobility. Against them were the burghers and lower classes, led by the great body of the lower clergy. Already had the general assembly recognised, as their second book of discipline, the Platform of Ecclesiastical Government, as drawn up by Melvill; but no sanction had been given by the parliament. At this juncture, Lennox persuaded the king to appoint one Montgomery, a man of very questionable character, to the vacant bishopric of Glasgow. The recommendation was doubtless simoniacal. Montgomery resigned the temporalities of his see to the duke of Lennox, and remained content with a small stipend. To the censure which was passed on him by the ministers, he remonstrated, and being supported by the king, refused to obey the interdict which they pronounced against his accepting the bishopric. This affair, added to the report of the secret "association," the arrival of missionary priests in Scotland, and the increasing influence of Lennox over his royal master, caused the general assembly to meet in great excitement; articles against Montgomery were drawn; the matters of accusation were gone into;—much was found frivolous; enough however remained, in the eyes of the assembly, to justify an injunction to continue in his cure at Stirling, and to abandon all thoughts of his bishopric.

At the same time the ministers did not forget their old trade of plotting, and they ceased not to inflame the nobles against Lennox,

and to tempt them, by preaching and private exhortation, to wrest the king from the hands of the "foreign duke." The way in which they worked on their fears and expectations is shown in the conversation of Davison, the minister of Libberton, with Gowrie. He hinted the danger of that noble's head for the murder of Rizzio, if matters went forward: again he railed at the unworthiness of the Scottish nobles. "They would not," said he, "in other times have suffered the king to lie alone in Dalkeith with a stranger, whilst the whole realm is going to confusion; and yet," he added, "the matter might be reformed well enough with quietness, if the noblemen would do their duty."

"Nor were these warnings and denunciations," says our historian, "confined to the nobility. The young king, when sitting in his private chamber in the palace of Stirling, received an admonition quite as solemn as any delivered to his subjects. Mr. John Davison, along with Duncanson, the royal chaplain, and Mr. Peter Young, entered the apartment; and Davison, after pointing out the dreadful state of the country, exhorted him to put away those evil counsellors who were so fast bringing ruin upon the common weal and his own soul. 'My liege,' said he, 'at this present, there are three jewels in this realm precious to all good men—religion, the commonwealth, and your grace's person. Into what a horrible confusion the two first have fallen all men are witness; but as to the third, your grace hath need to beware, not only of the common hypocrites and flatterers, but more especially of two sorts of men: first, such as opposed your grace in your minority; whereby they have committed offences for which they must yet answer to the laws, and therefore must needs fear the king. Remember the saying, *Multis terribilis, caveto multos.* The second sort are those who are conjured enemies to religion. If,' he concluded, 'your grace would call to you such godly men as I could name, they would soon show you whom they think to be included in these two ranks.'" — *Tytler*, vol. viii. pp. 94, 95.

The attempt, however, failed: James, with his accustomed shrewdness, admitted that the counsel was good, hurried off to some other subject, and dismissed the ministers.

Montgomery had recourse to violence: heading a company of the royal guard, he entered the church at Glasgow, and endeavoured to expel the preacher from his place. The presbytery resisted, were summoned before the king, declined the judgment of their sovereign; and when James commanded them to receive the bishop, and warned them of the consequences of a refusal, Durie declared that one consequence would be the excommunication of Montgomery. This threat frightened the bishop, and a temporary peace followed. Neither party wished for peace, well aware that the contest was not about Montgomery, but a warfare between episcopacy and presbyterianism, and confident in their strength; the one trusting in the lower classes and the rapidly increasing power of the burghs, the other in the power of the king and the countenance of the nobility. Flushed with the success which had rewarded their attack on Morton, the episcopal party led the way in breaking the truce. Montgomery was soon persuaded to renew his attempt to regain his bishopric by

force, and the ministers, taking advantage of the coming of the master stabler of the duke of Guise, with a present of horses to the king, united in one outcry the partaker in St. Bartholomew and the Bishop of Glasgow.

Durie, with his accustomed violence, hastened to Arran's castle at Kinneil, where James was to receive the duke's envoy,—openly insulted the messenger as he passed him in the garden,—rebuked his sovereign for receiving presents from "that cruel murderer of the saints,"—bade him beware whom he married,—and called upon him "not to listen to such ambassadors of the devil, sent to allure him from his religion:" rendered doubly angry by the cool reply of James, Durie hastened to Edinburgh, and rested not until he had set the pulpit to work against Lennox, the queen-mother, the profligacy of the court, and his old enemies, the devil and the pope. The council summoned the clerical libeller, ordered him to quit the city, and commanded the magistrates to carry the sentence into execution. The ministers excommunicated Montgomery, called upon the people to weep for their sins, and fight for their religion. At one time the preacher wept and lamented, at another he breathed death and defiance. And while one christian preacher lamented that in Durie the golden link of the ministry was broken, Davison, the *petit diable*, as Lennox called him, bade them take courage, because "God would dash the devil in his own devices."

The assembly of the church met: Andrew Melvill took the words of Timothy as to the heresies of the latter days as his text, and roared from the pulpit against king, pope, and devil. The weapon raised against them he called "the bloody gully of absolute power—springing of course from the pope—used against the Saviour himself." The establishment of episcopacy, in his eyes, was "the plucking the crown from the brow, and wrenching the sceptre from the hands, of Christ himself." After such an appeal, we are astonished any moderation was shown by the assembly. The provost and magistrates contended that they must execute the law; some of the ministers proposed a remonstrance to the king; but Davison openly declared the king had no power to remove Durie from his flock.

"'Ye talk,' he said, 'of reponing John Durie. Will ye become suppliants for reinstating him whom the king had no power to displace; albeit his foolish flock have yielded?' At this Sir James Balfour started to his feet, and fixed his eyes sternly on the speaker. Such a man was not likely to overawe the bold minister; and he undauntedly continued, 'Tell me what flesh may or can displace the Great King's ambassador, so long as he keeps within the bounds of his commission?' Saying this, he left the assembly in great heat, perceiving that the question would be carried against him . . It was determined that Durie should submit, if the magistrates, who belonged to his flock, insisted. They did so; and that very evening he was charged not only to depart from the town, but not to reside within the freedom and bounds of the city. About nine o'clock the same night, he was seen taking his way through the principal street of the city, accompanied by two notaries, and a small band of his brethren. On reaching the market cross, he directed the notaries to read a written protestation, in which he attested the

sincerity of his life and doctrine, and declared that, although he obeyed the sentence of banishment, no mortal power could prevent him from preaching the word. Upon this, placing a piece of money in the hands of the notaries, he took instruments, as it was termed; and during the ceremony, Davison, who stood by his side, broke into threats and lamentations. 'I, too, must take instruments,' cried he, 'and this I protest is the most sorrowful sight these eyes ever rested on—a shepherd removed by his own flock, to pleasure flesh and blood, and because he has spoken the truth. But plague and fearful judgments will alight on the inventors.' All this, however, passed away quietly, except on the part of the speakers; and the denunciations of the minister appear to have met with little sympathy. A shoemaker's wife in the crowd cried out, that 'if any would cast stones at him she would help.' A bystander also was heard to whisper to his neighbour, looking with scorn on the two protesters: 'if I durst, I would take instruments that ye are both knaves.'"—*Tytler*, vol. viii. pp. 101, 102.

The party of the ministers was evidently losing caste. Montgomery had been reinstated, the assembly interdicted from interfering, and only allowed to present to the king a list of their grievances. This opportunity, however, was not to be neglected. The articles of grievance were presented. In them, obedience to the king was unequivocally separated from submission to the Church, and they complained that evil counsellors had induced his majesty to assume the spiritual authority that belongs to Christ alone. "Who dare sign these treasonable articles?" demanded Arran, when the deputies entered the presence-chamber. "We dare, and will render our lives for the cause," responded Melvill, as he approached the table and affixed his signature to the "Griefs:" his companions followed him; Arran and Lennox were abashed, the king silent, the conference ended peacefully. Not content to trust to their petition, the ministers fostered the great plot of Gowrie, "the band made among the noblemen that were enterprised against Dobany." England supported the conspirators, and the headlong conduct of Lennox matured the, as yet, vague schemes of his opponents. The renewed attempt of Montgomery to brave the power of the assembly united the ministers and the lower orders against him and his patron Lennox; the revelation by Bowes of the intentions of Lennox of throwing himself on the aid of France, suddenly attacking Gowrie, Mar, and Glencairn, and banishing the leaders of the presbyterian party, united the ministers and the nobles. No time was to be lost; "They must act," said Bowes, "or hang." Suddenly the forces of the conspirators were gathered, the king was seized at Ruthven, detained in honourable confinement, Arran was in the hands of his opponents, and the power of Lennox attacked and broken. The nobles had done their part, it was now for the ministers to perform theirs. Once more the pulpits teemed with invectives.

"'It was true,' said Lawson in his sermon, 'that these two barons [Lennox and Arran] had subscribed the confession of faith, professed the true religion, and communicated with their brethren at the Lord's Table; but their deeds testified that they were utter enemies of the truth. Had they not violated discipline, despised the solemn sentence of excommunication, set up Tulchan bishops, and traduced the most godly of the nobility and

ministry? And as for this duke of Lennox, what had been his practices since the day he came amongst them? with what taxes had he burthened the commonwealth, to sustain his intolerable pride! what vanity in apparel, what looseness in manners, what superfluity in banqueting, what fruits and follies of French growth had he not imported into their simple country! Well might they be thankful; well praise God for their delivery from what was to have been executed the next Tuesday. Well did it become Edinburgh to take up the song of the Psalmist—*Laqueus contritus est, et nos liberati sumus.*'"—*Tytler*, vol. viii. p. 112.

The king was eager to escape; but Lennox was irresolute, strove to make terms with his opponents, wavered, and was forced to leave the kingdom. All was now joy and exultation with the Ruthven lords, and their friends, the ministers. The banished Durie came back to his church a conqueror in triumph, preceded by thousands singing psalms before their conquering preacher. Gowrie and his associates were in full power, Arran strictly confined, and the presbyterians commanded to send in their grievances for immediate redress. Treachery on the part of Archibald Douglas disclosed the secrets of the famous "association,"—added one more coal to the fire, one more subject on which the pulpits might ring with abuse against the imprisoned queen. A lie in a good cause never hurt any of the ministers. When Lennox declared in his appeal and defence that the king was a captive, the conspirators, lords and ministers, insisted in their counter declaration, that "to say the king was detained against his will was a manifest lie, the contrary being known to all men." Few words were more common in the mouths of the violent preachers than "Truth, truth;" yet the best and ablest of them, Buchanan, permitted party spirit to distort the truth in his cotemporary history.

The party of nobles having done their and the ministers' work, sought from the assembly an open justification of their conduct. The ministers assented, and commanded that from every pulpit throughout the kingdom, the "Raid of Ruthven" should be justified; and the imminent perils from which they were pleased to say that act delivered religion, the state, and the king, should be explained by every minister to his congregation. A mere inculcation of their own views was not sufficient,—to justify rebellion and anarchy would not satisfy the assembly; so they instituted a rigid persecution of any one who should dare to think differently to them, and exercise his private judgment on a revolution fostered and defended by the assembly. They then took their friends to task; the same men whom Lawson in his sermon had styled *the most godly of the nobility*, were now warned by Davison of their sinful lives, their oaths, their lust, their oppression, and urged to show their repentance by returning the Church lands to their teachers, the godly ministers.

During the intrigues that followed the overthrow of Lennox, in which Elizabeth, the French ambassador, the ministers, and the two parties of the nobles endeavoured, with an utter disregard of means, to out-general their opponents, Scotland presented a curious scene.

James kept his own council, exercised his beloved king-craft, pretended to hate Lennox, and be reconciled to his new keepers and their violent measures, whilst he secretly intrigued for the recall of his favourite, the resumption of his liberty, the firm establishment of episcopacy, and the punishment of his enemies. The ministers were active: the emissary of anti-Christ was expelled in the person of Lennox, the king was in the hands of those who were too dependent on them to oppose their views, and it was their fault if he escaped through their negligence. But still they wanted a cause of grievance. De Menainville arrived as the ambassador from France. In a moment the pulpits began to roar against France as the stronghold of idolatry,—the French king, the tiger glutted with the blood of the saints; and when the ultra men could not carry their doctrine, that no ambassador was to be received from an idolatrous state, they united with the moderates in appointing a lecture-committee to wait on James with a solemn admonition. The interview was characteristic.

"On entering the royal cabinet, they found Gowrie, the justice-clerk, and other of the council, with the king, who thanked them for their advice, but observed 'that he was bound by the law of nations to use courtesy to all ambassadors. Should an envoy come from the Pope, or even from the Turk, still he must receive him.' This Lawson stoutly controverted; but the king not only maintained his point, but took occasion to blame the abuse with which this minister had assailed the French monarch. 'As for that,' said they, 'the priests speak worse of your grace in France, than we of the king of France in Scotland.' 'And must ye imitate them in evil?' retorted James. 'Not in evil,' was their answer, 'but in liberty. It is as fair for us to speak the truth boldly, as they boldly speak lies; and if we were silent, the chronicles would speak and reprove it.' 'Chronicles!' said James, 'ye write not histories when ye preach.' Upon which, Davison whispered in Lawson's ear, 'that preachers had more authority to declare the truth in preaching, than any historiographer in the world.' Gowrie then observed, 'that as hasty a riddance as might be should be got of the French ambassadors:' and the ministers took their leave."—*Tytler*, vol. viii. pp. 131, 132.

There was yet a greater grievance in store for the ministers;—"Sire," said De Menainville, "I am come from the Most Christian King of France, ... and being an ambassador, and not a subject, I crave to be treated as such; and as I have food allotted for my body, so do I require to be allowed the food of my soul,—I mean the mass; which, if it is denied me, I may not suffer a christian prince's authority and embassy to be violated in my person." The request was granted; and on the succeeding Sabbath De Menainville was compared by Lawson to the blasphemous and railing Rabshakeh, and the French embassage to the mission of the king of Babylon. The king gave orders to the magistrates of the capital to give a farewell banquet to De la Molle Fenelon, about to return to France, and leave the negotiations to his colleague, De Menainville. To stay the feast, the ministers neither spared opprobrium nor abuse; they dared to call the cross of the order of St. Esprit, embroidered on Fenelon's knightly mantle, the badge of anti-Christ; they gloried in

their abuse of the holy emblem to prevent a banquet to a Romanist. When all their violence failed, they enjoined a fast. The king caroused, the people fasted; the ministers "cried out all evil, slanderous, and injurious words that could be spoken against France," "threatening with anathema and excommunication such citizens as should countenance the unhallowed feast."

We cannot wonder at the eagerness with which James counterplotted to free himself from his captivity to so many masters, however we may disagree with the measures which he took to ensure his liberation. James deceived all parties: whilst he seemed to be following the wishes of Elizabeth, her ambassador was in perfect ignorance of the real state of things; and when, after Lennox's death, he assured Walsingham by John Colville, that "all things were quiet, and that the last work of God, in the duke's departure, had increased the friendly disposition of the king,"—whilst these letters were on their way to England, Gowrie's power was ruined; the king had thrown himself into the castle of St. Andrew's; the forces of the barons were disbanded; the king was once more his own master; Gowrie, Mar, and Angus, his late jailers, were in despair, and their colleague Arran—doubtless privy to the entire plot—returned to court, and soon resumed his ascendency over his sovereign; the Raid of Ruthven was declared an act of treason, for which the penitent were to be pardoned, the refractory punished; and at the same time, the king's loving subjects were informed and ordered to believe that Lennox had died in the true faith, and forbidden either to be ignorant of the fact, or question its truth in speaking or in writing, in prose or rhyme. Such, after ten months' duration, was the bloodless overthrow of the Gowrie party. This attempt to silence the preachers produced a violent sermon from Lawson, his summons to appear at court and answer for the calumny, and a highly characteristic interview between the king and the small body of ministers who accompanied the preacher to Dumfermline. We give the meeting at length, so characteristic is it of all parties concerned.

"The king entered, and whilst they rose and made their obeisance, James, to their astonishment, took not the slightest notice; but passing the throne, which all expected he was to occupy, sat down familiarly upon a little coffer, and 'eyed them all marvellous gravely, and they him, for the space of a quarter of an hour; none speaking a word, to the admiration of all beholders.' The scene intended to have been tragic and awful, was singularly comic; and this was increased when the monarch, without uttering a syllable, jumped up from his coffer, and 'glooming' upon them, walked out of the room. . . . . Whilst they debated in perplexity, he (the king) relented in the cabinet, to which he had retired, and called them in. Pont then said they had come to warn him against alterations. 'I see none,' quickly rejoined the king, 'but there were some this time twelve-month,' (alluding to the seizure at Ruthven;) 'where were your warnings then?' 'Did we not admonish you at St. Johnston?' answered Pont: 'And were it not for our love to your grace,' interrupted David Ferguson, 'could we not easily have found another place to have spoken our minds than here?' This allusion to their license in the pulpit made the king bite his lip; and the storm was about to break out, when the same speaker threw oil upon the

waters, by casting in some merry speeches. His wit was of a homely and peculiar character. 'James,' he said, 'ought to hear him, if any, for he had demitted the crown in his favour. Was he not Ferguson, the son of Fergus, the first Scottish king? and had he not cheerfully resigned his title to his grace, as he was an honest man, and had possession?' 'Well,' said James, 'no other king in Europe would have borne at your hands what I have.' 'God forbid you should be like other European kings,' was the reply; 'what are they but murderers of the saints?—ye have another sort of up-bringing: but beware whom ye choose to be about you; for, helpless as ye were in your cradle, you are in deeper danger now.' 'I am a catholic king,' replied the monarch, 'and may choose my own advisers.' The word catholic was more than some of the ministers could digest, and would have led to an angry discussion, had not Ferguson again adroitly allayed their excited feelings. 'Yes, brethren,' said he, turning to them, 'he is a catholic king, that is, a universal king; and may choose his company, as David did in the hundred and first Psalm.' This was a master-stroke; for the king had recently translated this psalm into English metre, and Ferguson took occasion to commend his verses in the highest terms. They then again warned him against his present counsellors; and one of the ministers, stooping down, had the boldness to whisper in his ear, that there was no great wisdom in keeping his father's murderers and their posterity so near his person. Their last words were stern and solemn. 'Think not lightly, Sir,' said they, 'of our commission; and look well that your deeds agree with your promises, for we must damn sin in whoever it be found: nor is that face upon flesh that we may spare, in case we find rebellion to our God, whose ambassadors we are. Disregard not our threatenings; for there was never one yet in this realm, in the place where your grace is, who prospered after the ministers began to threaten him.' At this, the king was observed to smile, perhaps ironically, but he said nothing; and as they took their leave, he laid his hand familiarly on each."—*Tytler*, vol. viii. pp. 151—153.

The coldness and parsimony of Elizabeth effectually broke the power of the opponents of the late revolution, and enabled James to pursue his course without fear: he was determined that the Raid of Ruthven should bear its right name—treason; and he was not prepared to punish the nobles who had encountered the risk, and allow the ministers who had fostered and encouraged them, to remain unpunished. All he required was, a voluntary confession of their misdeeds. His mild endeavours were scouted by the preachers, who defied his threats, until the parliament having declared the act of Gowrie and his friends "a crime of high treason, of pernicious example, and meriting severe punishments," the king reiterated his intention of punishing the recusants with the severest penalties. On this, all the nobles but Gowrie, who had already obtained his pardon, fled the country. The ministers still were recusant. Durie denounced the proceedings from the pulpit, and only gave a qualified retractation when threatened with having his head set upon the west port of Edinburgh, whilst Melvill only escaped imprisonment by a hurried flight to Berwick; he declined the jurisdiction of the council, declared himself amenable to the presbytery alone for his sermons, and told the king "he perverted the laws of God and man." The flight of this bitter presbyterian gave a temporary peace to the Church. The commissioners of the assembly were willing to trust the king that he would consider and remedy their grievances, and

most of them were glad to be at peace on fair terms. The attempt, however, of Gowrie, Angus, and Mar, interrupted the peace; happily the faction was defeated; but, connected as the leaders were with the violent party in the ministry, it was more than probable that the ministers were implicated in the plot with their friends, the protestant nobles. The professed objects of the plot rendered this probable; the preservation of true religion, the maintenance of the word of God, were its professed ends. Three were summoned to court, obeyed, and escaped with a reprimand; Galloway of Perth, Carmichael of Haddington, were not to be found; after a time, they fled to England, together with Polwarth, Davison, and Melvill.

The presbyterian party were deserted on all sides. Elizabeth had only regarded them as a political party, and now that their power was sunk, neglected them, rather preferring to intrigue with Arran, than reinstate a class of men holding opinions on religion hateful to her own notions. The protestant nobles were ruined or banished; the common people were at heart their friends, but their power was as nothing to that of Arran and the royal party. To the conduct of the king and his minister towards the presbyterians, we will now confine the rest of this article, entirely neglecting the cotemporary intrigues of Elizabeth.

In May, 1584, the parliament met in Edinburgh, and passed some laws that carried dismay into the hearts of the presbyterians, "supplanting," as Davison said, "the government of the kirk." The king was to be supreme in all causes; it was treason to decline his judgment; every court, without his sanction, was illegal; slander against the king was forbidden from the pulpit, or criticisms on the wisdom of the council. The assemblies, general and provincial, were prohibited, and all ecclesiastical power was centered in the bishops. Montgomery was absolved from his excommunication; a commission granted to the archbishop of St. Andrew's to reform his university, and purge it of Melvill's doctrines; and Buchanan's History of Scotland, and work De Jure Reginæ, ordered to be brought to the secretary of state for reformation. These violent measures did not end here. The kirk party had suspected that they were in preparation, and had prepared a protest, which they sent by the hands of Lindsay, one of their moderate members. Before he could present it, he was seized in his own house, carried out of his bed, and imprisoned in the castle of Blackness. Such severity hardly intimidated the ministers. Pont and Balancquet openly protested against the late acts, when proclaimed at the cross, and then, having warned their flock against obedience, cared for their own lives by a hasty flight to Berwick. The exile and imprisonment of the ministers increased not a little the murmurs of the people; but the nobles were too busy in asking for the forfeited estates of their opponents, and the prelates too eager for the destruction of presbyterianism and the establishment of episcopacy, to listen to their complaints. Arran pressed on the work. Proclamation ordered that every minister

should give up the rental of his benefice, and no one receive a stipend who had not subscribed the new acts by which episcopacy was established; those who refused were banished. The primate Adamson was the chief actor among the clergy; a man so bent on purifying the pulpits of the presbyterian leaven, as to care little by what means he effected so good an end. The opposition he met with was violent in the extreme; his life was in constant danger; and his palace surrounded with an armed mob of students. Montgomery was nearly stoned in the streets by a mob of women and boys, that shouted after him as an "atheist dog—schismatic, excommunicate beast—unworthy to breathe or bear life."

"Some of the ministers, also, refusing to imitate the example of their brethren who had fled from their flocks, remained to brave the resentment of the court; and taking their lives in their hands, openly preached against the late acts, and declared their resolution not to obey them. The anathema of one of these, named Mr. John Hewson, minister of Cambuslang, has been preserved. It is more remarkable, certainly, for its courage than its charity; and may be taken as an example of the high puritan faction to which he belonged. Preaching in the Blackfriars at Edinburgh, on the text which declares the answer of St. Peter and St. Paul to the council of the Pharisees, he passed from the general application to the trials of the kirk at that moment, and broke out into these words:—*But what shall we say? there is an injunction now given by ane wicked godless council, to stop the mouths of the ministers from speaking of the truth; and sic a godless order made, as the like was never seen before. There is ane heid of the kirk made; there being nae heid but Jesus Christ, nor cannot be. Slinking, and baggage heidis, an excommunicated sanger (singer) an excommunicate willane, wha sall never be obeyed here. We will acknowledge nae prince, nae magistrate, in teaching of the word; nor be bounden to nae injunctions, nor obey nae acts of parliament, nor nae other thing that is repugnant to the Word of God.— —It is wicked, godless, and willane council the king has, and other godless persons, that inform his majesty wrangously, whereof there is aneugh about him. For my own part—I ken I will be noted. I regard not. What can the king get of me but my head and my blood. I sall never obey their injunctions, like as I request all faithful folk to do the like.*" The prediction was so far verified, that he was apprehended, and orders given to bring him to justice; but for some reason, not easily discovered, the trial did not take place."—*Tytler*, vol. viii. pp. 208, 209.

The intensity of religious feeling by which these times were characterised, is exemplified in the feverish enthusiasm that could create the dream of David Lindsay, in his prison at Blackness, and the faith that could convert the dream into a vision.

"Suddenly in the firmament there appeared a figure in the likeness of a man, of a glorious shape and surpassing brightness: the sun was above his head, the moon beneath his feet; and he seemed to stand in the midst of the stars. As the captive gazed, an angel alighted at the feet of this resplendent being, bearing in his right hand a red naked sword, and in his left a scroll; to whom the glorious shape seemed to give commandment;—upon which, the avenging angel, for so he now appeared to be, flew rapidly through the heavens, and lighted on the ramparts of a fortress; which Lindsay recognised as the castle of Edinburgh. Before its gate stood the Earl of Arran and his flagitious consort: the earl gazed in horror on the destroying minister, who waved his sword above his head; his countess smiling in derision, and mocking his fears. The scene then changed: the captive was

carried to an emmence, from which he looked down upon the land, with its wide fields, its cities and palaces. Suddenly the same terrible visitant appeared: a cry of lamentation arose from its inhabitants; fire fell from heaven on its devoted towns—the sword did its work—the rivers ran with blood—and the fields were covered with the dead. It was a fearful sight; but amidst its horrors, a little bell was heard; and within a church that had stood uninjured even in the flames, a remnant of the faithful assembled; to whom the angel uttered these words of awful admonition: '*Metuant justi. Iniquitatem fugite. Diligite justitiam et judicium, aut cito revertar et posteriora erunt pejora prioribus.*'"—*Tytler*, vol. viii. pp. 209-210.

At length the presbyterian party among the ministers followed the example of their noble friends, and submitted to the commands of the king. Compelled to subscribe or starve; forbidden to hold any intercourse with their exiled brethren; separated from those few banished lords who still espoused their cause; and prosecuted if they prayed for those who had fled; submission became general, and the presbyterian cause was at its lowest ebb. A letter from one of the exiles to a recusant brother, told how all the ministers betwixt Stirling and Berwick, all Lothian, and all Merse had subscribed, with but ten exceptions: the laird of Dun, the great lay champion of their cause, had not only seceded from them, but, as the letter said, "become a pest to the ministry of the north!" And stout John Durie, with all his taking of instruments and braw speeches, "had *cracked his curple*" at last, and closed his mouth. Craig, too, the friend, the coadjutor of Knox, and his colleague Brande, had submitted; the pulpits in Edinburgh were nearly silent—so great had been the defection. Such was the conclusion of the first struggle between episcopacy and presbyterianism in Scotland; by what means the one had been established, the other checked for a time, our narrative discloses.

Whenever Mr. Leigh's work on the Babington Conspiracy should appear, we hope to enter into the interesting subject of the latter days of Mary of Scotland; till then we take our leave, with thanks to its industrious and able author, of this volume of the History of Scotland.

Poems, chiefly of Early and Late Years. By W. Wordsworth. Moxon. 1842.

The Pilgrim of Glencoe, and other Poems. By Thomas Campbell. Moxon. 1842.

Poems. By Alfred Tennyson. Moxon. 1842.

Poems from Eastern Sources: the Steadfast Prince, &c. By R. C. Trench. Moxon. 1842.

The Baptistery. By the Rev. T. Williams, *Author of* "*The Cathedral.*" Rivingtons. 1841.

Poems. By the Rev. T. Whytehead, M.A. Rivingtons. 1842.

The Progress of Religion: a Poem. By Sir A. Edmonstone. Burns. 1842.

Luther: a Poem. By the Rev. R. Montgomery, M.A. Baisler. 1842.

Luther, or, Rome and the Reformation. Seeley & Burnside. 1841.

Our readers know how highly we estimate the genius of Mr. Trench, and are therefore, we doubt not, prepared to find us enforcing the claims of his last volume on their attentive study. Indeed, the grave and devout can hardly find among contemporary books a companion more to their mind than this, in which, learning, wisdom, and poetry, have gone hand in hand. Popular we do not expect it to become, for from popularity Mr. Trench has (we dare say consciously) precluded himself, by the adoption of a style, and the cultivation of certain tendencies with which the many will not and cannot sympathize.

As a poet, he is fervently admired by some, overlooked by numbers, and not understood by many, who are neither ill-educated, unintelligent, nor generally unpoetical. This latter phenomenon seems to require some explanation.

How comes it then, that a lover of poetry in general, and of Mr. Trench's poetry in particular, may press the claims of the latter warmly on a friend, as enthusiastic a votary of the beautiful as himself, as profoundly charmed with most of our great poets, and agreeing with him on most points of taste; and get but a cold response in this instance—find his friend altogether incapable of perceiving the charms to which he is so alive? Two causes seem to us to have more or less operation here.

In the first place, though there may be much, and seemingly equal, love of poetry in two persons, it may have exceedingly different grounds. There are many, who, with no deficiency of imagination, have yet but a faint perception of art, and no great delicacy in regard to its materials. For example, there may be but a dull sense of style, of the powers and the graces of language. If, along with this,

there be, what we may call a disproportionate *cleverness*, we shall very probably find the subject of such attributes incapable of much admiration for which he cannot straightway account. He may, indeed, be too much a denizen of the world of imagination, to demand in poetry argument, or valuable conclusions, or any other merit altogether alien to its nature; but when he cannot discover anything very striking in the thought, or ingenious in the invention, or forcible in the sentiment, he has no admiration to bestow. Another may be constituted with a keener sense of melody in sound, and grace in expression; and such an one will be charmed with the mere presence of one or both those qualities. Viewing poetry in the light in which we last month exhibited it, as the idealization of human utterance, words delightfully collocated are of themselves sufficient to attract him, even if at first he find no unusual thought, no stretch of the imagination, no ingenuity either in the plan or the illustration of the work.* Now this peculiar fascination is, to those who are alive to it, one great attraction in Mr. Trench. He is a great master of language. He can hardly write a line in which the collocation of the words is not delightful. Hence, as with many others, the first lines of his sonnets often rivet themselves on the memory, and twine round our hearts. His powers of expression too are great, and his versification, except under peculiar circumstances, on which we shall have occasion to touch by-and-by, very musical. To all, therefore, who have a keen sense, not merely of poetical thought, but of the materials and instruments of poetry, he presents himself with strong claims to the attention; though his thoughts are sometimes hid in so unpretending a guise, they so little appear in the imposing aspect of ingenuity, that their real depth and value may at first escape observation.

There is, too, another cause, unfortunately not less powerful. Mr. Trench is eminently—pre-eminently in the present generation, a religious poet; and to religious poetry many, alas! are dead, who are feelingly alive to all other. For while all true art is harmonious and complete in itself, and independent of adventitious aid, it yet demands, in order to its perception and enjoyment, that the contemplator should start in a sympathizing mood. The symmetry and beauty are complete in themselves, but only perceptible to those who are denizens of the world to which they belong. Coleridge has remarked of Herbert, that he "is a true poet, but a poet *sui generis*, the merit of whose poems will never be felt without a sympathy with the mind and character of the man. To appreciate this volume (The Temple), it is not enough that the reader possesses a cultivated judgment, classical taste, or even poetic sensibility, unless he be likewise *a Christian*, and both a zealous and orthodox, both a devout and a *devotional* Christian. But even this will not quite suffice. He must

* We are, of course, speaking only of first impressions, for we do not believe that such merit in the mere wording of a composition, whether in prose or verse, can exist without higher merits besides, which will reveal themselves to the student at last.

be an affectionate and dutiful child of the Church; and from habit, conviction, and a constitutional predisposition to ceremoniousness, in piety as in manners, find her forms and ordinances aids to religion, not sources of formality." What is true of Herbert's, is true of all religious poetry, rightly so called. To come up to that character, it must not only be occupied with divine subjects, but its tone and pitch must be *worshipping*, not to be sympathized with, therefore, by one who has never been a worshipper. We remarked, on a former occasion, that "there is something in christian art that naturally is not more agreeable or palatable to us than Christianity itself is; and Christianity must have taught us to aspire to that kind of perfection, of which the art only gives us the resemblance, before we can admire it in the copy; or to experience the sentiments and emotions which the art seeks to express, before our sympathies can be excited by it."

It would, indeed, be somewhat unsafe to apply our relish for religious art as a test of our actual spiritual condition. A past and better state of the soul may have engendered in us a taste which survives its cause; and therefore there may, we fear, be much delight in art distinctively christian, where the spirit is travelling a downward road. But we do not think there can be such delight where christian sentiment has been always unknown and unfelt; and therefore there must be too many for whom some of our present author's choicest compositions possess no charm.

Mr. Trench's present volume is divided into two great sections, of which the first is formed by the Poems from Eastern Sources. It appears that this description applies to them in a very varying sense: "some," the author tells us, "are mere translations; others have been modelled anew, and only such portions used of the originals as were adapted to my purpose; of others, it is only the imagery and thought which are eastern, and these have been put together in new combinations; while of others it is the story, and nothing more, which has been borrowed, it may be, from some prose source." On the whole, they make a very delightful collection, though the style seems to us too severely simple for such fanciful thoughts; and Mr. Trench, in the love for this stern simplicity which he has acquired of late years, not merely curbs his imagination, but sometimes does violence to his naturally fine ear, and presents us with most indigestible lines. To the following extract, however, these remarks do not apply; nor to the exceedingly graceful composition of which it is the conclusion, and of which we think it well to give some account before making our quotation. It is an allegory of very obvious interpretation, entitled, "The Banished Kings." The story is as follows:—A man is shipwrecked while asleep, borne on shore by a plank without having his slumbers broken, and, on awakening, finds around him "observant multitudes," who proclaim him their king, set him on a throne, array him in royal robes, offer him all homage, and surround him with every luxury. After a day of happiness he is accosted, while alone, by a sage, who explains to

him that he is king only for the present; that a time must come when he will be banished, for—

" ' Round this fair isle, though hidden from the eye
By mist and vapour, many islands lie:
Bare are their coasts, and dreary and forlorn.
And unto them the banish'd kings are borne;
On each of these an exiled king doth mourn.
For when a new king comes, they bear away
The old, whom now no vassals more obey;
Unhonour'd and unwilling he is sent
Unto his dreary island banishment,
While all who girt his throne with service true,
Now fall away from him, to serve the new.

" ' What I have told thee lay betimes to heart,
And ere thy rule is ended, take thy part,
That thou hereafter on thine isle forlorn
Do not thy vanish'd kingdom vainly mourn,
When nothing of its pomp to thee remains,
On that bare shore, save only memory's pains.

" ' Much, O my Prince! my words have thee distrest,
Thy head has sunk in sorrow on thy breast;
Yet idle sorrow helps not—I will show
A nobler way, which shall true help bestow.
This counsel take—to others given in vain,
While no belief from them my words might gain.—
Know then, whilst thou art Monarch here, there stand
Helps for the future many at command.
Then, while thou canst, employ them to adorn
That island, whither thou must once be borne.
Unbuilt and waste and barren now that strand,
There gush no fountains from the thirsty sand,
No groves of palm-trees have been planted there,
Nor plants of odorous scent embalm that air,
While all alike have shunn'd to contemplate
That they should ever change their flattering state.
But make thou there provision of delight,
Till that which now so threatens, may invite;
Bid there thy servants build up royal towers,
And change its barren sands to leafy bowers;
Bid fountains there be hewn, and cause to bloom
Immortal amaranths, shedding rich perfume.
So when the world, which speaks thee now so fair,
And flatters so, again shall strip thee bare,
And sends thee naked forth in harshest wise,
Thou joyfully wilt seek thy Paradise.
There will not vex thee memories of the past,
While hope will heighten here the joys thou hast.
This do, while yet the power is in thine hand,
While thou hast helps so many at command.'

" Then raised the Prince his head with courage new,
And what the sage advised, prepared to do.
He ruled his realm with meekness, and meanwhile
He marvellously deck'd the chosen isle;
Bade there his servants build up royal towers,
And change its barren sands to leafy bowers;

Bade fountains there be hewn, and caused to bloom
Immortal amaranths, shedding rich perfume.
And when he long enough had kept his throne,
To him sweet odours from that isle were blown:
Then knew he that its gardens blooming were,
And all the yearnings of his soul were there.
Grief was it not to him, but joy, when they
His crown and sceptre bade him quit one day;
When him his servants rudely did dismiss,
'Twas not the sentence of his ended bliss,
But pomp and power he cheerfully forsook,
And to his isle a willing journey took,
And found diviner pleasure on that shore,
Than all his proudest state had known before."—Pp. 17—19.

But the second half of the volume, that entitled "The Stedfast Prince, and other Poems," is, to our minds, much the more delightful one. The longest composition it contains is that just named; a tale of high heroic virtue, such as has never been surpassed; told by the poet with consummate grace, and most appropriate and touching eloquence. It will bear no dismemberment, it must be read as a whole, or not at all; and therefore do we content ourselves with strongly urging it on the attention of our readers.

The poem by which it is succeeded, "Orpheus and the Sirens," is the most brilliant in the volume. It originates in a valuable hint from Lord Bacon, de Sapient. Veter., as to the moral of the fable in question. Mr. Trench has condensed it in the following sonnet, which we quote, in order to give our readers a clue to the meaning of our extracts from the longer poem, in which it is amplified.

SONNET.

"Ulysses, sailing by the Sirens' isle,
Seal'd first his comrades' ears, then bade them fast
Bind him with many a fetter to the mast,
Lest those sweet voices should their souls beguile,
And to their ruin flatter them, the while
Their homeward bark was sailing swiftly past;
And thus the peril they behind them cast,
Though chased by those weird voices many a mile.
But yet a nobler cunning Orpheus used:
No fetter he put on, nor stopp'd his ear,
But ever, as he pass'd, sang high and clear
The blisses of the Gods, their holy joys,
And with diviner melody confused
And marr'd earth's sweetest music to a noise."—P. 214.

We now proceed to the longer poem, in which Mr. Trench shakes off the restraint he has of late put upon his powers, gives free scope to his ear and his utterance, and writes in the ornate style of his first volume. He alludes, in a note, to his obligations to Pindar, the amount of which, as far as we have observed, is to be found in the following extracts, and, as will now be seen, leaves Mr. Trench sufficient praise on the score of originality.

ORPHEUS AND THE SIRENS.

" High on the poop, with many a godlike peer,
With heroes and with kings, the flower of Greece,
That gathered at his word from far and near,
To snatch the guarded fleece,

" Great Jason stood; nor ever from the soil
The anchor's brazen tooth unfastened,
Till, auspicating so his glorious toil,
From golden cup he shed

" Libations to the Gods—to highest Jove—
To Waves and prospering Winds—to Night and Day—
To all, by whom befriended, they might prove
A favourable way.

" With him the twins—one mortal, one divine—
Of Leda, and the Strength of Hercules;
And Tiphys, steersman through the perilous brine,
And many more with these:—

" Great father, Peleus, of a greater son,
And Atalanta, martial queen, was here;
And that supreme Athenian, nobler none,
And Idmon, holy seer.

" Nor Orpheus pass unnamed, though from the rest
Apart, he leaned upon that lyre divine,
Which once in heaven his glory should attest,
Set there a sacred sign.

" But when auspicious thunders rolled on high,
Unto its chords and to his chant sublime
The joyful heroes, toiling manfully,
With measured strokes kept time.

" Then when that keel divided first the waves,
Them Chiron cheered from Pelion's piny crown,
And wondering Sea-nymphs rose from ocean caves,
And all the Gods looked down.

" The bark divine, itself instinct with life,
Went forth, and baffled Ocean's rudest shocks,
Escaping, though with pain and arduous strife,
The huge encountering rocks."

On their return they encounter the island of the Sirens, are charmed with their music, and would have been impelled to their ruin, had not Orpheus commenced drowning the earthly with his own heavenly music.

" He singing, (for mere words were now in vain,
That melody so led all souls at will,)
Singing he played, and matched that earth-born strain
With music sweeter still.

" Of holier joy he sang, more true delight,
In other happier isles for them reserved,
Who, faithful here, from constancy, and right,
And truth have never swerved;

" How evermore the tempered ocean gales
Breathe round those hidden islands of the blest,
Steeped in the glory spread when daylight fails
Far in the sacred West;

" How unto them, beyond our mortal night,
Shines evermore in strength the golden day;
And meadows with purpureal roses bright
Bloom round their feet alway;

" And plants of gold—some burn beneath the sea,
And some, for garlands apt, the land doth bear,
And lacks not many an incense-breathing tree,
Enriching all that air.

" Nor need is more, with sullen strength of hand
To vex the stubborn earth, or plough the main;
They dwell apart, a calm heroic band,
Nor tasting toil or pain.

" Nor sang he only of unfading bowers,
Where they a tearless, painless age fulfil,
In fields Elysian spending blissful hours,
Remote from every ill;

" But of pure gladness found in temperance high,
In duty owned, and reverenced in awe,
Of man's true freedom, that may only lie
In servitude to law;

" And how 'twas given through virtue to aspire
To golden seats in ever-calm abodes;
Of mortal men, admitted to the quire
Of high immortal Gods.

" He sang—a mighty melody divine,
That woke deep echoes in the heart of each—
Reminded whence they drew their royal line,
And to what heights might reach.

" And all the while they listened, them the speed
Bore forward still of favouring wind and tide,
That, when their ears were open to give heed
To any sound beside,

" The feeble echoes of that other lay,
Which held awhile their senses thralled and bound,
Were in the distance fading quite away,
A dull, unheeded sound."

What a master Mr. Trench is of ornament, when he chooses to have recourse to it, may be seen from the following beautiful little dissuasive from *Byronism*, entitled " The Prize of Song."

" Challenged by the haughty daughters
Of the old Emathian king,
Strove the Muses at the waters
Of that Heliconian spring—
Proved beside those hallowed fountains
Unto whom the prize of song,
Unto whom those streams and mountains
Did of truest right belong.

" First those others in vexed numbers
Mourned the rebel giant brood,
Whom the earth's huge mass encumbers,
Or who writhe, the vulture's food;
Mourned for earth-born power, which faileth
Heaven to win by might and main;
Then, thrust back, for ever waileth,
Gnawing its own heart in pain.

" Nature shuddered while she hearkened,
Through her veins swift horror ran:
Sun and stars, perturbed and darkened,
To forsake their orbs began.
Back the rivers fled; the Ocean
Howled upon a thousand shores,
As it would with wild commotion
Burst its everlasting doors.

" Hushed was not that stormy riot
Till were heard the sacred Nine,
Singing of the blissful quiet
In the happy seats divine;
Singing of those thrones immortal,
Whither struggling men attain,
Passing humbly through the portal
Of obedience, toil, and pain.

" At that melody symphonious
Joy to Nature's heart was sent,
And the spheres, again harmonious,
Made sweet thunder as they went:
Lightly moved, with pleasure dancing,
Little hills and mountains high,—
Helicon his head advancing,
Till it almost touched the sky.

" —Thou whom once those Sisters holy
On thy lonely path have met,
And, thy front thou stooping lowly,
There their sacred laurel set,
Oh be thine, their mandate owning,
Aye with them to win the prize,
Reconciling and atoning
With thy magic harmonies—

" An Arion thou, whose singing
Rouses not a furious sea,
Rather the sea-monsters bringing
Servants to its melody;—
An Amphion, not with passion
To set wild the builders' mind,
But the mystic walls to fashion,
And the stones in one to bind."

Our author has tried to adopt two exotics into English—the Spanish *assonant* rhymes, and the Persian Ghazel. The former consists in confining the rhyme to the vowel sounds, leaving the consonants to follow their own ways. Thus, *angel* and *raiment* are good assonant rhymes. Whatever may be thought of their applicability to English

verse, there will be no controversy, we apprehend, among readers of taste, as to the exceeding beauty of the poem in which Mr. Trench has made the experiment, and which is founded on an old apocryphal tradition.

THE OIL OF MERCY.

" Many beauteous spots the earth
Keepeth yet,—but brighter, fairer
Did that long-lost Eden show
Than the loveliest that remaineth :
So what marvel, when our Sire
Was from thence expelled, he waited
Lingering with a fond regret
Round those blessèd happy places
Once his home, while innocence
Was his bright sufficient raiment?
Long he lingered there, and saw
Up from dark abysmal spaces
Four strong rivers rushing ever :
Saw the mighty wall exalted
High as heaven, and on its heights
Glimpses of the fiery Angel.

" Long he lingered near, with hope
Which had never quite abated,
That one day the righteous sentence,
Dooming him to stern disgraces,
Should be disannulled, and he
In his first bliss reinstated.

" But when mortal pangs surprised him,
By an unseen foe assailèd,
Seth he called, his dearest son,
Called him to his side, and faintly
Him addressed—' My son, thou knowest
Of what sufferings partaker,
Of what weariness and toil,
Of what sickness, pain, and danger
I have been, since that sad hour
That from Eden's precincts drave me.
But thou dost not know that God,
When to exile forth I farèd,
Houseless wanderer through the world,
Thus with gracious speech bespake me :
' —Though thou mayst not here continue
In these blessèd happy places,
As before from pain exempt,
Suffering, toil, and mortal ailment,
Think not thou shalt therefore be
Of my loving care forsaken :
Rather shall that tree of life,
In the middle garden planted,
Once a precious balm distil,
Which to thee applied, thine ailments
Shall be all removed, and thou
Made of endless life partaker.'—
With these words he cheered me then,

Words that have remained engraven
On my bosom's tablets since.
Go then, dear my son, oh hasten
Unto Eden's guarded gate,
Tell thine errand to the Angel;
And that fiery sentinel
To the tree will guide thee safely,
Where it stands, aloft, alone,
In the garden's middle spaces:
Thence bring back that oil of mercy,
Ere my lamp of life be wasted.'

" When his father's feeble words
Seth had heard, at once he hastened,
Hoping to bring back that oil,
Ere the light had wholly faded
From his father's eyes, the lamp
Of his life had wholly wasted.
O'er the plain besprent with flowers,
With ten thousand colours painted
In that spring-time of the year,
By Thelassar on he hastened,
Made no pause, till Eden's wall
Rose an ever-verdant barrier,
High as heaven's great roof, that shines
With its bright carbuncles paven.
There the son of Adam paused,
For above him hung the Angel
In the middle air suspense,
With his swift sword glancing naked.
Down upon his face he fell
By the sun-bright vision dazèd.
' Child of man'—these words he heard,
' Rise, and say what thing thou cravest?'

" All his father's need he told,
And how now his father waited,
In his mighty agony
For that medicine yearning greatly.
' But thou seekest' (this reply
Then he heard) ' thou seekest vainly
For that oil of mercy yet,
Nor will tears nor prayers avail thee.
Go then quickly back, and bring
These my words to him, *thy* parent,
Parent of the race of men.
He and they in faith and patience
Must abide, long years must be
Ere the precious fruit be gathered,
Ere the oil of mercy flow
From the blessèd tree and sacred
In the Paradise of God:
Nor till then will be obtainèd
The strong medicine of life,
Healing every mortal ailment,
Nor thy sire till then be made
Of immortal life a sharer.
Fear not that his heart will sink
When these tidings back thou bearest,

Rather thou shalt straightway see
All his fears and pangs abated,
And by faith allayed to meekness
Every wish and thought impatient.
Hasten back then—thy return,
Strongly yearning, he awaiteth:
Hasten back then.'—On the word
To his father back he hastened,
Found him waiting his return
In his agony, his latest:
Told him of what grace to come,
Of what sure hope he was bearer—
Saw him, when that word was spoke,
Every fear and pang assuaged,
And by faith allayed to meekness,
Every wish and thought impatient,
Like a child resign himself
Unto sweet sleep, calm and painless."

Mr. Trench gives several specimens of the Ghazel, which strikes us as a very delightful arrangement of rhymes, and perfectly capable of adoption into English poetry. The poem consists of couplets, with the two lines composing the first of which rhyming together, and the second of every succeeding one continuing the same rhyme, the remaining first lines being all left free. The effect is that the first couplet gives as it were the pitch, and the rhyme continued in the second lines of the remaining ones falls upon the ear as a sort of burden to the song. Our readers may take the following specimen:—

THE FALCON.

" High didst thou once in honour stand,
The falcon on a Prince's hand:

" Thine eye, unhooded and unsealed,
All depths of being pierced and scanned:

" All worlds of space, from end to end,
Thy never-wearied pinion spanned.

" O falcon of the spiritual heaven—
Entangled in an earthly band,

" While all too eagerly thy prey
Pursuing in a lower land—

" In hope abide;—thy Monarch yet
For thy release shall give command,

" And bid thee to resume again
Thy place upon thy Monarch's hand."

We must now come to Mr. Williams, a writer in a very different style from those who have hitherto engaged our attention. As there is an Oxford school in divinity, so there would seem to have been lately an Oxford school in poetry. All the verses which have emanated from it betoken both intellectual power and accomplishments; no defect certainly of imagination, and so much purity and refinement

of sentiment, that they must needs have sufficient attraction to the lovers of poetry. With the exception, however, of the writer now before us, their performances have not been executed with a care proportionate to the other powers put forth in them; and in the case of their leader, Mr. Keble, there is often a very grievous want of melody. In this respect, Mr. Williams shows very advantageously among his brethren. He has a fine ear, and a great command both of gorgeous language and rich and varied rhythm. We are inclined to think that his taste has been formed not a little on the poetry of Shelley, which, with all its faults, moral and intellectual, can hardly be surpassed in respect of execution. Certainly, in reading Mr. Williams's verses, we are not unfrequently reminded of Shelley. In particular, the Ode on the Sacramental Hymn in the Cathedral is, in parts, very much as Shelley would have written, had he been a Christian, and had he taken up the subject. Indeed, if we allow ourselves to forget the meaning, which with both Shelley and Williams is much too easy, we might easily imagine the following stanzas to have come from the former.

"*Men.*

"Glory be to God on high,
Beyond where dwells the evening star
In his golden house afar;
Where upon the eternal noon
Never looked the silver moon;
Thro' innumerable skies
Multitudinous voices rise,
And in harmonious concord meet,
Around our Saviour's feet,
Beneath mysterious veils descending from His seat.

* * * * *

"*Men.*

"Glory be to God on high;
Angel faces stand aloof
On the starry temple roof;
Your bright-wing'd consistory
Round our altars we deem nigh;
Now, in awe and dread amaze,
From your crystal heights ye gaze;
And see the sun that lights you, sent
From your deep firmament,
And coming down with man to make his lowly tent.

"*Angels.*

"Peace be upon earth below;
Wisdom deep in sacred lore
Hides within her secret store,
Like the sweet soul of the lyre,
Slumbering in the silent wire;
But in Christ their blending tone,
In responsive union,

Rings out with solemn harmonies,
The music of the skies,
At whose heart-soothing sound the evil spirit flies.

* * * * *

" *Men.*

" Glory be to God on high,
Where, in bosom of all space,
Sun and moon have found no place;
Where lies the waveless, shoreless sea
Of eternal clarity;
Where the Saints have fled life's woes
To their haven of repose,
And earth beneath them as they soar,
Releas'd for evermore,
Seems but a wither'd leaf on some bright watery floor.

* * * * *

" *Men.*

" Glory be to God on high,
Where the armies of the skies,
Stand in snowy galaxies,
Fair as dreams, in bright platoon,
Brighter than the Autumnal moon,
Where many a wild avenue
Draws afar the eager view;
And worlds in darker distance sown,
People the living zone,
Like sparks that issue forth from Glory's burning throne.

" *Angels.*

" Peace be upon earth below,
Where in visions half divine
Sunsets part, and parting twine
Bridal robes of earth and sky,
Passing fair, tho' born to die;
Where unearthly hues adorn
The advance of rising morn;
And dimly thro' the gates of earth,
'Mid want, decay, and dearth,
There wander embryo shapes which speak a heavenly birth."
The Cathedral, pp. 213—218.

It may seem a strange thing to say—but we think this resemblance between Shelley and Williams to be no accidental thing, but one proceeding from a considerable affinity, not merely in their tendencies, but in their creeds. On the former point, there will be no difficulty, since it is obvious at a glance that both are dreamy and indistinct. The assertion of the latter, however, will seem at first more than paradoxical. But let it be considered that Pantheism with all its evils has its fair and fascinating side, without which the Atheism it involves would have little attraction for some minds. It needs only a glance at Shelley's poetry to see this—to see how imaginative the doctrine of Spinosa can become in its applications; with what life it

invests the forms and shows around us. Is this fair and attractive feature of Pantheism, a delight which must necessarily be surrendered on embracing true Theism? We think not,—we believe that the sense of an encompassing presence of the spiritual is more attainable under a right faith in the living God, than by means of any substitute shadowed forth by the mind of man. The assertion of St. Paul, that "in Him we live and move and have our being"—that Christ "filleth all in all"—that there is "one God and Father of all, who is above all, and through all, and in us all"—these, and such as these, together with the Scripture hints at angelic agency in all parts of creation,*—an agency which, while it clothes every varied form of the world around us with life, is but the acting out of one all-wise and all-loving Will,—these, we say, supply us with all that is really tempting in pantheism—these enable us to hold no mere poetical fellowship with nature—make it no foolish dream to aspire after "communing with the glorious universe"—give us power to believe in and to exercise

> "——— the one life within us, and abroad,
> That meets all motion, and becomes its soul;
> A light in sound, a sound like power in light,
> Rhythm in all thought, and joyance everywhere."

If this be so, it is easy to see how there should be not a little in Shelley, to which, in spite of the poet's intentions, it is quite possible to give a christian turn. Now Mr. Williams is, we think, precisely the man whose tendencies would impel him to such a work. Each thinker naturally sees and dwells on some one feature or phase of christian truth more than the rest; and that which has, we think, taken the firmest hold of Mr. Williams, (we are speaking of him as a thinker,) is precisely the point of contact between Pantheism and the Truth—that the shows of things are but the manifestations of pervading spiritual presence and life—that the world around us is not dead matter, but living reality, seen through the perspective of time and space—that spiritual being is alone substantial and enduring, and all besides but fleeting cloud and shadow—that

> "The one remains, the many change and pass;
> Heaven's light for ever shines, earth's shadows fly;
> Life, like a dome of many-coloured glass,
> Stains the white radiance of eternity,
> Until death tramples it to fragments."

* "Though we may not venture on details, I think we may be bold to say that Scripture hints at a scheme of things involving neither polytheism nor pantheism, yet satisfying those feelings which have led men into both. It is impossible, I think, to doubt that the processes of nature are in the Old Testament ascribed to angelic agency. To discuss this subject at the length which its interest separately demands, would lead me far away from the matter immediately before me. But if any of my readers have mastered what is intended by the maintainers of the scheme to which I refer, they already know that it is a scheme in no way adverse, either to the existing discoveries, or further prosecution, of what we call natural science. Without in any way interfering with that, it fills creation with life, and represents even the material universe, the heavens and the host of them, the earth and the sea, the winds and the light, morning and evening, and all the rich procession of the seasons, as intelligently praising and glorifying God."—*Brit. Mag.* Oct. 1842, page 405.

We do not, of course, at all class Mr. Williams with the poet whom we consider him to resemble. Though he has much in common with him,—as, for instance, much of the same dreamy imagination, with its attendant obscurity,—he is altogether on a smaller scale. His imagination is but a small cabinet, beside the lofty halls and vast spaces of Shelley's. And there is this rather serious difference between them in respect of obscurity—that while Mr. Shelley's main drift is sometimes wrapped in clouds, his individual images, though often violent, are generally clearly cut and of sharp outline, whereas a pale indistinctness characterises those of Mr. Williams. The one is a mirage—the other a mist. In the darkness of the one, there are clear stars and moonlight shadows, broad and well-defined—in the other, cloud all around, with the faint flickerings of lightning. And again, though Mr. Williams stands forth honourably distinguished among his friends by careful and successful execution, and though in style he often reminds us of Shelley, we must not be understood as saying that he at all comes up to the airy movement, and the golden melody of that great, though dangerous poet. Once more; though careful in respect of execution, he seems to us blamably negligent of the higher laws of art. His compositions very often have no formal, and we fear no internal unity, but go on, like the pattering of rain—we cannot foresee for how long—and then stop unexpectedly. This, when combined with such exceeding obscurity, makes it difficult, even for those who would be far from objecting to mysticism as such, to fix their attention on him, and also prevents his verses from dwelling in the memory. Let him remember that the imagination, when truly and energetically creative, imitates nature, and, like her, however perplexing may be the view presented by the blended objects as a whole, takes care to give distinct visual images, though she may all but refuse to vouchsafe the interpretation of them. So would he exercise his powers in a far more effective way than he does at present.

How far either the Cathedral or the Baptistery are gainers by their peculiar plans, beyond the obvious attraction of the plates, our readers must judge according to their peculiar tastes and tendencies. To us it seems that the fancy and the imagination cannot be each in vigorous exercise together or on the same subjects, a truth which, as our readers may remember, leads us to doubt how far the thought of symbolic instruction could have been the uppermost one in the minds of our great cathedral builders. Their works are too highly imaginative to have proceeded from men in whom what could not have been more than an exercise of the fancy was predominant.* And so we own the study of Mr. Williams's plates in the Baptistery is one which we are not very willing to undertake at the same time

* The same consideration is, we think, fatal to the so-called mystical interpretation of the Old Testament, as applied to the Psalms and the Prophets—that it is, for the reason assigned in the text, eminently unpoetical. As applied to sacred history, it is liable to still graver objections.

that we are in the mood for reading poetry, and rather disturbs than facilitates the effect of the writings which they accompany.

We must now give our readers some specimens of Mr. Williams's book. We will not answer for their understanding every part of the following little poem, for it has the usual fault of indistinctness, but still we think they will find it very pleasing, and certainly the thoughts have moved "harmonious numbers."

"There is a Font* within whose burnish'd face
The o'erarching pile itself reflected sleeps,
Columns, arch, roof, and all the hallow'd place,
Beauteously mirror'd in its marble deeps;
And holy Church within her vigil keeps;—
Thus round our Font on storied walls arise
Scenes that encompass Sion's holy steeps,
Rivers of God, and sweet societies,
The mountain of our rest, and kingdom of the skies.

"Uncouth as pictur'd scenes, full often found
To blend with our first childhood's sweetest thought,
Quaint tablets rang'd some antique hearth around,
Blue Holland porcelain, all rudely wrought
Yet fair in childhood's eyes, and richly fraught
With character and scene of sacred lore:
And haply from such sights hath childhood bought
Her holiest wisdom, such as evermore
Mingle with manhood's soul, and colour fancy's store.

"Thus on the sides of our Baptismal cell
Are rang'd the varied scenes of our new birth,
And round our household hearth in vision dwell,
Weigh'd in the scale of their immortal worth;
As Angels may behold the things of earth.
They at the shapes of vice with horrors start;
And while to man appears but noisy mirth,
They see the struggles of the silent heart,
And gates of Heaven and Hell opening to bear their part.

"From sights and sounds of Day's too glaring light,
Thither shall Faith retire: this solemn gloom
Shall bring the starry choirs of Heaven to sight,
And shut out worldly thoughts; while in their room,
In this still twilight, silent as the tomb,
Shall come the shapes of holy Heaven, and hence
As moonlight gleams their lineaments illume,
Beckon us on with ghostly eloquence,
In shapes half hid in shade, and half reveal'd to sense.

"Now fair unearthly forms obscurely gleam,
Now scenes of pilgrimage come forth to view,
And living semblances, as in a dream
Appear, and vanish, and appear anew
In varied combination, now pursue,
Now follow—some with buoyant wings, and arms
Celestial; beings whose effects we rue,
Come dismally to form in stern alarms,
Lying in wait for souls, and bent on mortal harms.

* At the Church of St. Ouen, at Rouen.

" This in the shadowy night when mortals sleep,
And things most real with unreal blend,
Heavenly with earthly, phantoms walk and weep,
Yet bear divine significance, and end
In holy truth : where'er our footsteps wend
Come forms of eloquence from earth and sky,
Pour'd on the scene the pilgrim to befriend,—
To them who travel to the realms on high,
All things are given to speak divine philosophy.

" From parable, or type, or living scene,
Come speaking forms to people our blest well ;
God's words and works are here responsive seen
As in a twofold mirror, both to tell
And speak the language of the Invisible :
When Wisdom to the soul gives ears to hear,
Nature becomes one living oracle,
Whose Sibyl leaves need no interpreter
But the understanding heart and the obedient ear.

" Hour after hour, like some melodious chime,
Creation speaks Thee ; when Thou giv'st to see
And read Thy lessons ; things of flying time
Range themselves in their order while they flee
To form Thy language, and to speak of Thee.
Thou call'st them by their names, when through our night
Like stars on watch they answer Here we be,
And at Thy bidding give their cheerful light
To speak unto Thy sons of things beyond the sight.

" This world is but Thy mirror, fram'd to teach
Thy children of the Truth behind the veil ;
Love's handmaids charm with beauty, charming preach,
And preaching hurry by, bloom but to fail ;
And all material things, so passing frail,
Are but her handmaids walking in disguise :
Upon their earthward side dark shades prevail,
But on the side beheld by Heaven-taught eyes,
There is a living light which their true Sun supplies.

" The Sun, which here below doth life afford,
That lighteth all things, all things cherisheth,
Is but the shadow of that living Word ;
The winds and air which are our vital breath
Speak Thy good Spirit, which to lose is death :
Baptismal dowers are seen in those bright dews,
Wherewith the Sun weaves Morn's illumin'd wreath,
And showers, streams, lakes, their fresh'ning life diffuse ;—
And Ocean's mighty voice proclaims the glorious news.

" Creation all is new where'er we look,
All things are touch'd by an unearthly hand,
And answering to the mirror of God's book,
Trees, rivers, birds, and stars, and sea, and land,
Are but one veil, and speaking one command ;
Those are most real which we shadows deem,
In Fancy's visions Truth's stern figures stand,
Calling to Heaven, of Heavenly things their theme,
The earth in which we live appears the only dream.

"We seem to rise upon it as a stair
Reaching to Heaven, whereon the Angels pass,
And we beguile ourselves with visions fair,
While from our feet, like some cloud-structur'd mass
Lit by bright rays or fragile looking-glass,
It vanishes. Such thoughts at solemn Eve,
Like moonlight shadows o'er the waving grass,
Come o'er us, and awhile we wake to grieve,
But soon such lessons stern our fickle spirits leave.

"Men scarce discern the sound,—life's footsteps fall
So downy soft, 'mid scenes of care and crime,—
But still anon, at each calm interval,
A voice is heard among the wings of time
Speaking His praise; like some sweet solemn chime
Flung sweetly forth from some melodious tower,
With modulating bells of sacred rhyme,
Philosophy, from that her stony bower,
Singing in sadness sweet of life's fast waning hour."
The Baptistery, pp. 3—7.

Mr. Williams rises above himself, and on the whole, shakes off his wonted faults, we think, in a poem entitled "The Day of Days; or, The Great Manifestation"—an expansion it may be thought of the *Dies Iræ*, for which however it is no substitute, as its length and varied contents make it impossible to regard it as a hymn. However, it is, as it ought to be, awfully beautiful. Let our readers judge from the following specimens:—

"Solemn are th'Autumnal signs
When the waning year declines,
And the frequent meteor shines:

"Deeper tokens shall appear
When the winter shall be near
Bringing in the Eternal Year.

"Heavily through land and main
Moans the dread prelusive strain
Of the rising hurricane:

"But more terrible the tone
When Creation's self shall groan
As there comes the Judgment-throne.

"Solemn is th' Autumnal pall
When the leaves in silence fall
Through the branching forest hall:

"Darker gloom shall clothe the sky,
As that Season draweth nigh
When the stars shall fall from high.

"When the sun is in eclipse,
Terror sits upon men's lips,
Till his light the forest tips:

"Deeper fear through heart shall run,
When the dim expiring sun
Says that his long work is done.

"When the palsied earth doth shake,
When terrestrial thunders wake,
Sons of men with terror quake:

"Then shall universal space,
From its height unto its base
Say the Judge doth leave His place.

"Watchful wakes the eye and ear,
When the glowing Eastern sphere
Doth proclaim the Sun is near:

"Hope and Fear shall listening stand,
When the moving sea and land
Shall proclaim the Judge at hand.

"Midnight terror wakes from sleep,
When the mountain thunders leap
Like a stag from steep to steep:

"Louder far the trump of doom
Shall re-echo through the gloom,
And declare the Judgment come.

"Marvellous and passing strange
From dead midnight is the change
When the mid-day sun doth range:

"But more wonderful the sight
When the everlasting light
Breaks upon this earthly night.

"Wondrous is the gate of Even,
When through all the dark-blue Heaven
To our sight the stars are given:

"But more solemn shall it be,
When around us we shall see
The celestial company.

* * * * *

"Oft we feel the die is cast,
And a long expectance past,
And the Hour is come at last:

"So in silence of the tomb
In a moment shall have come
The expected Day of doom.

* * * * *

"Hearts almost to bursting swell
When they faintly syllable
To the dying sad farewell:

"Sadder his adieu shall be
Who the loved—the bless'd—shall see
Parting for eternity.

"Touching sad is music known,
When a deep heart-thrilling tone
Brings around us loved ones gone:

"Sadder shall be that sweet sound,
If it breathes their path around
Who have left us prison-bound."

The Baptistery, pp. 283-293.

But the highest of all Mr. Williams's achievements, as far as our reading of his poetry has enabled us to judge, is an ode entitled, "The Waters of the City of God." Certainly, never were the far-famed words, ἄριστον μὲν ὕδωρ, more magnificently amplified—never was so fine a meaning put upon the natural fascination of water in all its varied forms, or its genial and quickening influences over the world. The poet calls streams, rivers, clouds, and sea, together, with the voice of the Psalmist upon them, into his service, and points to baptism as the centre and goal of all.

We wish we had room for more than the following extracts, "taken, rather than selected," from this sublime hymn:

"Lift up thy voice, thou mighty Main,
The thunder of thy song,
Thou utterest thy glorious strain
A thousand years along.
Free Ocean, lift thy voice again,
While mantling round thee thy blue robe,
Thou seem'st to live, and to rejoice,
And symbol round the peopled globe
Th' Almighty's awful voice.*

"Stretch forth thine arms,—thy bright blue arms,—
The big broad world around,
And shake thy locks,—thy bright blue locks,—
And let thy trumpet sound!
Go forth, ye waves, exulting bound,
Go forth from shore to shore!
He laughs along and spreads alarms;
From pole to pole his thundering sides he rocks;
With wild tumultuous roar,
He roves to unseen worlds afar,
And bears his watery war.

"The Heavens do in thy bosom sleep,
In their immensity,
With hosts that range th' ethereal deep,
Dark-bosom'd, glorious Sea!
And there the Moon in deeps of light
Doth make herself a glorious place,
While, through the mantle of the night,
Glass'd in thy watery world the Heavens behold their face.

"Come, let me listen unto thee,
And read thy dark-writ brow,
Great Ocean! ah, I know thee now,
Mysterious, awful Sea!
Sign of what is, and what shall be,
Birthplace of things that cannot die!
My childhood lov'd thy vocal shore,
With a mysterious fear,
And watch'd thy living waves expiring there,
With rippling froth and gentle roar,

* Ezek. xliii. 2. Rev. i. 15; xiv. 2; xix. 6.

And now I haunt thy sides with awful fond regret;
I see thy watery hall,
And gaze, and gazing yet
I feel a something gone I would in vain recall.

* * * *

"Lift up thy voice, dread watery wild,
I know thy sounds divine,
Now thy deep voice I understand,
That speaks from land to land,
Thou art the great Baptismal sign,
Life-giving, pure, profound.
Deep in thy halls with waters piled
Angelic steps abound:
The sky, with its star-peopled space,
Doth gaze enamour'd on thy face,
And wheresoe'er thy glass is found,
In this dark-corner'd earth by sin defil'd,
Sleeps calmly in thy lov'd embrace,
Reliev'd and reconcil'd.

"Spread forth thy bosom, awful Sea!
Thou in Jehovah's house of old
Wast on the pillar'd Twelve unroll'd,*
Dread emblem of great majesty.
And in His living Church on earth
Doth thy vast laver stand,
Great fountain of Baptismal birth
For children born for the eternal land.
But in that House where Angel-hosts adore,
That Sea shall be no more,†
For none there die, and none are born,
No longer from the sea doth rise the purple morn.

"Of mighty floods majestic seat
In arching blue uprear'd;
On thy abyss the Paraclete
Erst dove-like deign'd to brood,
Ere sun or stars had yet appear'd
To light that solitude,
The formless void profound;
Until the Earth, with hill and valley crown'd,
From out thy bosom rose,
And winding round her came to view
Thy beauteous arch of blue;
There Morn's first waking from repose,
And Evening on her starry throne,
Crown'd with her golden sunset shone,
Glass'd in the lucid folds of thy transparent zone.

"Deep walking in thy watery caves
The Moon doth bright appear;
Amid the thunder of thy waves
She lifts her glittering spear;
When from her palace gates, through some bright cloud,
Emerges forth her presence proud,

* 1 Kings vii. 23, 25. † Rev. xxi. 1.

The emerald and the chrysoprase,
Responsive own the blaze;
And finny troops flash in the burnish'd rays,
While her soft shadow roves at ease
Her watery palaces:
Thus still and soft the Church doth walk below
In the Baptismal seas,
While nought her presence soils more white than virgin snow.

"Great Laver of Baptismal birth,
How didst thou in thy strength
Rejoice to know thy Lord on earth,
And His still voice to hear along thy breadth and length!
Then thou, in thy dark mood so wild,
E'en like a wayward child,
Didst hear thy Maker's voice, and sweet and mild
All calmly at His feet didst lie;
And e'en in thy tumultuous wrath
Didst make for Him a marble path;
While in their house of wood His chosen fear'd to die.

"Strong flowing Main, that grow'st not old,
While all things else decay,
In youthful buoyance fresh and bold
As on thy natal day,
Thou roll'st thy watery hosts along,
And utterest thy song,
Thou keepest fresh the verdant world,
Which else would fade in her polluted ways,
In turbulence around her hurl'd,
Or soft melodious praise.

* * * *

"And thou, of all God's streams most dread and sweet,
Great Jordan, who with hallow'd feet
Down Israel's mountains didst descend,
From skies that earthward bow and bend;
From thee the twelve great stones are seen,
When Israel pass'd the floods between:
In thee the Syrian cleansing found;
From thee the Galilean lake
Spreads forth her watery bound;
O stream most blest for His dear sake
Who touch'd thy sacred wave, and hallow'd all thy ground.

"The voice of the Lord is on the waters—lo, it soundeth;
He only doeth wonder;
The voice of the Lord is on the waters,—it aboundeth,
Above, around, and under,
Proclaiming the Belov'd,—the Son Belov'd proclaiming
In living thunder;
And Heaven, and Earth, and Sea, are witness to Thy naming.
The waters saw Thee, and were troubled,
And through the watery deeps the living lightnings spring;
Deep calls to deep in echoing sounds redoubled;
Go tell it forth, the Lord is King!
The Lord sits o'er the waterfloods,
And o'er the watery multitudes
His Spirit broods.

"Flow forth, meek Jordan, to the sea,
Henceforth the pure salt main
Is hallow'd in its founts by thee,
And all its streams do virtue gain.
The Temple now unfolds her gates,
And healing waves thence issue forth;
And East and West and South and North
The hallow'd stream awaits.

"Sea of Tiberias, watery bed,
Lay down thy rippling billow,
I fain would lay my weary head
Upon thy gentle pillow!
Bosom of waters with fair mountains crown'd,
To thee sweet memories are given,
Thou art, if such on earth be found,
A mirror meet for Heaven!
In those blest waters then
Full oft those holy Fishermen,
Watching their nets in that deep quiet scene,
Beheld the stars in the blue seas serene,
And prais'd their Lord on high.
Little they deem'd what then was nigh,
That those bright stars of lustre so divine
Were emblems of that company,
Which would hereafter rise and shine
In the Baptismal sea.

"Ye watery clouds that stray above,
Ye watery streams below,
Still wheresoe'er ye stand or move,
Ye meet us as we go;—
Your sinuous paths still wending,
Upon our ways attending,
Or wings ye take and o'er our heads are flying,
Or at our feet are lying,
Stretching your silver length along.
Ye showers, ye streams, ye lakes, and seas,
Ye put on every shape to meet us on our way,
To cheer, sustain, to soothe, to please:
And when your Heaven-replenish'd urn is dry,
All things around fade and decay,
And we too pine and die.

"Flow forth, ye showers, ye blissful showers,
Long parch'd hath been the land;
In sultry noon, where wither'd Carmel towers,
Elijah is at hand!
He lean'd his head full low,
His head in prayer did bow,
His head between his knees.
What is there now beyond the distant seas?
Methinks I hear afar
The footsteps of the storm.
Now go, and yoke the harness'd car,
And hasten to the town;
For o'er the distant main
There is a cloud, as if a form
Were leaning with a pitcher down,
And drawing up the rain.

* * * *

" Ye rains on high that dwell,
Ye waters that around our home
Do ripple, fall, or swell,
And all about us gently range
With beauteous interchange,
Ye shadow forth the stores that come
From our Baptismal well,
And all around our being roam
In blessings numberless and strange.
The Heaven-built City's shadow sleeps
Within your glassy deeps,
With all her golden-pillar'd towers,
And gliding forms that walk in amaranthine bowers.

" Flow on, flow on, ye glistening streams.
I listen, and I gaze,
But I have wander'd in my dreams
To Childhood's peaceful days.
While down some stony stair advancing
Your rippling waves are glancing;
Or like a silver sea are spread,
Where high-walled Cities see their tower-encircled head;
Or through the green elm-studded vale
Is seen to move the whitening sail,
A swelling sheet the trees between
In some Autumnal quiet scene;
Or Summer Eve is through her portals going,
And in your waters glowing,
Her fairest parting hues on you bright waves bestowing.

" Flow on, flow on, old Ocean's daughters,
In every shape and form that ye are wrought,
I love you, happy waters!
Whether ye lead me back in thought
To Boyhood's purer days,
Or your refreshing sounds are brought
'Mid the polluted ways
Of cities, towers, and men.
O happy waters, hail to you again!
I know not how, upon the theme I linger,
In vain I close the strain,
I strike the chords, and still again
Thought runs on thought beneath the moving finger;
I close, and yet again upon the theme I linger.

" Why are ye link'd with all my deepest musings,
And summon up the past,
Yet in regrets which evermore must last,
Your freshness new infusing?
Types of Baptismal blessings ever winding,
Ye my sad weary ways at every turn are finding,
With sounds as of celestial dew,
Or streams that come to view!
Bear me, great flowing fountains, bear me still
Upon your heaving breast;
Bear me yet onward to th' eternal hill
Where I at length may rest!
Still would I close my tongue in closing falters,
O bear me on your flowing breast, ye happy, happy waters!"

Pp. 207—219.

It is pleasant to think that we have not yet done with true poets. Mr. Whytehead is a gentleman who has carried the fruits of high and successful study away to that distant and youngest land of Hope, New Zealand, leaving behind him a small parting gift of verses not destined to die. The little volume is full of gentle beauty, nor could Mr. Whytehead have more fragrantly embalmed his memory in England. Our only complaint about his book shall be against the verses in page 88, which we heartily regret seeing in it. Understood in their obvious sense, they are calculated to convey an unpleasant, and, we trust, and have been assured, a most undeserved impression of Mr. Whytehead; and had he incurred the blame they would seem to imply, the worst thing he could possibly have done, would be to let his penitence evaporate in a copy of verses on the subject.

Our readers may judge of Mr. Whytehead's powers from the following poems out of a series on the Days of Creation.

THIRD DAY.

"Thou spakest; and the waters roll'd
Back from the earth away;
They fled, by Thy strong voice controll'd,
Till Thou didst bid them stay:
Then did that rushing mighty ocean
Like a tame creature cease its motion,
Nor dared to pass where'er Thy hand
Had fix'd its bound of slender sand.

"And freshly risen from out the deep
The land lay tranquil now
Like a new-christen'd child asleep
With the dew upon its brow:
As when in after-time the Earth
Rose from her second watery birth,
In pure baptismal garments drest,
And calmly waiting to be blest.

"Again Thou spakest, Lord of Power,
And straight the land was seen
All clad with tree and herb and flower,
A robe of lustrous green:
Like souls wherein the hidden strength
Of their new-birth is waked at length,
When robed in holiness they tell
What might did in those waters dwell.

"And still within this earth resides
A hidden power divine,
And waiting for the hour she bides
Till Thou shalt give the sign:
Then sudden into light shall burst
A flush of glory like at first,
And this dark world around us lie
Array'd in immortality.

"Lord, o'er the waters of my soul
The word of power be said:
Its thoughts and passions bid Thou roll
Each in its channell'd bed;

Till in that peaceful order flowing,
They time their glad obedient going
To Thy commands, whose voice to-day
Bade the tumultuous floods obey.

" For restless as the moaning sea,
The wild and wayward will
From side to side is wearily
Changing and tossing still;
But sway'd by Thee, 'tis like the river
That down its green banks flows for ever,
And calm and constant tells to all
The blessedness of such sweet thrall.

" Then in my heart, Spirit of Might,
Awake the life within,
And bid a spring-tide calm and bright
Of holiness begin:
So let it lie with Heaven's grace
Full shining on its quiet face,
Like the young Earth in peace profound
Amid th' assuaged waters round."—Pp. 95—98.

FOURTH DAY.

" As yet the darkness and the day
Sphered in their separate dwelling lay,
But for the thrones of eve and morn
The kings of light were yet unborn.

" Then spake the Word of the Most High,
And straight the solitude of sky
Was peopled with the glimmering powers
That sway the seasons, years, and hours;

" And sun and moon, the signal given,
Arose and took their seat in heaven,
High o'er the earth, to yield it light,
And rule the day-time and the night.

" And far and near, in files of flame,
The stars from out the darkness came,
God's host, in mystic ranks and signs
Marshalling their far-off beaconing lines.

" In silent order each bright band
Bows to a secret high command,
On separate pauseless mission sent
For witness, guide, and government.

" To heaven above, to earth below,
The ordaining word of power doth go;
And kings and priests, O Lord, from Thee
Take their appointed ministry.

" Their lamps of clay Thy hand hath lit,
Each for its different station fit,
A globe of light, a trinkling spark,
To rule the day or cheer the dark.

" And Thou for each an orb hast traced,
Where we without or halt or haste
May move in order calm and true,
As the sky's white-robed pilgrims do.

" O happy are the souls that stay
In such harmonious course alway,
And like the patient stars are found
Walking each day their quiet round!

" Deem not when on the heavens ye gaze,
And see the midnight all ablaze,
That we midst those bright strangers are
An idle solitary star.

" Each soul, the living and the dead,
The very earth whereon we tread,
Is bound by mightiest, holiest ties
With all creation's destinies.

" The Christ of God, who dwells on high
In splendour of the Deity,
Did take, O Earth, from dust of thine,
That sacred Form, that Flesh Divine.

" For this Thou ever shalt remain
Link'd into life's eternal chain,
The fine cleansed altar, where the curse
Was taken from the universe;

" The Temple, from whose quires shall ring
Those harps the lost ones used to string,
Whose silent notes have marr'd so long
The music of the angels' song."—Pp. 99—102.

Sir Archibald Edmonstone seems to us a very hopeful person. There is a gentle religious spirit about him, and an obvious *right-mindedness* on all subjects, which, if they lead a man into literature, are sure, in the long run, to lead him well. His range of reading, as indicated in the notes to his volume, seems considerable; and his style, both in prose and verse, is very modest and elegant. He has shown, too, considerable management of the Spenserian stanza, in which his principal composition is written; and this, along with the other good omens we have noticed, and with some striking and original lines and passages here and there, augurs well, we think, for the future. He will listen, we dare say, to advice like ours, which, whatever be its other merits, is most friendly. We beg him therefore, in future, to eschew subjects of such vast generality as "The Progress of Religion." We consider him to have shown power enough to warrant us in expecting him to become a good sketcher; but we do not think him equal to a panorama. The truth is, a young poet should avoid large subjects, which even the highest genius cannot undertake, until well exercised in particular details. And, again, art abhors generalities. It must have embodied forms, distinct groupings, defined pictures. Take the poems which have most overflowed the boundaries of time and space. How vast certainly, in this respect, the design of the Divina Commedia! yet in hell, in purgatory, or in heaven, how distinct is each picture, how thrillingly alive each interest that is excited! Nor would the mere subject of Paradise Lost have sufficed to render it fit for poetry. Had there been no scope for those tremendous delineations of

shattered grandeur in the ruined archangel; were it not for the continual presentation of that mind, in which all passions reign in chaotic energy and conflict, and all gifts of intellect burn volcano-like to expend themselves in desolation; or could we not turn to those glades and groves of fruitful paradise, and that nuptial bower ineffably sweet; could the genius of Milton himself have either laid firm hold on the high theme, or even found the audience fit though few, which alone he desired? Even he would have confessed himself unequal to give interest to the mere generality of the subject our author has chosen.

Hitherto we may say that we have been in a bright and happy humour, in company that we honour and love, full at some times of reverent admiration, at others of contented pleasure, never of other than kindly feeling. We have reserved all trials of temper to the last. But now we must "change our hand and check our pride." Of all difficult subjects to write a poem about, we should say that a man great in the world's internal history, important from the results of his life upon mind and opinion, but whose career was not generally attended with *physical* interest, with circumstances of romance and danger, was about the most difficult. It partakes of all the disadvantages, in respect of art, which belong to such a subject as the progress of religion. Now Luther's was, on the whole, such a life. We do not say that there were not incidents in it, which singly might, in proper hands, form beautiful poems—incidents in which Luther rises before the mind a picture of majesty and might; or again, that there may be not feelings towards him which could be uttered in a lyrical strain; but a long composition on the subject of his life and labours can hardly fail to be, more or less, what poetry cannot be—*a dissertation*. Yet this unpromising attempt has been made within a short time by two people. Mr. Lord's performance—Luther, or Rome and the Reformation—is marked merely by negative qualities, and as it does not belong to the year 1842, and in no way excites our wrath, we are led to think of it only from its identity of subject with Mr. Robert Montgomery's.

Against the latter, however, there is not merely all imaginable negative ground of complaint, but as great and abundant matter of positive accusation as we could well have found within the compass of a single volume. Mr. Montgomery, after a brief season of puff-procured notoriety, was shown some years ago in his true colours by several of the leading organs of literature. The usage he met with was certainly none of the gentlest; but it was well deserved, and to a mind of modesty and candour might have proved wholesome. Instead, however, of profiting by it, he compared himself to Wordsworth and Coleridge, who had also been disrespectfully treated by critics; and hugging himself on this notable comparison, went on writing noisy and nonsensical verses as before. He forgot that there was this great difference between him and those great poets—that they were for a long while scoffed at by panderers to the flippant and

shallow many, and admired by the independent and thoughtful few, who have won for their names a gradual but enduring triumph; whereas he was bepraised by the venal organs of what is called public opinion, and in consequence procured a rapid sale for his earlier performances, and only exposed when it became high time by independent and able critics. Nor can he say that he was the victim of any personal or interested feelings. On the contrary, critics of very different parties, and distinguished only by treading the higher paths of literature, combined against him. And the treatment he received from the periodical which was then most distinguished for independent and able criticism, though far from complimentary, beside the bloated praises to which he had been accustomed, was anything but unkind, anything but discouraging.* Had he taken it in a good spirit, he might have become a genuine, though probably a humble, poet; might have learned, in the consciousness that he "indeed derived his light from heaven," to "shine in his place" and "be content." We were rather curious to see if Luther betokened any such wholesome progress, however late of commencing, in Mr. Montgomery's mind. We have found, however, not a sign of such. Vicious diction, trashy ornament, and almost meaningless verbosity, run throughout the whole. There is, too, all the audacity in approaching the most awful subjects, and using them as figures whereon to hang his tawdry tinsel, which characterised Mr. Montgomery's verses formerly. Our readers will probably feel quite satisfied that no reformation has yet taken place in Mr. R. Montgomery, when they read the following quotations, taken very much by chance from "Luther—a poem," (so called,)

> ——— "But if thus the life
> Of faith imperfect, far beyond the soar
> Of speech, to altitudes of secret awe
> Itself exalteth,—who, by climbing words,
> The Lord of Being, in His life of faith,
> Presumes to follow? *There* all language ends,
> *As tenses in Eternity are lost!!*"—P. 8.

Mr. Montgomery is fond of illustrations derived from grammar and typography. Creation is pronounced by him to be a "great encyclopædia,"

> "Whose alphabet the mountain-letters make,
> Whose golden syllables are suns and stars;"—P. 127.

and he tells us that—

> ———"To mind intense
> The coarse realities of sense and time
> Change, as they touch the intellectual powers,
> To meanings beautiful and mental types;
> The prose of earth to poetry of heaven,
> *All paged with light and paragraph'd with love.*"—P. 198.

* We allude to an article in Blackwood's Magazine on Mr. R. Montgomery's "Omnipresence of the Deity."

As for the queen's English, shocking, indeed, is the treatment it receives at his hands. Men of this stamp seem all to fancy that it is entirely at the discretion of an author, whether a particular word is to be a noun or a verb; and if the latter, whether it is to be active or neuter. The former license is observable all over Mr. Montgomery's production. Here is a choice instance of the latter—

> ———" Noble Ignorance
> Kneels in the shadow of the Mercy-seat,
> And *prays* the heart to piety and love."

Nearly all bad poets are great masters of that particular art of impersonation which consists in the syntax only—the thing itself refusing altogether to take flesh and blood, or, as Mr. Montgomery would say, to *body itself forth* in any other way. We had always fancied that Somerville had carried this further than any other writer, by impersonating *Perspicuity* in some lines of advice to Thomson on the publication of his Winter, which wind up thus:—

> " Read Phillips much, consider Milton more,
> And from their faults extract the baser ore;
> Let Perspicuity o'er all preside,
> Soon shalt thou be a nation's joy and pride:"

but Mr. Montgomery equals him. Among the generalities whom he invests with personality, are *Disgust*, who, in one place, is told to be mute; and *Explanation!* on which, or rather on whom, Mr. Montgomery confers royal honour. Appealing to some facts around us which we cannot explain, he thinks it well to announce this by the following triumphant inquiry:—

> " Can Reason here mount Explanation's throne?"

There is a good deal of prose as well as verse in the volume, indicating, certainly, some industry and research, but written in precisely the same noisy and tumid taste. Witness the following from the Introduction. The passage, we can assure our readers, is but a sample of the whole, and we have omitted a clause at which our readers would find it impossible not to laugh, and yet where a laugh would be wrong:—

" We need hardly say, that the wish to resolve the statements of the Bible concerning a Personal Satan into mere Orientalisms or poetical impersonations, is to be traced to the native dislike of the unrenewed heart to admit into its experience any principle that calls for 'reasoning pride' to submit itself, and be dumb before God. But beyond this, no thoughtful watcher over the times can hesitate to allow, that for the last twenty years the habits, literature, science, and philosophy of this country have been gravitating with a fearful impetus towards the adoption of a SENSUAL HERESY; or towards the practical belief that the Real is bounded by the Visible; and that no evidence that does not *thrill* our materialism (in some mode or other) can be admitted by a truly philosophic mind. Thus the hands, and eyes, and ears, are lifted into a more than logical dominion over the Intellect; and Faith, or 'the evidence of things not SEEN,' ceases to be

retained in the canons of our world's orthodoxy. For much of this infidel carnality we are indebted to that heartless libel on all that is spiritual in taste and pure in feeling, Utilitarianism—a system that concentrates within its grasp the elements of a most debasing grossness; adapted only to a world peopled with bodies out of which the soul has been evaporated; and which, if carried out in all the fearless enormity of its principle, would speedily transform the Empire into a mere national shop, Creation into a huge warehouse..... There is, however, one encouragement derived even from the cultivation of the physical sciences themselves—viz., that true philosophy cannot *enshrine* a single principle *into* a system without authenticating the REALITY OF THE INVISIBLE; for, after all, what is electricity, chemical affinity, and galvanism, and gravitation,—but the expression of something that is UNSEEN, of which all the visible phenomena of matter and sensitive life are only the tokens and significances? Physical Science, therefore, if consistently faithful to the law of analogy, cannot reject the statements of Scripture with reference either to the Deity or the Devil, on the simple ground of invisibility; inasmuch as science itself cannot *exist* without a belief in the unseen presidency of some master Principle."—Pp. xci.—xciii.

We have already said that Mr. Montgomery probably is, or at one time was, possessed of some genuine poetical power; and that if he had taken the castigations he formerly received in a good spirit, he might at last have appeared a true, though no very great, poet. Whether there is any hope of reformation now, we know not. It is certainly less probable by a whole decade. Yet even now, if he would but modestly compare himself with those in whose company we have at present placed him—if he would look at their reverent aspirings, their pure quiet styles only rising as the subject rises upon them, the reality of all they say, and the limits within which, though possessed of powers immensely superior to his, they confine themselves, we might count on some improvement. Let him look at such men, and then let him think of the hold they have already taken on the choicest minds of their time, however little they have presented themselves before the many—let him turn such considerations to good account, and (who knows?) we may even yet see him become something respectable. He is beyond all doubt a clever man, but utterly deficient in the higher gifts of genius, and in the taste which, under such circumstances, ought to keep him from aping them. We fear, too, that he prostitutes the pulpit to exhibitions of himself, very similar in style to the prose and the verse of the volume now before us; and for the good of others, as well as for his own, (if he see fit to accept our reproof, humble as is the quarter from which it comes,) we are bound to tell him that we consider him belonging to the worst possible type of the Anglican priest, positive irreligion or immorality being put out of the question.

Biographia Britannica Literaria, or Biography of Literary Characters of Great Britain and Ireland, arranged in Chronological Order. Anglo-Saxon Period. By THOMAS WRIGHT, M.A. London: Parker. 1842.

AN old college tutor of ours was very fond of telling us youngsters, that old women and fools believed that surgeons and butchers were rendered, not only callous and hard-hearted, but actually fond of misery and pain, in any one save themselves, by the peculiar duties of their respective professions. Now, without for one moment dreaming of instituting a comparison between the old women and fools of our tutor and the *genera irritabilissima* of authors—and if we did, our lives would be as difficult of insurance as those of a tithe-proctor or an Irish clergyman—we do honestly believe that the aforesaid *genera* of authors hold that the practice of criticism renders its professors absolutely indifferent to talent, by nature cruel, and as fond of cutting and carving as Sir Astley Cooper or Grindling Gibbons. If authors would only consider that critics are by nature merciful—that the generality of writers are treated far better than they deserve, out of respect to the unfortunate publishers whom they have deluded into printing their works—and that it is much easier to praise than to belabour a book, because the latter requires reading, the former merely a slight alteration of the author's preface or his bookseller's advertisement—they would soon be convinced of the erroneous nature of their opinions respecting the jackals of the lion public, the critics. But what has this to do with the Literary Biography of Great Britain, the Anglo-Saxons, or its author? Just this much. It has been our duty lately to find no little fault with certain works edited by Mr. Wright, for the Camden Society of London, as well for the manner in which they were edited, as for the very reprehensible nature of the matter of the works in question. To show the mercifulness of our nature, we hasten to notice at some length this last work of the same author, from which we hope to extract much information for our friends, and on which we can bestow great, if not unmixed, praise.

The distinguishing characteristic of this volume, which the Royal Society of Literature have put forward under the superintendence of Mr. Wright, is a Chronological Biography of all those natives of the British Isles whose literary acquirements obtained for them a reputation during the period of the Anglo-Saxon monarchs. The value of such a work, under such sanction, must be felt by every one at all interested in the times of our ancestors: whilst to the student it will afford a ready and a sure reference, the general reader will hail this as a necessary supplement to the political history of his country. It is to be hoped that no want of funds will prevent the Society from prosecuting with vigour this their admirable plan of

tracing down the stream of British literature, in successive periods of time, to the close of the seventeenth century.

Interesting as the early literature of a country always must be to its natives, much of that interest is too often dulled by the absence of memorials; and though the ingenuity may be proportionably exercised in supplying deficiencies, and in raising theories from shadows of fragments, still, as the absence of records involves the loss of facts, the interest in the speciousness or ingenuity of the theories usurps the place of that interest which is due to history.

Such however is not the case with the Anglo-Saxon period.

"It may truly be asserted," says Mr. Wright, in his Introductory Essay on the Literature and Learning of the Anglo-Saxons, "that the literature of no other country can boast of the preservation of such a long and uninterrupted series of memorials as that of England. Even through the early ages of the Saxon rule, though at times the chain is slender, yet it is not broken. We want neither the heroic song, in which the *Scop* or poet told the venerable traditions of the fore-world to the chieftains assembled on the 'Mead Bench,' nor the equally noble poems in which his successor sang the truths, as well as the legends of Christianity. We have history and biography as they came from the pen of the Saxon writers; science, such as was then known, set down by those who professed it, and these written sometimes in the language of their fathers, whilst at other times they are clothed in that language which the missionaries had introduced, and in which the learning of Bede and Alcuin was revered, when the Saxon language was no longer understood. We have the doctrine of the Church, both as it was discussed among its profoundest teachers, and as it was presented in simple forms to the ears of the multitude. Lastly, amongst the numerous manuscripts which the hand of time has spared us, the lighter literature of our Saxon forefathers presents itself continually under many varying forms."

In the efforts of the minstrels we trace the first germ of our Saxon literature: at once the authors and singers of their rude verses, they centre in their class the genius of the time. Life itself was formed of poetic incidents, the creatures of man's impulses and passions, by which he lived, and was led to imitate in the battle-field the deeds of his ancestors, or to listen to the recital of them, when the opportunity or power of imitation was wanting. The wild stories of the actions of his forefathers, and their converse with his gods, formed the culture of his mind, and influenced at once his feelings, his actions, and his language. The minstrel sat in the hall of princes, and where there was "no joy of the harp, no pleasure of the musical wood,"* there was sorrow and distress. Sometimes, as a household retainer of the chief, he confined his minstrelsy to the deeds of his master; whilst at other times the minstrel "went wandering about through many nations, saying his wants and speaking words of thankfulness ever south and north."† As the gleeman, "who remembered a great multitude of old traditions,"‡ he was not only to tell the mystic histories of the "fore-world," but, "inventing

* Beowulf, v. 4519. † Traveller's Song. ‡ Beowulf, v. 1728.

other words truly joined together," * to clothe in poetry the acts of his cotemporaries, and carry the intelligence of disasters from one court to the other, making it to become openly known to the sons of men, mournfully, in songs.† And yet again there might be among the minstrels, those who raised a song to higher themes, and, "knowing how to relate the origin of men from a remote period," could sing that "the Almighty wrought the earth, the bright-faced plain encompassed by water, and exulting in victory, set up the sun and the moon."‡ The poetry in which the minstrels sang was neither regulated by scansion nor by rhyme, but by a peculiar kind of initial alliteration, by which the two principal words in the first line began with the same letter, which must also be the initial letter of the first word on which the stress falls in the second line.§ Though very often, in unskilful hands, little more than alliterative prose, the simple grandeur, the variety of epithet, the natural tint of the colouring, and the fidelity of description, produce a powerful impression on the mind. The war mail shines hard-hand locked—the bright iron ring sings in the trappings of the warriors—the sword, bathed in the monster's blood, melts like ice—and when the giant's arm is torn from the shoulder by Beowulf, the sinews spring asunder, and the juncture of the bones bursts.

"The metaphors also possess much original beauty. An enemy is not slain—he is *put to sleep with the sword.* So it was with the Nicors whom Beowulf had destroyed in the sea; and they were not found on the shore—but near the *leavings of the waves.* When a hero died in peace—*he abode for many a year, ere he went his way, old, from his dwellings.* Men's passions and feelings are sometimes depicted with great beauty. What can be more simple and elegant, and at the same time more natural and pathetic, than Hrothgar's lamentation over his faithful counsellor, whom the Grondel's mother had unexpectedly slain? *Hrothgar spake—Ask not thou after happiness; sorrow is renewed to the Danish people, dead is Æschere...the partaker of my secrets and my counsellor, who stood at my elbow when we in battle guarded our hoods of mail, when troops rushed together and helmets clashed; ever should an Earl be valiant as Æschere. Of him, in Heorot, a cunning fatal-guest has become the slaughterer.....now the hand lieth low which was good to you all, for all your desires."*—*Introd. Essay,* pp. 10, 11.

As with all early romances, those of the Anglo-Saxons are based on myths; or facts, from traditional history, which, in their downward passage, have gradually assumed the mythical form. The destruction of monsters, natural or unnatural; the mutual vengeance of two hostile tribes; the marriage of a king with a wood-nymph, and the jealousy of the bridegroom's mother, or the escape of a prince and his affianced bride from captivity among savage tribes, form the subjects of the romances; and whilst the hero abounds in probity,

* Beowulf, v. 1728. † Ibid. v. 297. ‡ Ibid. v. 178.

§ The following specimen from one of the portions of Beowulf, quoted in Mr. Wright's Introductory Essay, will explain the meaning of this description, the rhyming words are in Italics:—

Strǽt wæs *Stán*-fáh,
Stíg wísode
gumum at-*gædere.*
guáh-byrne Scán,

generosity, courage, and fidelity, the heroine is distinguished for her extreme mildness, and hailed with such a respect as a goddess of olden times. As the romances come down to the æra of the introduction of Christianity into England, the older heroes either disappear with their gods, or assume a Christian dress, and the elves and good fairies of the popular creed appear as demons or hobgoblins in the monkish rhymes. Gradually, the trace of the original plan of the old legend wears away, and what was at first a wild tale of the countries on the Baltic, becomes attached to a mountain or a castle in England; those who dwelt there naturally endeavouring to realize the story of their birth-place, in the land of their adoption.

The introduction of Christianity had its effect on the ancient poetry. The zeal and gratitude which tempted the bard to say, "that he had not heard anywhere that any man brought over the briny sea better doctrine than St. Augustine," soon disposed the people to listen with greater zeal to tales of Christian than mythic lore. The creation, the fall of Satan, the exploits of Judith, the fate of Nebuchadnezzar, were mingled with later legends, founded on portions of the New Testament or the inventions of later days; in which the scriptural heroes differed little, save in their names, from the Anglo-Saxon chieftains of the old poems; and expressions, often entire passages were made to duty for Satan and Holofernes, instead of Beowulf or Havelock. Cadmon, who, according to the legends, received the gift of song in a dream, may be considered as the leader of the Anglo-Saxon christianized poetry; and though we may not credit his miraculous education, we perceive in the story evidence of that exceeding beauty of his verses (only, in the eyes of the Saxons, to be accounted for by a miracle) which is vouched for by the venerable Bede, a man well skilled in and much attached to the poetry of his forefathers.

"The style of the Anglo-Saxon religious poetry," says Mr. Wright, "bears a close resemblance to that of the romances. It is distinguished by the same abundance of epithet and metaphor, and by the same richness of colouring. It is even more pompous, and seems to have been marked by a much more frequent use of the longer measure of verse. It excels also in precisely the same class of pictures which strike us most in Beowulf, and particularly in those which belong to war and festivity. Cadmon, for instance, affords us the following peculiarly impressive description of the march of an army:

Then the mind of his men
became despondent,
after they said,
from the south ways,
the host of Pharaoh,
coming forth,
moving over the host
the band glittering.
They prepared their arms,
The war advanced,
Bucklers gleamed,
Trumpets sang,
Standards rattled,
They had the nations frontier.
Around them screamed
the fowls of war,
Greedy of battle,
Dewy feathered,
over the bodies of the host,
The dark chooser of the slain(raven);
The wolves sung
their horrid even-song
in hopes of food,
the reckless beasts
Threatening death to the valiant.

"The poem of Judith presents us a remarkable description of a drunken feast:—

There were deep bowls
Carried along the benches often,
So likewise cups and pitchers
full to the people who were sitting on couches:
The renowned shielded warriors
were fated, while they partook thereof,
although that powerful man did not think it
the dreadful lord of Earls.
There was Holofernes,
the munificent patron of men,
in the great hall;
he laughed and rioted,
made tumult and noise,
that the children of men
might hear afar,
how the strong one
Stormed and shouted
Moody and drunk with mead,
exhorted abundantly
the sitters on the bench
So that they conducted themselves well.
Thus this wicked man
during the whole day
his followers
drenched with wine,
The haughty dispenser of treasure,
Until they lay down intoxicated,
he over-drenched all his followers,
like as though they were struck with death
Exhausted of every good;
Thus commanded the Prince of Men
to fill to those who were sitting on couches,
until to the children of mortals
the dark night approached."

Introd. Essay, pp. 25—28.

We now come to the introduction of foreign literature into England, and the consequent use of the Anglo-Latin writers. Although schools had been established in the island before the middle of the seventh century, it was not until the latter half of the same century that the arts, sciences, and languages of Greece and Rome began to be openly taught in conjunction with the doctrines of Christianity, by Archbishop Theodore, and Abbot Adrian, whom Malmesbury designates, "a very fountain of letters and river of arts." Adhelm was a scholar of the abbot's, and when Bede wrote his history, there were yet alive some of these men's pupils, as well skilled in the classical, as in their own tongue. The rapidity and zeal with which the Anglo-Saxon clergy applied to these new studies soon caused them to be known on the continent, and to enable them to pride themselves on the learning of their scholars, and to send teachers and even books to the Franks and Germans. The ladies too applied zealously to the languages, and soon learned to write as

easily in Latin as in these days in French, and even at times attempted the difficulties of Latin verse.

Alcuin could contrast the barrenness of France with the literary stores amongst which he had been bred, could complain of the want of those "invaluable books of scholastic erudition which he had in his own country, by the kind and affectionate industry of his master," and propose to Charlemagne to send over youths to England to collect in that island the necessary books, "and to bring back with them to France some of the flowers of Britain." Under Theodore and Adrian, Kent became the seat of learning; under Wilfred and Egbert, the master of Alcuin, the school at York became renowned through Christendom. To this, however, there is a very great drawback. The best of poets studied and quoted by the Anglo-Latin writers, if studied in a right spirit, would have been sufficient to have imparted in them a pure taste for Latin poetry. They were, however, studied merely grammatically, quoted merely to support a quantity or a rule, and though there were those who believed them to possess beauties worth discovering, the greater part spoke of these writers in a disparaging tone, and followed the custom of the continentals in preferring the sacred poets to the luxurious eloquence of Virgil. Looking, then, for their models in the works of the Christian poets, they gradually became further removed from purity of style than those whom they imitated; and whilst no whit the less pompous than their models, they added a new sin of punning, alliteration, quiddities, and ænigmas, doubtless derived from their popular poetry. One trick not uncommonly played by these writers on words, was a marvellous cutting up of a word; as by Alcuin—

"Te cupiens *appel*—peregrinus—*lare* Camœnis;"

afterwards, in the tenth century improved upon by Abbo, who scrupled not to insert the *que* in the middle of words, and to convert *occidensque* into *ocquecidens* and *insulamque* into *inquesulam.*

The neglect of the study of the Latin prose writers naturally led to that deterioration of style in Latin prose, which characterises the writings of the Christians from the fourth to the tenth century, when compared with their efforts in verse. And although the theological writings of Bede, Boniface, and Alcuin, are replete with power, study, and independence of thought, they are either too little or too much ornamented to be readable. Such, however, is not the case with the familiar letters of these great men, or the histories written for us by Bede, Asser, and Athelward.

Whence are we to derive the power of clothing the dry bones of the chronicler's narrations with flesh, and making the bald facts of the monk live again? From the letters of the day. In them alone do we see the spirit of the age in which they were written; by them alone, in far off times, is the judgment, the feelings, the social condition, the hopes and fears of a nation, conveyed. In them alone

we seem to get behind the scenes, before which, and beneath the stage on which the chronicler moves his puppets, to hear their secret whisperings, to see the hidden strings and bolts by which the machinery of the action is being carried on. "The events of the day," says a late writer,—"the writers' feelings towards their neighbours, and their neighbours' feelings towards them—their comments on the ordinary course of things around them; these are the precious records for all who wish to study mankind and morals in history; for these things, and these alone, can enable us fully to appreciate the temper and spirit in which the acts commemorated by history were done."

"The correspondence of Alcuin," says Mr. Wright, "is peculiarly lively, and his letters are interesting to us in more points of view than one. In them, the fearful struggles in Italy and the South of France, between the iron-armed warriors of the West and the Saracens who conquered Africa and Spain, and the expeditions of Charlemagne to curb the Saxons and other tribes, who paid but an uncertain obedience to his sway—events on which we are accustomed to look through the misty atmosphere of romance till they seem little better than fables—are told as the news of yesterday; and the warrior, whom we are in the habit of picturing to our minds sheathed in iron and stern in look, employed only in bruising the heads of his enemies, or oppressing his friends, no less than the hoary-headed priest, whom we imagine in flowing robes, with calm and reverend mien, preaching salvation to herds of wild men but just emerged from the ignorance of pagan superstition, stands himself before us suddenly transformed into the man of taste and the elegant scholar. . . . Occasionally, the present sent by a friend from a distant land will produce a joke or an epigram; at one time the follies of cotemporaries will draw a smile, or even a tear; while at another, the intelligence of the loss of a friend or the devastation by barbarous enemies of some beloved spot, is received with the pathetic elegance of heartfelt sorrow."—*Introd. Essay*, pp. 48, 49.

Of the histories and biographies of the Anglo-Latin writers, it is useless now to speak; the works of Bede, and of Asser, and the numerous biographies of bishops and saints of the Saxon times, are now too well known to require further notice. Towards the earlier part of the ninth century, Latin began to decline with us, and glosses in Anglo-Saxon, and sometimes in plainer Latin, oftentimes amounting to interlinear translations, begin to appear in the MSS. of that date; the ninth century opened with the age of glosses, the reign of Alfred brought in that of translations.

When Alfred came to the throne, Latin literature had so decayed in England, that the priests could scarcely translate the service of the Church. "In former days," says Alfred, "men came hither from abroad, to seek wisdom and doctrine in this land, whereas we must now get it from without, if we will have it at all." When he looked on the churches throughout England before the Danish invasion, stored with books, he felt that "the great multitude of God's servants in them could reap little of the fruit of these books, because they could understand nothing of them, since they were not written in their own native tongue." Anxious to remedy this loss of scholarship, the king sent for learned men from the continent, and

bound them to the country by the rich benefices he bestowed on them, whilst at the same time he laboured to divulge these sealed books to the unlearned, by the means of Saxon translations, many executed by himself, and all under his direction, and by his patronage.

The greater part, however, were the productions of Alfred's own pen, and among the works for which we are indebted to the king, are the Pastorale of Gregory, the Consolations of Philosophy of Boethius, the ancient history of Orosius, and the Church history of Bede the Venerable.

"We must not, however," says Mr. Wright, "let ourselves be led away by the greatness of his exertions, to estimate Alfred's own learning at too high a rate. In grammar his skill was never very profound, because he had not been instructed in it in his youth; and the work of Boethius had to undergo a singular process before the royal translator commenced his operations. Bishop Asser, one of Alfred's chosen friends, was employed to turn the original text of Boethius 'into plainer words,'—'a necessary labour in those days,' says William of Malmesbury, 'although at present (in the twelfth century) it seems somewhat ridiculous.' And in a similar manner, before he undertook the translation of the Pastorale, he had it explained to him—(the task was perhaps executed sometimes by one, sometimes by another,)—by Archbishop Plegmund, Bishop Asser, and by his 'mass-priests,' Grimbald and John. But Alfred's mind was great and comprehensive, and we need not examine his scholarship in detail, in order to justify or to enhance his reputation. His translations are well written; and whatever may have been the extent of his own knowledge of the Latin language, he exhibits a general acquaintance with the subject superior to that of the age in which he lived. Whenever their author added to his original, in order to explain allusions which he thought would not be understood, he exhibits a just idea of ancient history and fable, differing widely from the distorted notions which were prevalent then, and at a subsequent period in the vernacular literature."—*Introd. Essay*, pp. 54, 55.

The name of one other man has come down to us as a writer of some considerable extent in the Anglo-Saxon tongue—the grammarian Alfric. Descended from a noble family in Kent, his early education was entrusted to "a certain mass-priest, who," as he tells us, "had the book of Genesis, but could scarcely understand Latin."* When Ethelwold opened his school at Abingdon, the young Alfric became one of his scholars, and followed his master from thence to Winchester. For many years he remained at the latter city, until, as a "monk and a mass-priest" he was sent by bishop Alfheh to superintend the lately founded abbey of Cerne, in Dorsetshire. Under the patronage of the founder of the abbey, Ethelmer and his son Ethelward, Alfric remained for some years, diligently employed in the superintendence of his monks, and the writing of his Homilies, and the translation of Genesis. About 993 or 994, Alfric the abbot was promoted to the bishopric of Wilton, which he filled for a short period previous to the death of Sigeric of Canterbury, the primate. In the canons which, most probably at this time, were drawn up at

* Alfric's Preface to Genesis; where he also says, the unlearned priests, if they knew some little of the Latin books, fancy soon that they be great scholars.

his request, and addressed to Wulfsine, bishop of Sherborne, the strong declaration of the Anglo-Saxon faith on the doctrine of the Eucharist is broadly stated. "This sacrifice," says the bishop, "is not made his body, in which he suffered for us, nor his blood, which he shed for us, but it is made spiritually his body and his blood, like the manna which rained from heaven, and the water which flowed from the rock."* During his episcopate, his Sermon to the Clergy was written, in which, while he strongly condemns the marriage of the clergy, and endeavours to convince the priests of the irregularity and uncanonicity of their alliances, he abjures measures of violence, and seeks to persuade them to be their own reformers.† In the year 995, he was elected to the see of Canterbury, where he ended his days in peace, having, during the troublous times of the Danish invasions, ruled his province with vigour and piety.

We cannot present our readers with a more interesting specimen of Alfric's writings than a portion of the Paschal Sermon, in which he sets forth, in his native tongue, the doctrine of the Church on the Eucharist, and which was the means of leading Archbishop Parker to make his very diligent search after Anglo-Saxon MSS., in the hopes of disinterring more precious relics of the witness of our early Church against the errors of Rome. Impressed with the fact of the few persons who could read the gospel doctrines in his day, from the decay of the Latin language, in which they were set forth; and considering the absence of English books on religion, except the few translated by Alfred, he declares in his Preface to the Homilies, that he translated these sermons from the Latin, for the edification of the unlettered, and has therefore avoided obscure words, and confined his pen to the use of simple English. That the same doctrines are to be found in many Latin writers of the same date, is perfectly true, as in the book of Ratramn, or Bertram, the priest from which the Paschal Homily is composed; but the interest is increased not less than the value, by the consideration that these doctrines were now published to the people. Such was the case with the following witness against transubstantiation:—

"Now, some men have often searched, and do yet often search, how bread, that is gathered of corn, and, through heat of fire, baked, may be turned to Christ's body; or how wine that is pressed out of many grapes, is turned through one blessing to the Lord's blood. Now, say we, to such men, that some things be spoken of Christ symbolically, some by things certain. True thing it is and certain, that Christ was born of a maid, and suffered death voluntarily, and was buried, and on this day rose from death. He is called bread symbolically, and a lamb, and a lion; and how else? he is called bread, because he is the life of us and of angels. He is said to be a lamb for his innocence; a lion for the strength with which he overcame

* Non fit tamen hoc sacrificium corpus ejus in quo passus est pro nobis, nec sanguis ejus quem pro nobis effudit, sed spiritualiter corpus ejus efficitur et sanguis, sicut manna quod de cœlo pluit et aqua quæ de petra fluxit.

† Non autem cogimus violenter nos dimittere uxores vestras, sed dicimus vobis quales esse debetis, et, si non vultis, nos erimus securi et liberi a vestris peccatis, quia diximus vobis canones sanctorum fratrum.

the strong devil. But, nevertheless, after true nature, Christ is neither bread, nor lamb, nor lion. Why, then, is that holy housel called Christ's body, or his blood, if it be not truly what it is called? Truly the bread and wine, which by the priest is hallowed, shew one thing, without, to human understanding; and another thing they call within to believing minds. Outwardly, they are visible bread and wine, both in figure and taste; but they are truly after their hallowing, Christ's body and his blood through Ghostly mystery. An heathen child is christened, yet he altereth not his shape without, though he be changed within. He is brought to the font sinful, through Adam's disobedience; but he is washed from all sin inwardly, though he change not his shape outwardly. Even so the holy font water, which is the fountain of life, is like in shape to other waters, and is subject to corruption; but the might of the Holy Ghost comes to the corruptible water, through the priest's blessing, and it may after wash body and soul from all sin, through Ghostly might. Behold now we see two things in this one creature. After true nature that water is corruptible water, and after Ghostly mystery it hath hallowing might. So also, if we behold that holy housel after bodily understanding, then we see that it is a creature corruptible and mutable: if we acknowledge therein Ghostly might, then understand we that life is therein, and that it giveth immortality to them that eat it with belief. Much is between the invisible might of the holy housel, and the visible shape of its proper nature; it is naturally corruptible bread and corruptible wine, and is by might of God's word, truly Christ's body and his blood, though not so bodily, but spiritually."—*Biog. Brit. Lit.* pp.488-89.

While we are at this part of our subject, let us mention the subsidiary letters of Alfric Bata, a pupil of the greater Alfric, and one who in the days of Lanfranc, when the doctrine of transubstantiation was being enforced on the English Church, was regarded as a heretic by the Norman prelates. An extract from the second of these pastoral letters will show how closely Alfric Bata had followed his master.

"Christ himself consecrated the housel before his passion; he blessed and brake in pieces the bread, saying thus to his holy apostles, 'Eat this bread, it is my body;' and he again blessed a cup of wine, saying to them thus, 'Drink all of this, it is my own blood of the New Testament, which is poured out for many in forgiveness of sins.' The Lord who consecrated the housel before his passion, and saith that the bread was his own body, and the wine was truly his blood, he consecrates daily through the hands of his priests bread to his body, and wine to his blood in a spiritual mystery, as we read in books. The lively bread, nevertheless, is not bodily the same body in which Christ suffered, nor is the holy wine the Saviour's blood which was poured out for us in bodily thing; but in spiritual meaning each is truly the bread his body, and the wine also his blood, as was the heavenly bread which we call manna."—*Biog. Brit. Lit.* pp. 498-99.

Besides the homilies and the translation of Genesis, the chief work, and the one from which Alfric has obtained his distinguishing title of "Grammarian," is his translation of the old Latin Grammars of Donatus and Priscian. The work is preceded by a preface in Latin and Anglo-Saxon, in which he renews his complaints of the ignorance of the times, and complains, "that no English priest could compose or understand an epistle in Latin, until archbishop Dunstan and bishop Ethelwold restored learning with the monastic discipline." Mr. Wright is inclined to ascribe the Anglo-Saxon Manual of

Astronomy to Alfric; and certainly, from the characteristics it contains of that writer's diction, his opinion is worthy of respect. Such were the two leaders of the revival of English learning, the king and the primate.*

From the establishment of the first school in England, in the year 635, to the latter part of the tenth century, amid the general diffusion of knowledge that had ensued, science had made no advance. Impressed with reverence for Rome as their teacher and ruler in matters of faith, the Anglo-Saxons had so implicitly confided in the Roman books of science, as to appeal to them in all cases as the ultimate test of truth. The Elementary Treatises of Bede are little more than compilations from the foreign writers, with here and there an enlargement on points but slightly touched upon by the original author, and replete with diffidence, almost amounting to fear, when he has to remark on a dictum clearly inconsistent with his own experience. In later times, the writers of the popular science compiled from the compilers, perpetuating their faults, and adding others of their own, from the insufficiency of their observations, or their blind submission to the authority of a Roman writer. As the tenth century dawned, the schools of the Saracens numbered Christian philosophers among their scholars; and with all its defects, the Arabian school of science made a great step towards the true discipline of the mind, and in sweeping away that blind belief in just so much science, right or wrong, as had descended from earlier times. Popular feeling was everywhere against the followers of the Toledan school. "Science came from the country of the Infidels," was the cry,—"was the inspi-

* If we may believe some curious semi-Saxon verses disinterred by Sir Thomas Phillips from the interior of the covers of a MS. in Worcester cathedral, a complete host may contest with Alfred and Alfric the claim of the title of the restorers of English tongue. We give the verses more out of curiosity than from any authority attaching to them.

Saint Bede was born
here in Britain with us,
and he wisely
.... translated
that the English people
were thereby instructed,
and he the .... solved,
that we call questions,
the secret obscurity
which is very precious.
Alfric the abbot,
whom we call Alquin,
he was a scholar,
& translated the (five) books
Genesis, Exodus,
Deuteronomy,
Numbers, Leviticus.
Though these were taught
our people in English;
They were these Bishops
who preached Christendom:
Wilfrid of Ripon,
John of Beverley,
Cuthbert of Durham,
Oswald of Worcester,
Egwin of Evesham,
Adhelm of Malmsbury,
Swithin, Athelwold,
& Aidan,
Birin of Winchester,
Quichelm of Rochester,
Saint Dunstan,
& St. Elfege of Canterbury:
They taught
our people in English:
Their light was not dark,
but it burnt beautifully.
Now the doctrine is forsaken,
& the people ruined:
now it is another people
that teach our folk,
& many of the teachers
perish and the people along with them.

ration of the arch-fiend;" and to be a recognised student of Toledo was at once to be accounted a magician. Amongst those who sought this spring of knowledge was Gerbert of France, a monk of Rheims. At Toledo, he learnt the use of the astrolabe, became acquainted with geometry, music, arithmetic, and astronomy, and brought into France the mystic Abacus, those seemingly arbitrary characters which have been modified into our numerical notation. The book on the Abacus was a book of magic to the people; stolen, as they reported and believed, from his magician master when overcome with wine; the source of his power over the fiend, of his escape from the hot pursuit of his master, and his constant prosperity. Gerbert's great learning, or, if it must be so, his compact with Sathanas, advanced him to the primacies of Rheims and Ravenna, and formally seated him in the papal chair, under the name of the Second Sylvester.

"Among the many scholars who had profited by Gerbert's teaching, was, as it is said, Ethelwold of Winchester, the friend of Dunstan, and his supporter in his monastic reforms. Dunstan himself fell under the imputation of dealing with unlawful sciences as well as Gerbert, which perhaps arose as much from the jealousy of his enemies, as from his extraordinary studies. Among various other reports, there went abroad a story about an enchanted harp that he had made, which performed tunes without the agency of man, whilst it hung against the wall. The prejudices against Dunstan at length rose so high, that some of his neighbours seizing on him one day by surprise, threw him into a pond, probably for the purpose of trying whether he was a wizard or not, according to the receipt in such cases, which is hardly yet eradicated from the minds of the peasantry. What was in fact the nature of Dunstan's studies while at Glastonbury, we may surmise from the story of a learned and ingenious monk of Malmsbury, named Ailmer, who not many years afterwards made wings to fly, an extraordinary advance in the march of mechanical invention, if we reflect that little more than a century before, Asser, the historian, thought the invention of lanterns a thing sufficiently wonderful to confer an honour upon his patron, King Alfred. But Ailmer, in the present instance, allowed his zeal to get the better of his judgment. Instead of cautiously making his first experiment from a low wall, he took flight from the top of the church steeple, and after fluttering for a short time helplessly in the air, he fell to the ground, and broke his legs. Undismayed by this accident, the crippled monk found comfort and encouragement in the reflection, that this invention would certainly have succeeded, had he not forgotten to put a tail behind."—*Introd. Essay*, pp. 67-8.

Although various writers either insert or omit different sciences in their list of the studies of the Anglo-Saxon schools, or perhaps use different terms for the same science, the trivium and quadrivium of the scholastic philosophers will very fairly represent the round of science in those days in England.* There was rhetoric, or, as the glosses call it, thet-cræft; dialectics, or flit-cræft; grammar, or stæf-cræft, the art of letters; arithmetic, or rím-cræft, the art of numbers; geometry, or eorth-gemet, earth-measurement; music, or

* The seven arts, thus called, were represented by the following lines:
Gram: loquitur, Dia: vera docet, Rhet: verba colorat,
Mus: canit, Ar: numerat, Geo: ponderat, As: colit astra.

son-cræft, the art of sound; astronomy, or tungel-æ', the law of the constellations. Sometimes astrology, or tungel-gescead, the reason of the constellations, and mechanics, or orthanc-scipe, ingenuity, were added to the list.

Doubtless those who lately put forward the old Latin Grammar with English notes, and edited various Latin authors with translations of the difficult passages at the page foot, deemed their works to have somewhat of originality, and not to be copies of the Latin Grammar and Class-books of the times of Alcuin; or Alfric to have preceded the nineteenth century in translating the grammar of the Latin tongue into the language of the country. Can it be possible that, that wondrous railroad to knowledge, or rather to the knowledge of certain chapters of certain books—the great Hamiltonian system—is nothing but a revival of the days of Alfred? About the time of that king, interlinear translations came into use, differing not in the slightest degree, so says Mr. Wright, from those of the Hamiltonian system of the present day. Such is the cyclical nature of events and inventions. Our wigs were equalled two thousand years ago; the Carthaginians were acquainted with the use of leather, though not perhaps paper money, which must be referred to the close of the Moorish war in Spain; and our boasted photogenism claims an existence, and with some show of reason, of centuries. The delightful problems of Vyse and Dilworth, and the other professors of arithmetic, date back to the tenth century. In one of the Burney MSS. in the Museum, of that era, we have the story of the snail that was invited to dine with the squallow, and had to travel a league for his dinner, at the rate of an inch a day. Again, the three jealous men and their wives appear in an Anglo-Saxon dress, who must be ferried over the water, so as never to leave one of them alone with his companion's wife; and the old man's address to the boy, "My son, may you live as long as you have lived, and as much more, and thrice as much as this, and if God give you one year in addition, you will be a century old," whence the young arithmetician was to discover the youth's age.

"The other sciences," says Mr. Wright, "as well as arithmetic, were often the subject of questions intended at the same time to try the knowledge and to exercise the ingenuity of the person questioned. Among the most curious tracts of this kind, are the Dialogues which go under the name of Saturn and Solomon, or in one case of Adrian and Rithæus. The subjects of these Dialogues are sometimes scriptural notions, and at others, fragments of popular science; but in most cases they are of a legendary character. Thus, to the question, 'Where does the sun shine at night?' the answer is, 'That it shines in three places: first, in the belly of the whale called leviathan; next, in hell; and afterwards on the land called Glith, where the souls of holy men rest till doomsday.' Again, to the question, 'Where is a man's mind?' the answer is, 'In his head, and it comes out of his mouth.' 'Tell me where resteth the soul of a man when his body sleepeth?' is another question:—'I tell thee it is in three places: in the brain, or in the heart, or in the blood.' Among other things we are informed that there are in the world fifty-two species of birds, thirty-four kinds of snakes, and thirty-six kinds of fishes. . . There is also printed among

the works of Alcuin, a Latin tract, entitled, 'A Disputation between Pepin and Alcuin,' which bears in some parts a great resemblance to the Dialogues. Among a multitude of other questions, we find some in this tract that are of a most fantastic character, such, for example, as, 'How is man placed? like a candle in the wind.—What is the forehead? the image of the mind.—What is the sky? a rolling sphere.—What is grass? the garment of the earth.—What are herbs? the friends of physicians, and the praise of cooks.' The following definitions of a ship remind us of the metaphorical language of Anglo-Saxon poetry:—'A ship is a wandering house, a hostle whenever you will, a traveller that leaves no footsteps, a neighbour of the sand.' After going through a variety of other questions, more or less singular, the dialogue at last becomes a mere collection of enigmas, such as, 'What is that from which if you take the head, it becomes higher? Answer:—Go to your bed, and there you will find it.' The joke seems to lie in the ambiguity of the expression; as it is not the bed, but the head, which is raised higher when removed from the bed."—*Introd. Essay*, pp. 75-76.

These riddles and enigmas of which Mr. Wright speaks, were very great favourites with the Anglo-Saxons, and form a large, though by no means important part of their literature. Some, as those of Adhelm, were written in Latin verse in imitation of the Symposii Ænigmata attributed to Lactantius. Of these, that one on the letters of the alphabet will serve as a specimen:—

Hos denæ et septem genitæ sine voce sorores,
Sex alias nothas non dicimus adnumerandas,
Nascimur ex ferro, rursus ferro moribundæ,
Nec non et volucris penna volitantis ad æthram:
Terni nos fratres, incerta matre crearunt,
Qui cupit instanter sitiens audire, docemus,
Tum cito prompta damus rogitanti verba silen'er.*

Others, doubtless of a much earlier date, are in Anglo-Saxon verse, rendered doubly obscure by the intention of the writer, and the peculiarity of his diction; one of the most beautiful is that from the Exeter MS., the subject of which is the transformations of the butterfly. We subjoin Mr. Wright's translation:—

I saw tread over the turf
ten in all,
Six brothers
and their sisters with them,
They had a living soul;
They hanged their skins
openly and manifestly,
on the wall of the hall:
to any one of them all,
it was none the worse,
nor his side the sorer,
Although they should thus,
bereaved of covering,
and awakened by the might
of the guardian of the skies,
bite, with their mouths,
the rough leaves;
clothing is renewed
to those, who, before coming forth,
left their ornaments
lie in their track,
to depart over the earth.
Exeter MS. fol. 104.

Scripture subjects were also reduced into these enigmatical forms: the patriarch Lot, his daughters, and their sons, are described in the following riddle:—

* "Ferro," the iron writing style with broad head for rubbing out; "Terni nos fratres," two fingers and thumb; "incerta matre," the pen itself, it being uncertain whether this were crow or goose quill, or reed.

There sat a man at his wine,
with his two wives,
and his two sons,
and his two daughters,
own sisters,
& their two sons,
comely first-born children;
The father was there
of each one
of the noble ones,
with the uncle & the nephew;
They were five in all,
men & women,
sitting there.*
Exeter MS. fol. 112.

As the geometry of the Saxons was little better than what its name in their language implied, mensuration, so their astronomy was conversant with the heavens, merely as means for regulating their tables of prognostications, or the schemes by which they calculated their nativities; and yet so little confidence had they in the results of their observations, that the sailors, rather than trust to them, constantly chose the calm months of June and July for their long voyages. Some, indeed, among them, were conscious of the imperfections of their knowledge, and the erroneousness of the system on which their observations were carried on. But though the duration of Mars under the horizon for a longer time than the "old masters" had agreed he ought to remain, could lead Alcuin into a right train for the explanation of the error, neither he nor any one else thought of following out the reasoning, but rather preferred to adhere to the "old masters," and set the star down as in error.† Some scholar in the tenth century has left a comprehensive treatise on the principal astronomical phenomena, written down to the capacity of the most ordinary readers. The number of transcripts of the work, and the popular nature of its style, leads us to believe that a moderate knowledge, for the time, a fair knowledge of the astronomical phenomena, was diffused among the people, a knowledge holding a middle station between the astrological mysticism of the higher and more learned professors and the mythological ignorance of the common people.

"'All that is within the firmament,' says the tract just mentioned, 'is called middan geard, or the world. The firmament is the ethereal heaven, adorned with many stars; the heaven, and sea, and earth, are called the world. The firmament is perpetually turning round about us, under this earth, and above, and there is an incalculable space between it and the earth. Four-and-twenty hours have passed, that is, one day and one night, before it is once turned round, and all the stars, which are fixed in it, turn round with it. The earth stands in the centre, by God's power so fixed, that it never swerves higher or lower than the Almighty Creator, who holds all things with labour, established it. Every sea, although it be deep,

* The following will be a good exercise for the ingenious among our friends:—
I am a wonderful creature,
I may not speak a word,
Nor converse before men,
Though I have a mouth,
With a spacious belly,
I was in a ship,
With more of my race.
Exeter MS. fol. 105.

† Alcuin Epist. ad dominum Regem. Operum, tom. i. p. 58.

has its bottom on the earth, and the earth supports all seas, and the ocean, and all fountains and rivers run through it; as the veins lie in a man's body, so lie the veins of water throughout the earth. The north and south stars, of which the latter is never seen by men,' we are told in another place, 'are fixed, and are the poles of the axis on which the firmament turns. Falling stars are igneous sparks, thrown from the constellations, like sparks that fly from coals in the fire. The earth itself resembles a pine-nut, and the sun glides about it by God's ordinance, and on the end where it shines it is day by means of the sun's light; whilst the end which it leaves is covered with darkness until it return again.' The writer of this treatise, in one or two instances, mentions and confutes what appeared then to the learned to be the popular errors of their age, such as that of 'some unlearned priests,' who said that leap-year had been caused by Joshua when he made the sun stand still.'"—*Introd. Essay*, pp. 88, 89.

Such was the popular astronomy of the tenth century: and while the astrologist sought out the reason of the constellations and the fate of his brethren, the mass of the people believed that the earth swam in the sea, and that the part men inhabited was a small portion of the surface which floated above the waves, lighted by the sun, as he daily rose and set in the waters of the ocean.

In geographical knowledge our Saxon ancestors were before the world. The East was not to them a land of fiery wonders, nor the isles of Japan the veritable paradise, as in the latter centuries. Sighelm, bishop of Sherburn, had been sent by Alfred to visit the scene of the preaching of St. Thomas and Bartholomew, and been the means of making his countrymen acquainted with the productions of India, as well by his account, as by the specimens he brought to the king on his return. The travels of Orthere and Wulfstan to the North Cape and the shores of the Baltic, during the same king's reign, may even now be appealed to for intelligence and truth, whilst a MS. map of the tenth century, at the time that it records our ancestors' ignorance of the relative size and position of Africa, demonstrates the extent and accuracy of their information respecting the coasts of India and Eastern Asia. And was not Geology known to our ancestors? Were not the dragons of stone suddenly released from their rocky beds—the long serpents guarding treasure in deep caves—the closely-coiled snake in the deep pit; were not these the gigantic antediluvian remains of our caves? Doubtless many a harmless Icthyosaurus in his earthy bed has been transformed into a deputy-devil, if not a *Diabolus ipse*, on the watch over ill-gotten wealth; whilst the wings and claws of his plerodactylian cotemporary have been metamorphosed into the dragon of Wantley and his compeers. The entire series of the mythology of the heathens has been of old, and, even now, in Germany is regarded as a mystical delineation of the phenomena of nature. The elements are the origin of the gods, the specific phenomena the forms under which the divine race appears and acts. It was an ancient custom brought down to late days among astronomers to conceal their discoveries in ænigmata. May we not with some reason regard the fables of our ancestors, of knights,

dragons, giants *et id genus omne*, as a mystical setting forth of natural phenomena and esoteric teaching of the philosophy of physics?

The difficulty of obtaining many of the strange, and as Boniface calls them, ultramarine ingredients of the recipes, prevented the Anglo-Saxons from reaping the same benefit from the Arabian school of medicine, as they undoubtedly had from the other scientific schools of that nation. The consequence was, either a return to the superstitions of their ante-christian fathers, or a blind following of certain spurious and absurd books. A Latin herbal, attributed to Apuleius, and fabled to contain the recipes given by the centaur to his pupil Ulysses, a tract on the wondrous effect of betony, and the *Medicina Animalium*, formed the popular text-books among the Saxon mediciners. Take the rule for digging the miraculous betony, as given in the translation from Antonius Musa.

"This plant, which they call betony, grows in meadows, and on clean hills, and in inclosed places. It is profitable both to man's soul and to his body; it shields him against nightly monsters, and fearful visions and dreams. And the plant is very holy; and thus thou shalt take it in the month of August with iron; and when thou hast taken it, shake the mould off, so that none adhere to it, and then dry it in the shade very much, and with the root and all, do it to powder: use it then, and taste it when thou hast need."—*Introd. Essay*, Note, p. 96.

In a physician's note-book, found among the royal MSS. in the Museum, we have incidentally a key to the state of the island at the time of the compilation of the MS., the earlier part of the tenth century. The immense number of recipes for all shades and kinds of personal violence is no bad gloss to the minute penalties imposed upon it in the Anglo-Saxon laws; and whilst the recipes against the bites of serpents, and every kind of noxious reptile, reminds us of the thickly wooded and thinly inhabited wilds of the island, the cures for ophthalmia recall the marshes and swamps with which the lower parts of the country abounded. The system of counteracting influences prosecuted by St. Long seems anticipated by this writer in his mustard and rue plaster to be rubbed on the side of the head where the pain is not, in hopes of exciting a reaction of the nerves; whilst the German process of curing by smelling, seems hinted at in the rule for curing a broken head by putting self-sown garden-cress into the nostrils, that the scent and juice may ascend into the head. What would our advocates of medicated baths say to parboiling a dropsical patient in a decoction of wild marjoram, ivy, mugwort, and henbane, and administering to him during his stew, a full goblet of betony, centaury, agrimony, red nettles, sage, herb Alexander, *cum multis aliis*, boiled in Welsh ale? A physician of those days had no greater friend than the moon: did his remedies fail to afford immediate relief, could he but trace the commencement of the disease to the first day of the month, his patient would be aware that he "must languish long and suffer much;" whilst the eighth day involved not only long suffering, but death, beyond the power of the mediciner to

avert. Every day had its attribute, and of course, if patients would fall sick on propitious days, the physician took the benefit of the accident, but if they would put it off to unlucky times, why he was not to blame.

Of outward disease, however fatal, the physician could hardly prevent knowing the causes; but when his skill was called for in internal ailments, the case was changed; and as the physician was at sea, the elves, witches, and the devil were called to his aid, and saddled with the origination of the malady. As soon as diabolical agency was established in any case, the entire system of cure was altered; the time and manner of gathering a plant was of more avail than the nature of the herb; the vessel in which a febrifuge was given was of more consequence than the ingredients of the draught. The common herb, mugwort, (Artemesia) was doubtless a good respectable herb in its way, but when gathered before sun-rise, and after the words, "Tollam te Artemesia, ne lassus sim in via," had been said with a loud voice by the gatherer, he had but to carry it in his hand on the longest journey to prevent weariness, or to keep it in his house to cure "the devil's sickness, and avert the eyes of evil men!" A hazel-stick, when a fever had been charmed into it from the suffering patient, had but to be thrown across a highway to effect a complete separation of the disease from the sufferer, ready to be communicated to the first unfortunate wayfarer who might take possession of the stick. At other times the charms were of a religious nature; a church bell is the staple ingredient of the following recipe:—

"Take thrift grass, yarrow, elelitre, betony, penny-grass, casuic, fane, fennel, chick-wort, christmas-wort, lovage; make them into a potion with clear ale, sing seven masses over the plants daily, and add holy water, and drip the draught into every drink he shall drink afterwards, and sing the Psalm *Beati immaculati*, and *Exsurgat*, and *Salvam fac me, Deus*, and then let him drink the draught off out of the church-bell, and after he has drunk it, let the mass-priest sing over him *Domine Sancte Pater omnipotens.*"—*Introd. Essay*, p. 104.

The disease in this case was a visitation of evil spirits, at least so the *mediciner* said: hence the masses, the psalms, and the church bell. At other times, the old characters of the Anglo-Saxon alphabet, which were in use before the introduction of Roman characters by the Christian missionaries, formed the chief ingredients of their written charms, which they engraved on their weapons, or on pieces of wood and metal, to be carried about their persons. The crosses and other strange marks found among the most superstitious of the medical receipts, may belong to an earlier period than the Runic charms.

For two centuries after the conquest the Anglo-Saxon language, though gradually more and more corrupted, held its place; during the latter part of the twelfth, and the beginning of the next century, our language may be called semi-Saxon; after which it assumed the form borne by it, until the Reformation, and which has been called *middle English*. The Danes in their inroads and rapines destroyed

many of the most valuable libraries and collections of the ninth and two following centuries; and what these invaders left untouched, the contempt of the Norman barons and their chaplains sedulously endeavoured to complete. A volume of Anglo-Saxon homilies was entered in the catalogue of the monastery by the Norman librarian, as, *item Sermones Anglici, vetusti, inutiles;* and whilst one set of his fellow-monks erased the sermons of Alfric to make way for the Latin decretals,* others, being in want of boards for their missals, or their legend books, pasted together some leaves of these "useless old manuscripts" as a substitute.† The earlier years of the Reformation, when the libraries of the monasteries were scattered, completed the fate of the Anglo-Saxon MSS.; and though in after years, the reformers, eager to call in to their aid the works of their Saxon ancestors in defence of their conduct, endeavoured to collect the scattered remains, their labour was too often foiled by their own previous indiscretion, as well as by the ignorance of those into whose hands these treasures had fallen. To Archbishop Parker and Sir Robert Cotton we are now mainly indebted for the relics of the Anglo-Saxon writings, gathered by the one from the dusty stalls of the booksellers; by the other, from the libraries of the cathedrals. Doubtless it was the ignorance of the Norman monks of the Anglo-Saxon language that permitted the writings of such men as Alfric to remain in the monastic libraries, condemning as they do the growing errors of Rome, and contending for the freedom and independence of the national church. The accidental discovery of a tract of this writer, condemning in most forcible terms the newly-rising doctrine of transubstantiation was the means of setting such men as Parker to make a diligent search after the writings of the Saxons, as unexpected and powerful allies to the doctrines of the Reformation.

With this short summary of the rise and progress of the Anglo-Saxon literature, based on our author's very able introduction, we must now conclude, reserving to some more convenient season a notice of some of the biographies in the volume, with two of which, those of Odo and Dunstan, we shall have occasion to disagree.

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* Palimpsest, in the library of Jesus College, Cambridge, of the Latin decretals over the semi-erased homilies of Alfric, parts of which may even yet be traced about the margin of the leaves.

† Leaves discovered by Sir Thomas Phillips in the covers of a volume preserved in Worcester Cathedral. Some few fragments are to be found in covers of books printed in the sixteenth century.

The English Constitution. A popular Commentary on the Constitutional Law of England. By GEORGE BOWYER, M.A. *Barrister-at-Law.* London: Burns. 1841.

OUR readers need not take alarm at the heading of this article; we are not going to intrude upon the lawyer's domain, nor to dabble in the troubled waters of politics. But we deem the constitution of the country in which we live, as in Church and State established, a subject not unworthy the consideration of the CHRISTIAN REMEMBRANCER.

The term *constitution*, like other words in common use, is often used by the multitude in a vague and indefinite sense; nor are jurists or lexicographers very precise in its definition. It is commonly used to designate the fundamental laws of a state; particularly under a free government, in which the governed partake in the governing power, such as the Chancellor Fortescue understood by a *political* government, opposed to a government purely *regal*.* Dr. Johnson simply defines it, *the established form of government*, or *system of laws and customs*; the Dictionnaire de l'Academie, as the *form of government*, or the *charter or fundamental law which determines the form of government, and regulates the political rights of the citizens.* Vattel has defined it, *the fundamental rule which determines how the public authority shall be exercised*;† and De Lolme seems to have understood by it *the law by which the governing powers are reciprocally balanced.*‡

Mr. Bowyer, who has drawn largely from the pure fountains of the Roman jurisprudence, adopts a more comprehensive and accurate idea of it, as comprised in the *public law* of a state.

"The British constitution," he writes, "is not to be found in any written code or charter. It does not consist in a few general principles, under the guidance of which a man may safely decide on the expediency of measures canvassed on the hustings, or proposed in parliament; but in a highly complicated and artificial system, interwoven with the national jurisprudence, combining the advantages of monarchy, aristocracy, and democracy, and guarding against the inconveniences to which the simple rule of each of those powers is naturally liable. Such a form of civil polity must evidently be studied, by those who partake of its privileges, with some considerable degree of detail, without which they cannot accurately understand what it in fact is,—on what authority its different institutions and maxims are established, and on what reasons they are grounded, so as to perceive the bearing of any proposed measure or line of policy upon the benefits which we derive therefrom,—or upon the inconveniences or defects of our municipal laws, which may from time require amendment.

"The object of this treatise is to initiate the reader into the general frame and principles, as well as the more important details, of our constitution; excluding all speculative theories, however important and valuable, and adhering to the rules and opinions laid down by undoubted and recognised authority. He will thus be enabled to pursue his inquiries, if he thinks proper, by being furnished with a clue to the chief depositories of constitutional learning on each portion of our public law."—Pp. 3, 4.

* De Laudibus Legum Angliæ, c. ix. † Droit des Gens, i. 3.
‡ Constitution of England, c. 12.

Perhaps a full knowledge of the constitution of any country can hardly be obtained without an insight into the whole system of its jurisprudence. But the law of every state may be divided into two parts; namely, *public law*, which regards the community, and regulates the governing powers and the governed in their public relations; and *private law*, which regulates individual members of the community in their private relations. It is obvious that both public and private law should form one harmonious whole; and those who desire to trace the British constitution in all its branches, should not fail, if they have leisure, to study the whole law of the land. But Mr. Bowyer, desiring to produce a work which would be generally useful, has thought it necessary to confine his treatise to *public law;* that law, "which," as he says, "establishes and maintains the form of civil government, the magistrates, and all public functionaries, and the institutions necessary for the preservation of public tranquillity, for the administration of justice, and the security of the commonwealth from foreign aggression or injury. Public law protects the institutions, the endowments, and the public functions of the Church. To public law belongs also the punishment of all crimes and offences; and the definition, as well as the enforcing, of the reciprocal duty of those who govern and those who are governed."—P. 84.

Mr. Bowyer commences by declaring the principal object which he had in view; namely, to place within the reach of all persons of education, who have not leisure or inclination to study the whole law of the land, that "knowledge of constitutional principles, without which no honest man can exercise political functions and franchises with a safe conscience," (p. iv.;) and nothing, as he states, has been a greater object of his solicitude, than the propounding of what he believes to be the only sound principles on which the doctrine of Church and State can be grounded. He has drawn largely from the Commentaries of Blackstone, and availed himself of the valuable theories of De Lolme; and, modestly avoiding the insertion of mere opinions and ideas of his own, has collected and well arranged a body of information from numerous authorities; blindly following no leader, and supplying defects in the great work of Blackstone; and faithfully referring to his authorities, which has greatly increased the value of his work. Disclaiming all allusion to party politics and public men now living, he has not therefore shrunk from propounding, in every case, what he believed to be the true principles of the constitution; or, like another recent author on the subject, left the last 150 years a blank. A writer on public law should, as he justly says, endeavour to preserve an almost judicial impartiality; and such temperate and chastened spirit appears throughout his work.

We cannot, in the limits of this article, do him justice by fully reviewing his work; but we will endeavour to present our readers with a general outline of its contents, and with a specimen of the able manner in which it is executed.

After stating the object and spirit of his undertaking, as already

mentioned, Mr. Bowyer introduces his subject, with a preliminary dissertation on the law of the land, and the empire over which it prevails; including, under the first head, the division of the law into common, customary, and statute, with the several minor departments of civil, canon, and ecclesiastical law, and the distinction between law and equity; and under the second head, treating of the United Kingdom and its dependencies in lucid order. He then enters upon his principal subject; and, viewing the constitution under the head of *public law*, considers this as it relates to the governing power and the governed. Following Grotius in his analysis of the supreme power in a state,* he divides it into the three great branches of *legislative*, *executive*, and *judicial*; treating of each, in its turn, in detail, and adding a useful chapter on subordinate local magistracy. The people, for whose benefit all government is ordained, then obtain his attention; and after considering them in the several capacities of natural-born subjects, persons naturalized, denizens, and aliens, he deeply investigates the basis of civil rights; including the great primary rights of personal security, personal liberty, and property, with the several securities furnished by the constitution of parliament, the limitation of the royal prerogative, the right of applying to courts of justice, the right of petitioning the queen or either house of parliament, the right of freely speaking and writing, and the right of bearing arms for self-defence; by which these great liberties are guarded. He further considers the people under the divisions of clergy and laity; and the laity as divided into the civil, military, and maritime states. A table of precedence, a note of pending alterations in the law, and an excellent alphabetical index, are added. We regret that Mr. Bowyer's limits prevented him adding a brief view of the subjects of private law, including the private relations of persons, the right of property, and the redress of civil injuries; by which his work would have been rendered a most valuable full compendium of the law of the land.

A popular treatise of this nature has long been wanted in this country: whence it happens that our younger senators are often better acquainted with the laws of Greece and Rome than they are with those of England; and the educated, equally with the uneducated classes, are generally ignorant of the law of the land, (which all have to obey, and in which, under God, is the safety of the state,) except so far as it may have fallen under their individual experience. The unrivalled commentaries of Blackstone are almost too bulky for the general reader, and are growing old in the now accelerating changes which have occurred during the last eighty years; while his commentators, for the most part, incumber as much as they enlighten the student; and the master-mind and *learned leisure* which could worthily *incorporate* his text with the modern law, and supply defects, have not yet been found; unless the task has been achieved by Mr. Bowyer, or

* Droit de la Guerre et de la Paix, i. iii. 7.

Serjeant Stephen succeeds in his attempt.* The clever treatise of De Lolme is irregular and incomplete. It also has suffered by changes since De Lolme wrote; and the able commentary and additions of his recent editor, though containing much valuable matter, scarcely adapt it for popular use.† The useful and well-compiled work of Custance is similarly obsolete, and is now out of print; and containing little reference to authority, was principally suited to juvenile readers. Lord John Russell's essay on the constitution‡ is the work of a party man, though we fancy it does not go far enough to meet the author's now ripened views; and his lordship will scarcely find it convenient to publish a castigated edition.

The public, and the lawyer as well as the general reader, are greatly obliged to Mr. Bowyer, for his successful attempt to supply this *desideratum* in constitutional law. We have heard that he is a young man, the heir to a baronetcy, though not to wealth, and that he has been educated abroad, where he has resided with his father, though now practising at the English bar; which circumstances, considering the temptations of youth and rank, and the disadvantages of foreign residence, increase our surprise at the ability, and temper, and learning displayed by this work. We acknowledge it to be the only popular treatise which gives a complete view of the English constitution; and, remembering that De Lolme was but twenty-eight years of age, and had been scarcely two years in this country, when he first published his celebrated work, we shall not undervalue Mr. Bowyer as a young writer, or for his foreign residence. He has not, while absent abroad, forgotten the land of his birth. His attachment for English institutions has grown while he clearly studied them in the distance; and, returning in the prime of life to embark in the honourable profession of the law, he has devoted the first-fruits of his labours on the altar of his God, and in his country's service. We confidently anticipate that the British public will not be insensible to the merits of his work, though De Lolme complains that he was almost left to boil his tea-kettle with the manuscript of his enlarged edition, for want of being able conveniently to afford the expense of printing it.

We had *one*, and *only* one fear, from a single word which occurs in the preface, and from hearing that Mr. Bowyer had for some time resided abroad; but that fear was dissipated when we came to examine the book. We rejoice to find in our author a new and able advocate of the just connexion between Church and State, alike removed from the Erastian tyranny of the civil government over the Church on the

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* See Stephen's Commentaries on the Laws of England, of which the first volume only is published.

† De Lolme on the Constitution, by A. J. Stephen, Barrister-at-Law. 2 vols. 8vo. London, 1838.

‡ Essay on the History of the English Government and Constitution. London, 1823.

one hand, and from the papal tyranny which would over-ride all civil government on the other.

"The doctrine of Hale and Blackstone," writes Mr. Bowyer, "that the canon law has no force in this kingdom, except so far as it has been admitted by the municipal law of England, must be understood with certain qualifications.

"Some things therein are of divine right, and therefore require no sanction from any human power to render them binding. Such are the three holy orders of bishops, priests, and deacons, and the functions essential to those orders. Such is the spiritual jurisdiction of the bishops.

"Other things belong to the discipline and polity of the Church. Such are divers rites, ceremonies, and regulations, established by decrees of councils or synods, or handed down by tradition from the first ages of the Church.

"The temporal law may refuse to sanction or enforce either of these two species of ordinances, whether of divine or ecclesiastical right; but it can evidently not deprive them of that authority which they derive from no temporal power. They are abstract truths, propounded by a competent authority; and they must evidently be true, whether they have the sanction of temporal laws or not. The temporal law cannot take away what it did not give. As the temporal law can alter nothing in physical science, how can it change things that belong to religion? The civil power can compel people to an outward conformity in matters of religion with what they believe to be wrong or false, but to do so is tyrannical and unjust.

"These principles are evidently not affected, with reference to the Church, by the fact that the Church is established by law in England. The State may indeed take away whatever privileges she has conferred on the Church; but the fact of her having so conferred those privileges does not afford any argument to show that the State may take away or interfere with any thing else."—Pp. 17—19.

Again he writes:—

"The proper jurisdiction of the Church is purely spiritual. It is enforced by ecclesiastical censures, and is binding on the conscience of the members of the Church, so far as it extends to spiritual matters, or to the duty of the children of the Church towards her. So far the Church enjoyed a jurisdiction even during the times of the pagan emperors, as history abundantly shows. But the Church has received from temporal princes an external tribunal, where she administers justice in those matters to which her interior or purely spiritual jurisdiction extends, together with the power of compelling to obedience, by physical means, those who would neglect decrees having no sanction but spiritual censures. Besides this, the civil power has granted or conceded to the Church a jurisdiction over certain purely temporal affairs; such, for instance, as the cognizance of testamentary matters.

"The last jurisdiction the State, who granted it, may entirely take away. The State may, in like manner, refuse to enforce by civil sanctions the spiritual authority of the Church; but the State cannot evidently abolish or diminish that authority. No one will say that in the time of the pagan emperors the Christians were not bound to obey the principles of their religion and the precepts of their ecclesiastical superiors in ecclesiastical matters, though those superiors were outlawed by the State, and they themselves were punishable by law for their obedience. It must follow, then, that the State cannot deprive the Church of that authority which is properly her own,—which she did not derive from any human power,—and which she exercised even while under the persecution of temporal princes."—P. 24.

Still more do we rejoice to find him vindicating, by the light of truth and history, the principles of the Church of England in recognising the queen as the head and supreme governor of the national Church, as follows:—

"Here we must carefully distinguish the exaggerated and unsound meaning which was attached by courtiers and lawyers to the title of the supreme head, assumed, with the assent of the Clergy, by Henry VIII., from the true and sound view of the ecclesiastical prerogative in which alone the Church acquiesced. When it was proposed to the Clergy of the convocation of Canterbury to acknowledge the king as supreme head of the Church and Clergy of England, they absolutely refused to pass this title simply and unconditionally; and after much discussion, the king was obliged to accept it with a proviso, introduced by the Clergy, to the following effect:—'*We acknowledge his majesty to be the sole protector and supreme lord of the Clergy and Church of England, and* (SO FAR AS IT IS LAWFUL BY THE LAW OF CHRIST) *also supreme head.*'* It is clear that this proviso was sufficient to preserve the right of the Church to submit to the royal prerogative, and the interference of the State, only so far as it could do so without violating those ecclesiastical obligations, and those rights of conscience, of which the Church, and not the civil power, is the depository.† This position claims no more for the Church than every religious community is entitled to at the hands of the civil power, on mere principles of liberty of conscience. The intention of the Church of England in making this recognition, was only to admit a general power of external control and direction in ecclesiastical affairs to the king, without relinquishing any of the ancient rights of the Church. It is an unfounded assertion, that the papal power was transferred to the king; the royal supremacy was of a perfectly distinct nature from the papal jurisdiction.‡

"But the statute of appeals, 24 Hen. VIII. c. xii. will afford us a clearer view of the nature of the royal supremacy. In that statute it is recited, that 'by divers sundry old authentic histories and chronicles, it is manifestly declared and expressed that this realm of England is an empire, and so hath been accepted in the world, governed by one supreme head and king, having the dignity and royal estate of the imperial crown of the same; unto whom a body politic compact of all sorts and degrees of people, divided in terms and by the names of spiritualty and temporalty, been bound and owen to bear, next to God, a natural and humble obedience; he being also institute and furnished, by the goodness and sufferance of Almighty God, with plenary, whole, and entire power, pre-eminence, authority, prerogative, and jurisdiction, to render and yield justice and final determination to all manner of folk, resients, or subjects, within this his realm, in all causes, matters, debates, and contentions, happening to occur, insurge, or begin, within the limits thereof, without restraint, or provocation to any foreign princes or potentates of the world: the body spiritual whereof having power, when any cause of the law divine happened to come in question, or of spiritual learning, then it was declared, interpreted, and shewed by that part of the said body politic, called the spiritualty, now being usually called the English Church, which always hath been reputed, and also found of that sort, that both for knowledge, integrity, and sufficiency of number, it hath

* Palmer's Treat. of the Church, vol. i. p. 461; Burnet, Hist. Reform., vol. iii. p. 90–92; and vol. i. p. 205; Collier, vol. ii. p. 62.

† On this subject, see Grotius, De Imperio Summarum Potestatum circa Sacra. Grot. Dr. de la Guerre, l. ii. c. xx. § 44. Pufend. Dr. des Gens, l. vii. c. iv. § 11, note. Barbeyrai. Puf. Dissert. de Concord. veræ Politicæ cum Religione Christiani. De Marca, Concordia Sacerdotii cum Imperio.

‡ Palmer's Treat. i. 461-5.

been always thought, and also is at this hour, sufficient and meet of itself without the intermeddling of any exterior person or persons, to declare, and determine all such doubts, and to administer all such offices and duties, as to their rooms spiritual doth appertain; for the due administration whereof, and to keep them from corruption and sinister affection, the king's most noble progenitors, and the antecessors of the nobles of this realm, have sufficiently endowed the said Church both with honour and possessions; and the laws temporal for the trial of property of lands and goods, and for the conservation of the people of this realm in unity and peace, without rapine or spoil, was and yet is administered, adjudged, and executed, by sundry judges and ministers of the other part of the said body politic, called the temporalty; and both their authorities and jurisdictions do conjoin together in the due administration of justice, the one to help the other.'

"Here," says Mr. Bowyer, "we find a solemn recognition, by the supreme authority of parliament, of the existence of the Church as a body distinct and separate from the State, the particular province allotted to each of those societies, and the duty of both to conjoin together in the due administration of the power committed to them respectively—the one to help the other. Hence we may learn the reciprocal relation and duties of the Church and the State; and at the same time, infer that the royal prerogative in ecclesiastical matters was not created as a new power, but claimed as an ancient authority springing from the constitution of monarchy itself."—P. 248.

These principles, as he observes, are confirmed by the twenty-seventh article, which explains the regal supremacy as "*that only prerogative which we see to have been given always to all godly princes in holy Scripture by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or civil, and restrain with the civil sword the stubborn and evil doers;*" and by the second canon, which asserts, that "*the king has the same authority in canon ecclesiastical that godly kings had among the Jews and Christian emperors of the primitive Church.*" But we must again read what Mr. Bowyer says.

"The Church was not intended to supersede or take the place of civil governments; and thus the duty of a Christian is to submit to the lawful authority of temporal rulers. But, on the other hand, the Church can lawfully submit to the authority of the State only so far as is consistent with her own constitution, which must remain the same, whether she is protected or persecuted by the civil power. The Church could not (as it has been supposed) give up any part of her own authority in consideration of the protection and endowments conferred upon her by the State, because she is not the mistress, but the trustee and guardian, of that authority.

"By recognising the Church, the temporal sovereign became her protector, but did not diminish her rights; otherwise the Church would have suffered a diminution of right by ceasing to be persecuted. Besides, the duty of each member of the Church to that body must clearly remain the same, whether it is persecuted, neglected, or protected by the temporal law. Thus the State is collateral to the Church. The Church existed at first separate from and totally unconnected with the State; and was adopted, not erected, by the temporal power, with all the spiritual rights and privileges appertaining thereto.

"Again; the State cannot be entitled, as a benefactor of the Church, to violate any part of her constitution. The State has the power to revoke her grants, it is true; though such a revocation, if it has a tendency to injure the Church, must obviously be as wrongful and sinful in those who

perform it in a public, as if they had acted in a private, character. But it does not follow, because the State may take away what the State has given, that the State may deprive the Church of any right which she did not receive from any human authority. The temporal power can refuse its sanction to the laws of the Church, but cannot affect the obligation of Christians to obey her authority. This is, indeed, no more than a principle of freedom of conscience and toleration. Thus, for instance, the State may refuse to continue the *regium donum* to the presbyterians of Ulster; but it cannot, without violating liberty of conscience, compel them to be governed by bishops. Thus, the civil power may refuse to enforce the decrees of the general assembly of the Scots Kirk; but cannot change, nor, without intolerance, interfere with, the belief of the Scots presbyterians, who hold themselves bound by those decrees."—Pp. 248—250.

Of recent changes, which seem scarcely accordant with these admirable principles, Mr. Bowyer speaks in the most temperate manner. Referring to the alterations in the temporalities and administration of the Church of England, effected or proposed to be effected under recent acts, or on the recommendation of the ecclesiastical commissioners, appointed under those acts, when confirmed by the queen in council, he observes, that—

"It would have been more in accordance with ecclesiastical principles, if the reports of the commissioners appointed in 1835 had been submitted to a synod of the bishops, and the results of their deliberations had, by authority of parliament, been clothed with the force of law by the queen in council. The result might have been the same; but sound principles of ecclesiastical government (in which innovations, however specious, are greatly to be avoided) would have been strictly preserved in the mode of proceeding."—P. 598.

In these considerations we entirely agree with Mr. Bowyer. We fully recognise the spiritual, as well as temporal, benefits derivable to the Church from its due establishment by the State; the paramount duty, as well as policy, of the State to provide, through the Church, for the extension of the truth; the necessity, for mutual harmony, that Church and State should have one temporal head; and the declared duty of Christians to yield obedience to the law of the land, in whatever respect it is not clearly repugnant to the revealed law of God. We therefore must allow full discretion to the State in the disposition of the temporal possessions and powers and honours which it confers upon the Church; and we must also make allowance for human errors on the part of the State; and cease not to cultivate the just connexion for any but vital differences. But we tremble to see the State interfering with the teaching, the spiritual internal government, or even with the property of the Church; lest the State should incur the sin of ministering with strange fire at God's altar, or the great guilt of sacrilege; and lest the Church should become corrupt, or exposed to the suspicion of corruption. We therefore think all future changes affecting the Church, which may be thought proper by our civil rulers, should be first submitted, if not to a convocation (which was perhaps rather an emanation from the constitution of parliament for the disused purpose of taxing the clergy) at least to a synod of

bishops convened with the royal sanction, if that may be done consistently with our ecclesiastical polity. We do not anticipate that in such a synod, properly convened, there would be any want of harmony, either in itself, or with the civil power; which would tend to the discredit of the Church, or impair the power of the State.

To return to Mr. Bowyer: there is one minor point, which passing events now press upon our attention, which he has not treated so entirely to our satisfaction as we could have wished; we refer to his comment on the legal provision for the poor. We rejoice to see that he clearly affirms the principle of that provision, saying, "*It seems clearly to be the duty of every system of government, to make provision for the relief and maintenance of the poor,*" (p. 535); but he does not, we think, attach its full weight to this provision in England, and seems to adopt certain prevalent errors, the off-shoots of the Malthusian theory. The provision for the poor in their several parishes did not originate in the reign of Elizabeth, though then remodelled and newly enforced, but had from time immemorial been incorporated into our common law,* and we have always regarded it as a glorious and important feature in our constitution. We fully admit the evils likely to arise from an *indiscriminate* application of poor-rates, or any charitable funds; and the great danger of establishing a legal provision for the able-bodied, without exacting labour for it in return. But the law of 43 Elizabeth, c. 2, never provided for the *indiscriminate* relief of the poor, or for the relief of the able-bodied, without *work;* and the evils which appear to have arisen from a mal-administration of that law, or from later and less wise statutes, seem to us to have been greatly exaggerated. The poor-rate, or the mal-administration, pressed most heavily, soon after the close of the war with France; but the errors committed respecting the poor during that war were on the side of charity; and shall we not acknowledge that the charity may have been rewarded (both then as in the reign of Elizabeth) in the wealth, and strength, and union of the British nation? On this point we cannot omit the pleasure of quoting our old school-acquaintance Custance.

"England is probably the only nation in the world that provides for its own poor *by law.* How far this part of our constitution has been and still is connected with our public prosperity and happiness, it would be presumption to determine. No one, however, who reflects how uniformly the sacred Scriptures urge the care of the poor as an indispensable duty, and considers that "righteousness exalteth a nation," can deny the probability that our legal provision for the poor has had its share in procuring for us our distinguished national blessings. Certain it is, that these have been gradually increasing more or less in every succeeding reign."†

* See Mirror, c. i. s. 3, and Steel v. Houghton, 1 H. Bl. 55, in which case Mr. Justice Gould expressed his opinion that "ever since the settlement of parishes, the poor inhabitants were to be esteemed as parishioners, and their necessities to be relieved by the parish to which they belonged."—See also Christian Remembrancer, August, 1841, p. 95.

† Custance on the English Constitution, p. 429.

Lord John Russell, writing when the old poor law abuses were rife, and retaining the conclusion of Malthus, (though abandoned by him,) that they had occasioned an excessive increase of the population, feared the destruction of the constitution by the existing mal-administration of the poor-laws. But we thank his lordship for having recorded some useful principles, as follows:—

"Much, if not every thing, may undoubtedly be done to prevent the mischief of the poor-laws, where it has yet made no great progress, and the farmers are enlightened and liberal. Good wages, and a constant system of industry and improvement, will employ the labouring people *as long as things continue in a prosperous and steady course.* LABOURERS THEMSELVES UNDOUBTEDLY PREFER THE HARD-EARNED BREAD OF INDEPENDENCE, TO THE STINTED AND LITIGIOUS CHARITY OF AN OFFICER OF THE POOR. It is only a bad system on the part of the rich that can debase the indigent.

"The evils of the poor-laws have latterly been so great as to incline the mind to wish for their total repeal. But, upon consideration, I am inclined to think that, great as is the mischief of the present system, the entire abolition of it would be still greater. IN A COUNTRY SUBJECT TO SUCH VIOLENT TRANSITIONS FROM THE REVOLUTIONS OF TRADE AND COMMERCE, IT WOULD BE CRUEL AND INHUMAN TO EXPOSE THE LABOURING CLASSES TO THE RUIN THAT WOULD FOLLOW A PERIOD OF AGRICULTURAL OR MANUFACTURING DISTRESS. The poor-laws must be pruned, not rooted up; the knife, and not the axe, must be used."*

His lordship must excuse us for having brought out those principles in capitals; they so entirely coincide with our conviction, as to the cruel fallacy of supposing it necessary to adjust the paupers' condition by the often insufficient earnings of the independent labourer, or to require any other test of necessity than that of labour according to his ability; and our conviction that such distress as now prevails in Paisley and other parts can never be relieved without a sufficient legal provision for the poor. Lord John Russell may think that the pruning-knife and not the axe has been applied; but we must observe that the ancient parochial system has been almost wholly cut down; and feel convinced that it must soon be restored either by the State, or by means of the Church, though we could wish to see it accompanied by a better distribution of parishes than now exists.

The following extract from a letter, just now received from a friend at Manchester, exposes the inefficiency of the present system in some important points.

"The more I see of the poor-law's working here, the more I am satisfied of its inaptitude and inadequacy as an instrument for the real relief of the poor. If it were designed to discourage pauperism, it does not effect that object; for the sorts of work provided for the able-bodied labourer, thrown out of his ordinary employment, are such as he, being unaccustomed to them, cannot earn a sufficient maintenance for himself and his family at the wages given:—stone-breaking, at which an expert workman can get 10*s.* or 12*s.* a week, an inexpert one, 3*s.*, 4*s.*, or 5*s.*; or working on a moss, where our poor hand-loom weavers and spinners cut a very sorry figure with spades in their hands, to earn 1*s.* 6*d.* a day if the weather be fine, to feed their famishing children, keep up their own stock of little strength for their work, and pay their

* Russell on the English Government and Constitution, 1823, p. 266.

rent of 2*s.* 6*d.* or 3*s.* a week. For the casual poor it offers little more than a mockery of assistance, and the shadow of a hope, from the result of a letter to be written by the authorities of one union to the dignities of another, which, like many other official communications, are slow in progress, and ineffective in conclusion. At the best, a removal is offered, and a workhouse at the end of the journey, which it is generally known—I wonder whether it is not intended—a man who is fond of his wife, or a mother who loves her children, will endure any extremity, trust to any casual alms, rather than accept. To be sure, the workhouses themselves, which are paraded to foreigners as specimens of our English charity for poor people, are very comfortable and clean, and somewhat commodious; and so are our English gaols almost as much so: indeed, comparing the two, it is rather difficult to say whether poverty or felony is considered the greater crime amongst us. But surely the contemplation of a workhouse, viewed with all its circumstances and associations,—that poverty is a providential dispensation which must happen to some persons, that it is a hard lot, and needs every balm and comfort to soften it, that it is dealt with there, as far as the moral affections are concerned, in a way to make it tenfold more bitter and painful—man's law putting asunder those whom God's law has enjoined to be kept as one and indivisible, children separated from their natural protectors, and committed to the charge of strangers, all natural affections rived, and natural relationship disturbed,—all these things put together, make me feel quite sure that a workhouse is a far sadder place than a prison."

We agree with our benevolent correspondent in denouncing the Malthusian principles and several practices of the new poor-law; but, at the same time, we must not be carried away by overwarm feelings. We admit that benefit has arisen by the increased stimulus to private exertions, frugality, and charity; though counterbalanced by disadvantages. We admit, also, the *great* difficulty of finding suitable employment for the pauper, and that the employment of cotton-spinners in moss-draining is better than idleness, or some miserable resources under the old system. Again, notwithstanding the workhouse *principle* of the law, the workhouse test has not yet been universally applied; Sir J. Graham stating that, in 1841, while 192,000 were relieved in the workhouse, 1,108,000 were relieved out of it. Separation of members of the same family within the workhouse seems also necessary, *to a certain extent*, and better than the promiscuous herding which was found in many old parish workhouses. Nor can we admit that the workhouse should be compared to a prison, when we consider that the inmates are under compulsion only to work, and may at any time quit the workhouse, on giving three hours' notice to the master. Thus much in justice, and to avoid *dangerous* mistakes. But we utterly repudiate, root and branch, the accursed Malthusian theory upon which the new law was founded; and trust that, before long, it will be solemnly repudiated by the legislature. The biographer of Malthus has rightly said that "this act is founded upon the basis of Mr. Malthus's work. The Essay on Population and the Poor Laws' Amendment Bill will stand or fall together."* We predict that both will soon fall.

* Memoir of R. Malthus, p. xix., prefixed to his Treatise on Political Economy.

Our readers and Mr. Bowyer himself will pardon this digression upon a pressing subject of overwhelming importance, although it would exceed our present limits to consider how Mr. Bowyer has treated other matters of great importance. We may generally state, that he appears to have placed the theory of our constitution upon right grounds, and to have explained both theory and practice in a very intelligible way. Members of parliament, and all voters who can read, would find this little volume well worthy their attention; it should lie upon the table at the Reform Club and the Carlton, and circulate amongst the members of country political Associations. Sir Robert Peel himself might deign to gather instruction from its principles; and Lord John Russell usefully revive by it his forgotten knowledge of the English constitution.

NOTICES OF BOOKS.

Baptismal Regeneration, opposed both by the Word of God and the Standards of the Church of England. By the Rev. CAPEL MOLYNEUX, B.A., *Minister of Trinity Episcopal Chapel, Woolwich.* London: Seeley and Burnside. 1842.

THIS pamphlet originated in a local controversy, to which, however, that peace-loving paper the *Record* thought proper to give general publicity. The same profound judges have also hailed Mr. Molyneux's production as an acquisition to our theology, and as satisfactorily disposing of the question it discusses. Not so much, however, because of the publicity thus given to them, as from a regard for the populous and important neighbourhood which has been disturbed by Mr. Molyneux's opinions, and the proceedings rendered necessary in consequence, we think it well to bestow on his pamphlet more attention than we should naturally have done.

Mr. Molyneux, as his title-page indicates, takes in hand two separate questions—the Scriptural and the Ecclesiastical one—the right of any *man* to deny the doctrine of Baptismal Regeneration, which, of course, must depend on the sentence of holy Scripture—and the right of any *Clergyman of the Church of England* to do so, which must depend, in addition, on the sentence of her formularies, or, as our author calls them, her *standards*, to which he has pledged himself, and on the condition of abiding by which he eats her bread. In dealing with these questions, Mr. Molyneux takes them in the order of their importance; *i.e.* he treats the scriptural one first, and the ecclesiastical one afterwards. It is to the latter, however, that we mean mainly to confine ourselves at present,—the former being too large for our space; and we shall no further enter into it than may be necessary to show how entirely Mr. Molyneux mistakes the whole question, and how utterly incompetent he is to handle it.

In the eyes of all plain people, the Church of England teaches Baptismal Regeneration as distinctly and unequivocally as she teaches any doctrine whatever—and too distinctly and unequivocally to allow those who deny it, honestly to eat her bread and serve at her altars. Such plain persons will see no right which they who try to torture her services into any other meaning on this subject can have to fling stones at Tract No. XC. But let us, notwithstanding, take Mr. M.'s argument in support of his thesis, that "the Church does not teach, but *opposes* the doctrine" of Baptismal Regeneration, in the order wherein he presents them.

I. He appeals to the doctrine of the Articles "in reference to the Sacraments generally." And forasmuch as Art. XXV. teaches that "in such only as worthily receive them they have a wholesome effect or operation," Mr. Molyneux conceives that the doctrine of Baptismal Regeneration is constructively condemned,—the maintainers of which doctrine, he imagines, make no account of the state of the person baptized. Now to this there is a very easy answer. The Church of England, along with the whole Catholic Church, considers that all infants receive Baptism worthily. The very ground and defence of Infant Baptism is, that while the infant needs, he cannot refuse Christ and the grace of his Gospel. Our blessed Lord died for all, and because of no lack of love on his part, and no insufficiency in his atonement, but only because of rebellious rejection of Him and his love, does any one perish. And seeing that an infant is one for whom He died, the Church feels bold to admit him to holy Baptism, as powerless to be guilty of the only obstruction to the grace of the sacrament. Mr. Molyneux, however, goes off in another direction, pronouncing Faith to be the *sine qua non* of worthily receiving Baptism, as in adults it undeniably is. To discuss this would lead us into the scriptural question; and we at present content ourselves with remarking, that it has been amply disposed of by Hooker—a fact of which Mr. Molyneux seems to be in blissful ignorance.

Our author next betakes himself to Art. XXVII., on which he thus argues:—

"This Article—which presents the authoritative teaching of the Church on the doctrine of baptism—says, that baptism is a sign of regeneration. And to whom, or in whose case, does it declare it to be a sign of regeneration? To such as receive it *rightly*; and who are they that receive it *rightly*? Such,—as we have already learnt,—such as receive it *worthily*, or with faith. And once more, who are they that receive it with faith? The regenerate, and none else; for none else have faith; it springs exclusively from regenerating grace."—P. 48.

To this we reply, that, as we have already laid down, the Church considers every infant to receive Baptism worthily, that the ground taken by the upholders of baptismal regeneration has uniformly been, that infants *present no obstacle* to the due effect of the sacrament. We have already referred Mr. Molyneux to Hooker, in answer to his argument about faith. In addition, we point on this subject to the decision of our Church, that all baptized infants dying before they can commit actual sin, are saved. And the bearing of this on the question of faith is very plain. Faith can hardly be represented

in Scripture as more necessary to the due reception of Baptism, than it is to salvation. Yet here we find the Church peremptorily pronouncing the salvation of a large class, in whom, as a positive quality, faith could not have existed. Manifestly because the Church, looking into the life and spirit of the New Testament, sees that faith is there always viewed in correlation to its opposite unbelief, the only obstruction to Christ's grace; that the value of faith, therefore, in reference to our union with Christ, is the removal of that obstruction; but that where the obstruction cannot exist, we need be under no uneasiness because of the necessary absence of what Hooker calls "an actual habit of faith." But though the Church thus dispenses with faith as a positive quality in cases where unbelief is out of the question, she marks, in the very terms of her decision about departed infants, (of which Mr. Molyneux has discreetly taken no notice whatever,) her sense of the instrumental value of Baptism.

Next, we have an argument drawn from the declaration of the article, that in Baptism "faith is confirmed, and grace increased;" and as, according to Mr. Molyneux, there can be no faith, no grace, where there is not regeneration, those who receive Baptism rightly are regenerated before, and therefore not in and by that blessed sacrament.

Now this fallacy, that faith and grace never can exist without regeneration, is not only the basis of Mr. Molyneux's argument here, but it runs throughout his whole book; and in disposing of it, we shall, in reality, dispose of nearly all his scriptural reasonings. For example, of his first, that "the practice of Christ, the founder of Baptism, was to regenerate souls without the use of Baptism at all;" that "multitudes had already been regenerated in all ages of the world" before Christian Baptism; that the Ethiopian eunuch showed faith, and therefore regeneration, before his reception of that sacrament, &c.

Now our reply, probably, will astonish Mr. Molyneux, but not, we imagine, any moderately-read divine. The whole of this argument falls to the ground under the weight of Scripture. Scripture teaches that none were regenerated before the days of the christian covenant; that none—no, not his apostles—were regenerated during our Lord's sojourn upon earth. He was himself, during "the days of his flesh," the sole depositary of the regenerate life; and not till He had offered his sacrifice, and been accepted, could that life flow from Him upon his many brethren. His own words are, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." And, again, we read that "the Spirit was not yet given, because Jesus was not yet glorified." And, once more, we have our Lord's own assurance, that unless He went away, the Comforter would not come to us. It is not, of course, denied, that patriarchs, and prophets, and righteous men of old, and the disciples, even while they were carnal, were renewed unto holiness; neither that, if they were so, it can only have been by the Divine Spirit of holiness. As little do we question that in the other world the former class are, in some way unknown to us, engrafted into the fulness of Christ's body, and made partakers of all the privileges which He has purchased. But, while on earth, they had not, could not have, those privileges; they "received not the pro-

mise;" the Holy Ghost operated in their hearts, but had not been given them. His movements were, as far as men could calculate, but stray visitations, not an abiding presence, a continual dwelling in his fulness. They were accepted servants, not adopted sons. They had a hope, indeed, and a sure trust in the living God; but for them the fallen root was not taken away, the new spiritual man not revealed, the spiritual constitution not provided, the sentence of banishment not reversed, the incorporation into the universal family of the blessed not effected. They had not, *while on earth*, "come unto Mount Zion and the city of the living God, the heavenly Jerusalem." The man Christ Jesus is himself the Regeneration of the human race. In his human nature mankind was generically new born. He is the new Root of Life, on whom we are engrafted, instead of the old deadly one. In Baptism unto him, therefore, there is effected (the words are not ours, but Luther's) "a destruction of the old Adam nativity"—we are engrafted on a new Adam; a gift is conveyed unknown to the ages and generations that lived before him—a gift unspeakably divine and precious, yet awful too, seeing that we have the frightful power to misuse and fling it away.

Time would fail us, were we to argue this point as its importance deserves. We must content ourselves with suggesting it. If true—as we are sure, on due consideration, and by the help of fuller appeal to Scripture than we have been able to make, our readers will find it—it upsets, as we have said, nearly all the reasoning of Mr. Molyneux: yet it obviously never occurred to him. If so, what are we to think of his qualifications for handling the subject he has undertaken? He may say that he does not accept it as true. Perhaps not; but as a controversialist, he ought to have known that it is ground which can be taken against him, and that his arguments are worth nothing till he has disposed of it. In our next, we propose to consider his remaining positions, and undertake to show that, as regards the formularies of the Church, he does but evade their plain and obvious sense, and that even his evasions cannot apply to them all. His only scriptural argument besides, on which we will bestow some attention, is that from 1 John.

In concluding at present, we must apologize to our orthodox and intelligent readers for taking them over such trodden ground. But the fault is in Mr. Molyneux, not in us. He brings forward argument after argument, in resolute ignorance of the fact that they take us in no way by surprise,—that they have long since been fully considered and answered by authorities whom he ought, before forming his opinion, to have consulted. And his zeal and piety have given him such influence over the populous neighbourhood where he resides, and a recent interposition of ecclesiastical authority has so whetted the interest taken in the question there, that we feel bound to do what in us lies to correct the mischief which may result. Meanwhile we refer those who may not have access to our standard authorities on the subject, such as Hooker, Waterland, or Bethell, to an admirable tract, entitled, "Baptismal Regeneration a Doctrine of the Church of England." (Burns, 1841.) The clergy in Mr. M.'s neighbourhood cannot do better than circulate it among their flocks.

Sacred Music, selected from the Compositions of Tye, Tallis, Gibbons, Ravenscroft, &c., and adapted to Portions of the different Versions of the Book of Psalms. London: J. Burns. 1842. 4to.

We hail the publication of this selection of Sacred Music, as one among the many cheering signs of our times. When we hear of the successful efforts that are being made in the metropolis, and in many of our provincial towns, to promote the cultivation of vocal music, and witness, in conjunction with such works as the present, the publications of the "Musical Antiquarian" and "Motett Societies," we think we can discern a brighter day beginning to dawn upon us. And should we ever again become, what we once were, a singing nation, (and there is every probability of this being the case,) the publication and dissemination of the compositions of our old masters will follow as a necessary consequence; for their harmonies were all arranged for the *human voice;* they had well studied its capabilities, and were complete masters of those laws, by which the greatest effects can be produced from the combination of its various powers; and just in proportion as it is cultivated will it become necessary to have recourse to their compositions, if we would form a due estimate of the superiority of the human voice to every other musical instrument. We therefore rejoice at the daily increasing attention paid to vocal music, because its almost immediate effect will be to lead to the study and appreciation of the style and harmonies of our old vocal harmonists; but principally do we rejoice in the progress it is making, because its ultimate result must be the improvement of the music in our cathedrals and parish churches, and the adoption of a grander and more solemn style than that which at present almost universally prevails; which from its light and secular character is better calculated to recall to the associations of the worshippers that world, whose pomps and vanities it should be the object of the music of the Church, as well as of her teaching, liturgy, ordinances, and sacraments, to banish and exclude from the mind. "The end of Church Music (observed Jeremy Collier, in days when these subjects were better understood than now) is to relieve the weariness of a long attention; to make the mind more cheerful and composed, and to endear the offices of religion. It should therefore have as little of the compositions of common use as possible. There must be no military tattoos, no light and galliardizing notes; nothing that may make the fancy trifling, or raise an improper thought: this would be to profane the service, and bring the playhouse into the church. *Religious harmony must be moving, but noble; grave, solemn, and seraphic; fit for a martyr to play, or an angel to hear.*"

What we have said of vocal music in general, and of the compositions of our old masters, has an especial force in reference to music of a purely ecclesiastical kind. Here there is no place for instrumental accompaniments, as in the oratorio and opera styles of music. The human voice is that instrument with which God has endowed us to show forth his praise; and what other instrument possesses its power of giving utterance to the various emotions of the soul—to penitence—trust—gratitude and praise? or by its notes of tenderness of touching

the hearts of others, and fanning the flame of devotional sympathy, by which the worship of the congregations of the faithful may ascend as a holocaust to heaven?

We have made these remarks by way of introducing to the notice of our readers the interesting volume before us; which contains compositions by some of our best old masters in the Church style, hitherto but little known. It comprises nearly sixty pieces by Tye, Tallis, Gibbons, &c., varying in character from the simplicity of the common psalm tune to the more elaborate style of the anthem,* and is therefore suited for choirs of various degrees of proficiency.

A preface is prefixed, containing some interesting, and, we think, accurate information on the subject of choral service in the English Church, which will be found worth the reader's attention; and a note explanatory of the sources from which the materials of the work are derived. Here, perhaps, it would have been right to have added that the motetts of Dr. Christopher Tye had been previously printed in score under the superintendence of Mr. Oliphant, a gentleman to whom the musical world is indebted for many republications of ancient music, both sacred and secular. It is quite true, however, that they were but little known, Mr. Oliphant's edition being sold at a high price, and having unfortunately an adaptation of words which rendered it useless to Churchmen.† Besides, we perceive that the copies here given are more in accordance with the originals. We shall only add, that to obtain the proper effect of these pieces (a remark, by the way, which applies to ecclesiastical music generally) they should be sung by a full choir of voices *only*.

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* The following may be cited as among the most interesting specimens of the former class, pages 1, 2, 4, 8, 16, 20, 60, 69; and of the latter, pages 6, 18, 28, 32, 40, 42, 50.

† These motetts were composed, as is tolerably well known, for a metrical translation of the Acts of the Apostles, in which extraordinary task Tye persevered as far as the 14th chapter. The worthy old contrapuntist, however, was evidently but a sorry poet, even had his undertaking been otherwise a desirable one. Witness the following specimens.

The original words to the motett, p. 46, are these:—

Then said the chief priest, is it so?
Ye men and eke brethren,
And all ye fathers heark unto
My words, and them discern.
There did appear to Abraham
The God of great glory,
Before that he dwelt in Charran,
In Me-so-po-ta-my.

And to the motett, p. 32,—

In those days as the number plain,
Of the diciples grew,
A grudge arose, and grief certain,
That daily did renew;
Amongst the Greeks against th' Hebrews,
Their widows despising,
Would not allow, but them refuse
The daily minist'ring.

We are bound to say that the present adaptation from the book of Psalms is done with great care and judgment.

The Appendix of old Church tunes from Ravenscroft's valuable work is judiciously selected, and we are glad to find the old harmonies retained, as originally composed. In this respect the volume is, we believe, unique, for every collection of the kind which has fallen under our observation follows the modern plan of assigning the melody to the treble voices, instead of to the tenor, as in Ravenscroft's arrangement.

The superiority of the latter may be seen by comparing the Old One Hundredth Psalm tune in its modern dress, as given in Mr. Hullah's Part Music (No. 1), with the same as we have it in the volume before us. The same departure from the proper harmony of the old Church tunes is observable in another work now in course of publication, and to which we may have occasion to advert next month—Mr. Hackett's "National Psalmist."

New Zealand: its Advantages and Prospects as a British Colony, with a full Account of the Land Claims, Sales of Crown Lands, Aborigines, &c. &c. *By* CHAS. TERRY, F.R.S. F.S.A. London: Boone. 1842. 8vo. pp. 366.

THIS book goes over precisely the same ground, and almost in the same order, as the little volume by Mr. Jamieson, which we lately noticed, and to which it appears altogether inferior. The following passage, which is all that the book contains upon the subject of religion, will not convey a very favourable impression of the author, but it suggests one consideration which Englishmen will do well to ponder —the effect which our miserable schisms must have had, and still have, upon the minds of those whom we are expecting to convert:—

"It may be here remarked that the natives of New Zealand are, at this time, rather perplexed as to the abandonment and change of their own ideas and belief of religion from the various competitors, as they suppose, that have arrived among them, to influence their ancient faith. The missionaries, of which there are two parties, the Church and the Wesleyan, were first in the field; but they very sagaciously divided the North Island, so as to avoid collision in their labours with each other; the Church mission reserving the Bay of Islands and the district to the northward with the east coast, and the Wesleyans taking the western coast from Hokianga to Cook's Straits. At a later period the Roman Catholics have arrived in New Zealand, as candidates for the religious suffrage of the natives, and at this present time there are a bishop and twenty priests actively engaged on the northern island.

"Bishop Pompalier is a man peculiarly adapted for the purposes of the mission of his Church. By education a scholar, in manners engaging, in countenance prepossessing and expressive, added to sincere and earnest zeal in the cause he has undertaken, although possessed of private personal wealth, it may be easily imagined, with the aid of pontifical robes, that he creates no ordinary sensation among the Aborigines. He has a large, beautiful schooner, in which he is continually visiting the coast, and is very kind and liberal to the natives. Since the government has been settled in the colony there are clergymen of the Established Church at Auckland, Russell, and Port Nicholson—at which latter place there is also a minister of the Scotch Church [Kirk.]

"The arrival of Bishop Selwyn with his mitred cap and lawn sleeves, and retinue of eight more clergymen, will still surprise them more; and if they can be made to understand that the Bishop is one of the Heads—similar to Bishop Pompalier—of the *Protestant Church*, and that the clergymen accompanying him are dignitaries, they will then consider all the previous missionaries and catechists as "*Kukei*" or

common persons. It is to be hoped that now much will be done towards the instruction in every respect of the natives; for at the present time there must be on the northern island the following ministers of religion:—

"Established Church	1 Bishop . . .	13
	12 Clergymen .	
Church Missionary Society . .	8 Clergymen .	24
	16 Catechists .	
Wesleyan Ditto	16 Clergymen (sic)	16
Scotch Ditto	1 Clergyman . .	1
Roman Catholics	1 Bishop . . .	21
	20 Priests . . .	
		75

"The expenditure of the Church Missionary Society is more than £14,000.
"The Wesleyan ditto is more than £3,000."

A Commentary on the Epistle to the Hebrews. By Dr. A. THOLUCK, *Consistorial Counsellor and Professor of Theology in the University of Halle, with an Appendix, containing two Treatises by the same Author:*—1. *on the Institution of Sacrifice;* 2. *on the Institution of Priests. Translated from the German.*—(Vols. XXXVIII and XXXIX of the "*Biblical Cabinet.*") Edinburgh: Clark.

IT is no easy matter to understand the state of modern German theology. A few years back the divines of that country were divided into distinct and distinguishable classes—the friends and the enemies of Revelation. The latter at that time greatly preponderated in number, and the class-room of Dr. Tholuck was almost deserted; while his opposite neighbour, Dr. Wegschneider, drew together a crowded audience of aspirant Rationalists. Gradually things began to improve; Dr. Tholuck could boast an equal number of pupils with Dr. Wegschneider. Those were the most promising days of German theology; and the Catholic Christian might fondly hope that the school which Dr. Tholuck represented, though holding a very imperfect view of truth, afforded as practicable a passage towards better things, as under the circumstances could be expected. In the year 1817, however, came the fatal compromise effected by the king of Prussia, by which both parties agreed to sink all controversy in a common indifferentism. To this dreadful compact Dr. Tholuck, we believe, has given in his adhesion, on the condition of being allowed to hold a professional chair in the University of Halle. So much for our author.

As regards the present work, few persons will rise from the perusal of it with any very definite views. It abounds in a very unintelligible terminology, and contains such constant references to reviews and essays by German critical writers, that a very small proportion of English readers, we apprehend, will ever persevere in the attempt to read it. We consider ourselves, therefore, spared the necessity of formally reviewing the volumes before us; and glad we are to escape the task; for we should have much to blame and little to praise.

We are anxious, however, to raise our voice against the disposition to introduce German theologians to our English students. The danger will be found where it is least anticipated—existing in inverse propor-

tion to the positive heresy of the writer. The Rationalist, that is, we consider to be less dangerous in *England* than the Evangelical (we use the word in its Prussian sense), and the Evangelical than the Pietist. The more subtle the poison, the more likely is it to take effect; and it is manifest that the two latter sets of opinions are more likely to symbolize with prevailing forms of error in England than is the first.

If any one wishes to see the question of the genuineness and authenticity of the Epistle to the Hebrews discussed, he will find it done in a much more satisfactory manner in Mr. Forster's volume; as Dr. Magee's work completely exhausts the subject of sacrifice and its correlative, a priesthood. But unfortunately some persons think that everything foreign is preferable to our English wares.

Angels. A Vision. By the Rev. A. Clarke. London: Rivingtons. Birmingham: Langbridge. 1842.

"Angels, a Vision," is a poem after the manner of Milton, but fortunately within a much smaller compass. For the first few pages we thought that it was not so bad as to be amusing, but the badness progressed, and long before the end, we confess, to our great relief, that our risible organs were moved. The author, it seems, who informs us that he has written "Not wholly truth nor fiction all-perchance," had stayed one winter evening in his church sometime after the departure of the congregation, for the purpose of meditation. Having meditated some dozens of lines, and about the time when we might have been expecting him to take up his hat, he is struck by the appearance of two angels, whom he denominates "First Angel," and "Second Angel," and who, without noticing Mr. Clarke, or apparently being aware that there was "a chiel amang them takin' notes," converse on the subject of the Church and things in general—for the most part in the most tiresome way. Such is a versifier's love for his own lines, that when the conversation ends, on the sudden disappearance of the angels, Mr. Clarke observes that he—

> "—— with thirsting ears essay'd
> To catch one fragment more of their discourse;
> —————— but in vain,
> No sound or syllable return'd again."

For our parts, we were heartily glad to see the dialogue concluded; particularly as the poem survived only a few more lines.

Now we would ask Mr. Clarke what good he supposes can possibly come, to use an expression of Mr. Sidney Smith's, of his "little volume of nonsense"? Again and again we say, on reviewing such works as this of Mr. Clarke's, that well-meaning bad poetry is the very scum, refuse, and offscouring of literature; again and again we say, that no one ever rose from it with any profit, or ever shut the book—if it is not flung away—with any other feeling but that of disgust and weariness, and that its connexion with Religion is not merely profitless, but a positive evil. The wide-spread delusion which induces indifferent versifiers to think that lines which look like Milton's or their favourite poet's are real poetry, is to us most incom-

prehensible. We do all we can to check it—but we suppose it is of no use. In this, as in many other things,—

"We preach for ever, but we preach in vain."—CRABBE.

The Classified Spelling Book, with Definitions and Explanations. London: J. Burns. 1842. 8vo. pp. 168.

We have great pleasure in recommending this book to all our educational friends. It should be in the hands of every school-master and mistress. We quite agree with the author, that "the present system of teaching spelling is essentially defective, inasmuch as there is nothing in it to excite or keep alive the attention of the child or to exercise his mind." And worst of all are the spelling-cards published by the Society for Promoting Christian Knowledge, which class words together by the number of their syllables, as "abdicate," "indicate," &c., in which usually the first word gives the key to the whole, so that a quick child having learnt one is master of all.

This book commences with teaching letters; and the method recommended is exceedingly easy and natural. Afterwards each lesson is upon some one subject, as "Things in a school," "Parts of a knife," "Fruits," "Sciences," &c., in each giving usually some direction to the teacher, next a list of words, and thirdly, the meaning of some of the most important ones. Lessons in grammar are also gradually combined; and in a manner the best suited to the comprehension of children. Whether the author has not rather over-done the subject by introducing 152 lessons, we are not prepared to say; but an easy remedy, of course, is in the hands of the teacher.

There is added a useful appendix on "Verbal Distinctions," No. 1, giving "Words differently spelt, but pronounced exactly alike;" No. 2, "Words of similar spelling, but of different pronunciation and meaning;" No. 3, "Words of the same spelling, but differing in accent and meaning;" No. 4, "Words of similar sound, excepting that those in the second column are spelt with an H, and aspirated." The author appears to be Mr. Turner, the author of the "Class Singing Book," and other musical works.

The Touchstone; or, the Claims and Privileges of True Religion briefly considered. By Mrs. ANNE GRANT, *Editor of the "Harp of Zion."* London: Nisbet & Co. 1842. 18mo. pp. 168.

In the "Introduction" prefixed to this little book, Mrs. Grant appears to us very faithfully to have predicted its fate: "Where shall it find hearers (she asks) except among those few who know it already?" Where, indeed? The few (would they were fewer!) who have learned to view things through the same medium as Mrs. Grant, will read it with great pleasure, and will arise from the perusal exclaiming, "Alas, the poor blind world! But, thank God, I am come out of it." The chance reader who takes it up, being not unwilling to yield himself to any who will "shew him any good," is staggered by a want of reality, and will in vain try to apprehend any definite rule of conduct.

He is told indeed that "all things must become new" to him, but he learns not who or what is to be the judge of this change. Scripture, too, is quoted largely—but in such a manner as to produce entire confusion—the mind being hurried from one association to another, to the entire disturbance of all methodical reflection.

From these remarks it will be evident that we think this little book likely not simply to be useless, but mischievous—mischievous, because it will minister to the pride and self-sufficiency of a party, may lead to a sort of imitative formal religion in some, and will certainly harden the hearts of others.

Mr. Joseph Haydn has published a "Dictionary of Dates and universal Reference," (London, Moxon,) containing, as he informs us, 15,000 articles. There does not appear to be any peculiar skill displayed in the construction; but a work of this nature cannot but be useful to many persons. It contains, as is usual, some inaccuracies upon theological points; but upon the whole is not so offensive as the generality of its class—yet, we ask, why, as matter of course, are Churchmen more or less to be insulted in every popular compendium that is published? Why are their opinions and feelings alone not to be respected?

With no little surprise have we looked into the Rev. G. Stanley Faber's "Provincial Letters," (Painter,) which profess to "exhibit the nature and tendency of the principles put forth by the writers of the 'Tracts for the Times,' and their various allies and associates." The worthy Prebendary appears to be suffering under two very strange hallucinations—1st, As to the interpretation of the prophecy of the 1,260 days, on which he would build no less a conclusion than the confutation of all the Tracts for the Times; and 2d, That his own long-winded and long-worded sentences bear a close resemblance to the nervous style of Pascal. But perhaps we should not be severe on a writer who has begun to plead the infirmities of age. The latter pleasing delusion we are indeed not concerned to destroy; but it behoves us to inform our readers that the "Letters" are nothing more than Dissertations on Prophecy. But why, then, did not Mr. Faber give them their right name? Hereby hangs a tale. Mr. Maitland a few years since challenged the holders of Mr. Faber's theory of prophecy to a public disputation in the pages of the "British Magazine." Mr. Faber was silent; but he has somewhat rallied his courage since that period; and hence we imagine the origin of these letters. It is well for him, we think, that they were published where there was no opportunity for a reply. Will Mr. Faber tell us, by the way, why he calls the whole Western Mediæval Church, "the Roman Church?" We surely think to have heard of "Gallican liberties;" and we have an indistinct recollection of a certain charter containing words like these—"Ecclesia Anglicana libera sit."

Captain Knox's "Traditions of the Rhine" (Ollivier) are written in a lively style, but the tone, we are constrained to say, is flippant and irreverent, harmonizing very ill with the subject he has taken in hand to illustrate.

The Rev. W. Butler, Head Master of the Free Grammar School, Nottingham, has published a "First Grammar of the Latin Language," (Longman;) a title which implies, of course, that the unhappy pupil is in due course to be taken through one or more other Latin Grammars. This system, we confess, appears to us a mistaken one. To make grammar easy and interesting to the child will, after all, prove impracticable, while a vast quantity of time will have been spent in the fruitless endeavour. Let the rules be simple and concise; but for that purpose scientific language will always be found the best.

The Fifteenth Part of "The New General Biographical Dictionary," (Fellowes,) commenced by the Rev. Hugh James Rose, and now, we believe, edited

by Mr. Soames, has just appeared. The work, when completed, promises to be decidedly the best in the English language, and will receive, we hope, a full measure of support.

We have read Mr. Gresley's "Holiday Tales" with unmitigated delight. The story of "Mr. Bull and the giant Atmodes" is one of the cleverest, most good-humoured satires we have read for a very long time. The other "Tales" are more infantine, but very good of their kind.

Two valuable additions have lately been made to the library of the English classical student, which we have pleasure in recording, viz. 1, "A Dictionary of Grecian and Roman Antiquities," (Taylor and Walton,) which seems very far superior to any thing previously existing in our language; and 2, a Translation of "Kühner's Greek Grammar," by the Rev. W. E. Jelf, one of the Tutors of Christ Church, Oxford, (Parker, Oxford.) The work appears to be carefully translated; and the editor has, we believe, not only been in communication with the author, but has also consulted many English scholars of eminence. The present volume contains the Syntax: the Accidence is shortly to follow. The bulk, of course, will thus exclude it from use in schools; but there is nothing can be needed beyond the admirable compendium of Mr. Wordsworth.

Mr. Bulley's "Tabular View of the Variations in the Communion and Baptismal Services of the Church of England, &c." (Parker, Oxford,) is a most valuable addition to the works that have lately appeared illustrative of the English Liturgy. No student in theology should be without it.

A new edition, and in some measure a new translation, of "Quesnel on the Gospel of St. Matthew," (Burns, 1842,) has just appeared. Its value is enhanced by an excellent preface, containing a short account of the author, and some very judicious notes. We cordially recommend the book.

Mr. Murray has lately put forth the eleventh edition of Bishop Heber's Hymns, very much enlarged from the earlier ones, and arranged for all the services of the year. Our readers may remember that we are not very warm admirers of Heber as a poet; and, though all must admit their elegance, we most strongly deprecate the introduction of his hymns in church.

We must also notice a similar collection, "Hymns adapted to the Services of the Church, &c." (Burns, 1842.) It is obviously compiled by a person of taste, and will be found useful as reading or in schools, though but little of it is adapted for congregational purposes. This is hardly the compiler's fault, for there is but a small stock of hymns in the English language that are so.

A new edition has just appeared of Bishop Beveridge's "Private Thoughts on Religion." (Washbourne, 1842.) This book can require no recommendation of ours.

"Ivo and Verena, or the Snowdrop," (Burns, 1842,) is the most beautiful tale we have read this long while. Its scene is laid in Scandinavia, and the pictures it presents to us are of the early progress of the Gospel among the Norsemen.

"Edward Trueman, or False Impressions," is one of the latest contributions to our stock of books for the young. We strongly recommend it.

"England under the Popish Yoke," &c. by the Rev. C. E. Armstrong, M.A. (Painter, 1842,) is one of those pieces of worthless trash continually directed against Rome. The people who write them tell us we are in danger from popery, which we think they prove in a way they do not intend. There is danger in meeting a formidable adversary of vast capacity with no other weapons than those furnished by a gross and undaunted ignorance. Of such ignorance we have not lately seen any specimen more complete than the book now before us.

The Rev. Herbert Smith's "Correspondence with the Poor-Law Commissioners, &c." (Rivington, Seeley, &c. 1841,) has only just now met our eye.

It seems interesting and important; but the dedication to the Archbishop of Canterbury and to Dr. Chalmers, as being both "ministers of Christ's Holy Catholic Church," is very objectionable. If Mr. Smith considers the latter gentleman to be a truly ordained priest, he cannot but be aware that the vast majority of the English clergy think differently; and even if he do not distrust his own judgment, he ought to show some respect for theirs.

The Rev. Mr. Teale, of Leeds, has just executed a work, to which we earnestly call attention,—"A Translation of the Confession of Augsburg, with Introduction and Notes," (Rivingtons, Burns, &c. 1842.) Its importance is obvious, and we beg to remind the clergy that Bishop Bull pronounced an acquaintance with the Confession of Augsburg almost necessary in order to understand our own Articles. Mr. Teale has accomplished his task with his usual skill and judgment.

"Apostolical Succession, Everything else, &c." by Mr. Bayle, (Rodda, Penzance, 1842,) is a joke which we are too dull to understand.

The July number of "The Christian's Miscellany," (Leeds, Green,) consists of very important matter, entitled, "Contributions of S. T. Coleridge to the Revival of Catholic Truths." They are very striking, though, we need hardly say, they are but the first-fruits of what may be found in this way among the works of our "myriad-minded" poet and philosopher.

Archdeacon R. Wilberforce has addressed an admirable "Letter to the Clergy, Yeomen, and Farmers of the Archdeaconry of the East Riding." (Bridlington, 1842.) It deserves, and we hope will by and by be so published as to gain universal circulation.

We are glad to find that Mr. Gresley's recent tale (Bernard Leslie) has come already to a second edition; and also that vol. ii. of Capt. Marryatt's "Masterman Ready" has appeared.

Mr. Sweet, of Chancery-lane, has published a Report of the Judgment given by the Judicial Committee of the Privy Council in the case of "Escott and Martyn." The paper is in such a form as to admit of being bound up with the Report of the Proceedings in the Court below. Nothing, however, is added to what was brought out by the Dean of the Arches.

"A Letter, &c. on Apostolical Episcopacy," by Robert Scott, M.A. (London, Burns; Oxford, Parker, 1842,) is the work of a sound and learned theologian, and deserves to be widely circulated.

An advertisement will be found in our leaves this month of "A Colonial and Church Map of the World," published by the Christian Knowledge Society. Persons desirous of clothing the walls of their rooms with interesting objects will do well to procure this.

Mr. Peters, silversmith and jeweller in Cambridge, has issued a very handsome bronze medal in commemoration of the recent installation. On the upper side is the head of the chancellor; and on the reverse, the senate house, royal arms, and university shield.

We call attention to the Prospectus of a School for the Sons of Clergymen and others, which will be found among our advertisements for this month.

We have been assured by the author of "Waltham on Sea," that every incident in the book is founded on fact, and that the conversation in pp. 7—9, which we denounced as a gross caricature, occurred exactly as given. This, then, is one of the many proofs that fact can get more beyond previous probability than fiction. Should, however, the book reach another edition, the author would do well to state this in a note.

"Belgium since the Revolution of 1830," &c., by the Rev. W. Trollope, M.A. (How and Parsons, 1842.) A sensible book, by an intelligent and unprejudiced observer; one of which every tourist ought to possess himself, and from which, though we differ from some of Mr. Trollope's opinions, stayers at home may derive much instruction.

We cordially recommend a most important and seasonable Tract which has just appeared, entitled, "Plain Words to Plain People on the Present Dissensions in the Church," (Burns.) It seems the result of pious deliberation; every word appears weighed, and is weighty.

A new edition of Archdeacon S. Wilberforce's "Eucharistica" has just appeared, most beautifully embellished, though with no increase on the former very moderate price.

The Bishop of Exeter's recent Charge is matter of deep interest and importance, and an authorized copy of it will be anxiously waited for by those who, like us, have only seen it in the newspapers. His lordship appears to have spoken with much unction and depth. His leading subject, as was the case with his right reverend brother of Oxford, is the progress of catholic views; and the Church must thank both prelates for giving their opinions so frankly and explicitly. The Bishop of Exeter retains the favourable opinion of the Oxford Tract writers, which he expressed three years ago, and his conviction that their works and their example have been of great service. While he strongly deprecates the tone, and with much ability combats the arguments, of Tract No. XC., he does full justice to its distinguished author; and now that the Tracts themselves have ceased, he expresses his desire that the excitement against them should cease also. He strongly urges on the clergy to enforce on others, and endeavour to realize themselves, the corporate condition of Christians, laying down that great scriptural principle, (which altogether removes the ground from under the sectarian,) that it is to the Church that the promises are made—to individuals only as belonging to the Church. He strongly advises daily service, and frequent (if possible, weekly) communion. His lordship also enforces the importance of giving the Church some more appropriate organs for the expression of her opinion than she possesses at present; if not Convocation, yet some means of synodical action. We feel the injustice which must be done to such a Charge by this hasty notice of an imperfect view of its contents, but we could not delay expressing our thanks and gratification; and we feel sure that when the Charge is formally published, most of our readers will inspect it for themselves.

The Rev. J. Pratt, M.A., minister of St. James's, Cruden, has published four excellent Sermons, preached in St. Paul's Church, Dundee, (Dundee, Chalmers; London, Rivingtons, Burns, 1842.) We are glad to receive such favourable specimens of our clerical brethren of the apostolical communion in Scotland.

Among single sermons, we have to notice a very beautiful one, entitled, "Like People, like Priest," preached in the parish church of St. Martin, Leicester, at the Visitation of the Archdeacon, by the Rev. C. J. Vaughan, M.A. (Leicester, Crossley; London, Hatchards, 1842.) Also, "The Unity of the Church dependent on the Ministry," preached at Archdeacon Hill's Visitation, by the Rev. W. H. Ridley, M.A. (Burns, 1842;) a very pleasing specimen of the mind and thoughts of the young clergy. "God Wiser than Men," by the Rev. R. Parkinson, B.D. (Rivingtons, 1842,) interesting both from the powers of the preacher and the occasion on which it was delivered; and "God's Providence the Queen's Inheritance," by the Rev. H. D. Jones, (Seeley, 1842,) to which the same praise may be applied.

ARTICLE ON THE CONTROVERSIAL TREATISES OF ST. ATHANASIUS.

In the article on this subject in our last number, by some strange mistake a couple of pages have been printed out of their place. The whole passage from the words "Thus much have we thought it right to say," *&c. in p.* 38, *to* "The truth we say," *&c., in p.* 40, *ought to have formed the conclusion of the article.*

MISCELLANEOUS.

[*The Editor is not responsible for the opinions expressed in this department.*]

ECCLESIASTICAL MUSIC.

We recommend to the careful perusal of our readers, and in particular of those who are interested in the reformation of ecclesiastical music, the following order recently issued by the Cardinal Archbishop of Mechlin. To ourselves, who have advocated this subject warmly, and in a manner that led us to the very conclusions which are formally embodied as injunctions in the document before us, the intelligence of this movement of reform in the Belgian Church has afforded sincere pleasure. The Gallican Church, which (if we may so speak) is somewhat in advance of the Belgian, has already been dealing with the subject of church music. The extreme profanity of the mass-music, which a few years ago was every where in use, led to its nearly total exclusion from churches; and at the present moment, even in Paris, if we except the church frequented by the Court (St. Roch, rue St. Honoré), no music is to be heard in any but the Gregorian, and that seldom harmonized. There is, we believe, some order on this subject, similar to that which we now give our readers, by M. de Quelen, late Archbishop of Paris. How long, alas! will it be before any of our Bishops are induced to interfere in such matters? Yet the good of the Church no less requires that we also should be driven back upon the Gregorian or plain song of the olden time, as a means of purging church music of its present levity and effeminacy:—

"Acts and decrees of the congregation of the deans of the diocese of Malines, held the 26th of April, 1842.—His Eminence the Cardinal Archbishop, after having implored the Divine assistance, has proposed, explained, and (with due regard to the observations of the assembly) sent forth the following decree:—It is manifest according to the holy fathers and the councils, that chanting and music in Divine service ought only to be employed as a means of celebrating with more solemnity the praises of God, and to excite the minds of the faithful to the adoration of the Divine Majesty, and to holy desires. We therefore urgently recommend to the curates, and other officiating priests, and also to those who serve in private chapels, to regulate the chanting, the use of the organ, or any other musical instrument, in a manner that this salutary end may be attained, to terminate, and prevent a recurrence of those abuses which are contrary to, or in any way repugnant to, the holiness of Divine worship. They should observe that their functions impose upon them the obligation of celebrating, with piety and solemnity, the holy sacrifice of the mass, and the other offices, and to take care that the organists and the musicians acquit themselves of their duties in a convenient manner. They are particularly desired to pay attention to the following points, which are for the greater part drawn from the Synods and decrees of the Sovereign Pontiffs, and above all, from the constitutions of Benedict XIV., dated 19th February, 1740. 1. The full chant, which is called Gregorian, if it be sung as it ought to be, with care and attention, is always heard with pleasure by pious persons; it is not without reason that they prefer it to the one called harmonized or figured. We therefore order that it may be continued in those places where it is still used, and that it be re-established, propagated, and cultivated, where it has been abolished, particularly in Advent and Lent, in the matins of Passion-

week, and in the services of Good Friday, in the masses for the dead, and, more especially, at interments and funeral obsequies. 2. In those places where the figured chant is used, the clergy will take care that it be grave, decent, sweet, and solemn, and also that no profane airs may be introduced, or any passages that would tend to dissipate, rather than to excite, pious feelings. 3. The words that are sung should always agree with the service; they should be taken from the missal, the breviary, and the holy Scriptures; they should very rarely be used in the vulgar tongue. 4. The singing should be conducted in a manner that the words may be heard, and perfectly understood. 5. What is sung at the commencement, the offertory, at the elevation, and the communion, ought not to be prolonged, so that the priest should be forced to wait or to interrupt the sacrifice. In the same way the "Gloria," the "Credo," or whatever is sung in the evening *Salut*, ought to be sung, that the mass without sermon should not last more than an hour, or the *Salut* more than three-quarters of an hour. 6. If the chant be accompanied by musical instruments, they should be used only (after the counsel of Benedict XIV.) in strengthening the chant, so that the sense of the words may better enter the hearts of those who hear them, and that the minds of the faithful may be excited to the contemplation of spiritual things, and elevated towards God. Care should also be taken that the instruments should not exceed the voice of the singers, or stifle the sense of the words. 7. The symphonies that are executed by instruments alone, and without chant, if they be used in processions or other Divine services, ought to be grave, and calculated to excite devotion; but they should not become wearisome from their length. 8. We recommend to separate from sacred music all that does not contribute to promote its aim, all that would serve but to satisfy the curiosity or the pleasure of the public, or even to create a reputation for the composers. We expressly forbid the introducing into the church any theatrical airs, military, or worldly music. 9. That curates take care those who are admitted as chanters, organists, or musicians, during Divine service, particularly at processions, lead a truly Christian life, and acquit themselves with piety and decency. We charge all curates and priests officiating in chapels or churches to explain and carefully inculcate these dispositions to the organists, singing and music-masters, and to entreat them to have constantly before their eyes the end the Church proposes by chanting.—Given at Malines, in the congregation of the Archpriests, the 26th of April, 1842. ENGELBERT, Cardinal Archbishop of Malines. By order of his Eminence. J. J. G. BAGNET, Secretary."—*Brussels Journal.*

A LETTER ON CATHOLICISM, BY A CATHOLIC.

(*To the Editor of the "Christian Remembrancer."*)

DEAR SIR,—I do not know how far the generality of your readers have gone along with the "Protestant" who writes on "Protestantism" in your number for April. For my own part, while thankfully confessing that his letter contains some useful hints, and is evidently the production of an original mind, whose powerful thoughts stir up the power of thought in others, I feel it necessary to trouble you with a few observations on some parts of that letter, because I think he has expressed himself too strongly.

This is particularly the case, as appears to me where he speaks of "the term *Protestant* as a rallying point of sound principles and most sacred feelings."

Before we can predicate such high things as this of any term whatever, we ought to be sure, not only that *many* who use it are possessed of the principles and feelings in question, but that all, or at

least the *vast majority*, of persons who call themselves by it, do really and consciously employ it as the "rallying point" of such sentiments. If the contrary of this be notoriously true, I am afraid that, in adopting it as an ordinary appellation, we run the risk of strange misunderstandings.

To apply this to the term before us: When I say that a man is a Protestant, do not I leave my hearer in perfect doubt whether the said man be an Episcopalian, a Presbyterian, an Independent, a "Baptist," a "Friend," a Unitarian, or a Rationalist? All the information I give is, that he is not a member of the Latin or Eastern Churches, and is something above a professed Deist, Pagan, Turk, or Jew.

I quite agree with your correspondent in refusing to accept Mr. Palmer (of Magdalen)'s definition of the word. Protestantism certainly does not *necessarily* imply "a setting up of the individual judgment against the dogmatic teaching of the Church;" and for this very good reason, that there are millions of Protestants who have never made up their minds whether, or how far, to trust their own judgment in matters of faith. In short, Sir, the word seems to me rather a geographical and political one than religious and ecclesiastical. It denotes, generally, those born in Western Christendom, or in some of her eastern colonies, and who are not under the Bishop of Rome. For the purposes of such distinction, then, it is a very convenient and useful word; but, the moment that we make more of it, it becomes mischievous. Let a churchman, for instance, affect to use it as symbolizing, according to your correspondent's theory, some high qualities which churchmen have in common with others, and he will quickly find that he has put a weapon into the latter's hands. The Presbyterian will tell him, "I am glad to see you are not ashamed to call yourself a Protestant, but you ought in consistency to go farther. Your church is but half reformed," &c. &c. The Independent will tell him that the *great* feature of Protestantism is the renunciation of the idea of a *baptized nation*, or a people in covenant with God, and that the Reformers would see this plainly enough if they lived now-a-days. The "Baptist" will declare that Protestantism must ever continue imperfect while the absurdity of admitting one of the unconscious infants to one of the sacraments of Christianity still finds supporters. The "Friend" will insist that steeple-houses and a priesthood are essential parts of Popery, and some of its relics. The Unitarian will say it is a great pity that the master-minds who brushed away "the gnat of Transubstantiation" should pretend to swallow "the camel of Trinity;" and the Theologian will assert that he is the best Protestant of all, because he protests against *more things held by Rome* than does any other species of Christian. Thus, Sir, Protestantism, when employed as a strictly religious and ecclesiastical term, is found to be, like Pope's "*North*," a word of increasing meaning as we advance down the scale of modern religious "*discovery*," "*light*," and "*improvement*." How such a word can be "sacred," except to *very* "plain people" indeed, I am at a loss to conjecture; while, at the same time, I can quite go along with your correspondent in sympathizing with all who are "shocked and scandalized when they hear young men repudiating it." *No* young man, or old man either,

possessed of common sense, will think of such repudiation, any more than he will think of denying that he is an Englishman, or has black or brown hair, as the case may be.

Before coming to the main object of this letter, I must try to reconcile what has just been said with that part of the Letter on Protestantism which treats, so well and ingeniously, on different *schools* in the Church, and claims, for one of these, the term in question. The truth of many of his observations must, I think, commend itself to every truly catholic mind; and the conclusion such a mind will draw from them is, that it is the Church's duty to "harbour, cherish, and develope, every class of religious thoughts that arise anywhere and at any time," EXCEPT SUCH AS ARE INCONSISTENT WITH THE RESPONSIBILITIES OF OUR BAPTISM.

Now, to see what these responsibilities are, we must at once take catholic ground. The man who has been baptized into the faith of "the Holy Catholic Church" can admit, as a subject of the kingdom of Christ, only such parts of Protestantism, which is an accident of his birth or of his country's history, as *consist* with that faith. And indeed your correspondent acknowledges, toward the close of his letter, all I can desire on this head; saying, "If we have ever cherished the Protestant spirit at the expense of the Catholic, we have assuredly gone wrong."

His concluding paragraph will appropriately introduce what I have to say on this latter spirit. "I am not content with the word '*reformed*,'" says he, "because it does not convey the slightest hint as to the character of those changes" which the Church of England made at her reformation: "the Council of Trent was a reforming one: it swept away many an abuse."

Now I maintain, Sir, that the compound term *Reformed-Catholic*, lately employed by the Scottish bishops, in their circular respecting the proposed College, is the proper designation of what is commonly known as the Protestant Episcopal Communion; while it is free from the objections which, as I have shown, attach to the term *Protestant*, it serves to distinguish us with equal clearness from the corrupt apostolical churches, and from the modern sects. As *Reformed*-Catholics we are opposed to *Roman*-Catholics, or those who make Rome the necessary centre of Catholicity. As Reformed-*Catholics*, we are opposed to the sects who have either taken away from the Catholic *faith*, or set up some scheme of human origin in the place of the "One, Holy, Apostolic *Church*:" while *both* parts of the word distinguish us from the Orientals, who commonly call themselves by *neither*. Besides, it is a term specially suited for these times; when, by the blessing of God, our hierarchy is extending itself through the world, and losing that merely *national* character which has so long attached to it.

As this word, however, has given great offence to some zealous asserters of *evangelical* principles, I shall trespass a little longer on your reader's patience, with the view of showing it to be as distinctively proper, on those principles, as it is in other respects. In other words, I hope to show, that it is the only term by which we ought to distinguish our communion, if we would set her forth as

embracing *the Gospel, the whole Gospel, and nothing but the Gospel,* and if we would be her consistent members.

It need hardly be observed, that, as it is the *latter* part of the compound term in question which has excited objections—all being agreed as to the propriety of calling us *Reformed,* it is the word *Catholic,* as our proper appellation, that I now propose to vindicate.

1st, then, I maintain that we ought to call ourselves by this name, because we thus at once lay claim to the whole length, breadth, and depth of divine truth. This is implied in the very meaning of the term. The *catholic faith* is that body of saving doctrine found in the word of God, and proposed to men of every age and clime. It is the *universal* faith, once for all delivered to the saints, and handed down, as a precious deposit, to us of modern times. It is for those who *shrink* from this name to take away, most consistently, from the faith in question; to build on a narrowed and sectarian basis; to deny the universality of God's love, and limit the redemption of Christ to a chosen few; to reduce the sacraments to dead and formal badges of a party. The Catholic Church, on the contrary, even when most corrupt, has always consistently with her high title professed the whole faith: she has never, at least, sinned by *taking away:* she has contemplated, as her field, the entire mass of partakers of that one human nature which the Son of God assumed; she has told "all nations," that they are made of that "one blood" which flowed in His sacred veins, and that they therefore have on the throne of the universe, a brother and a friend. And whenever her message has succeeded in bringing them to baptism, then she has never feared to say with the Apostles, "So many of us as were baptized into Jesus Christ HAVE PUT ON Christ." "By one Spirit are we all baptized into one body, and have been all made to drink into one Spirit." Farther; the term before us is a *self-corrective* one. As it takes in all times as well as all nations, those who adopt it need never be afraid of an appeal to the *purest* age. If a man, for instance, tells me that the Catholic spirit is a persecuting one, I at once reply—"A partial development of that spirit may have induced persecution in corrupt portions and periods of the Church; but we find in the New Testament, which is the record of Catholicism at its best, express prohibitions of it."

2ndly. We ought to call ourselves Reformed-*Catholics,* if we would effectually *protest* against the Roman abuses of the term. Although, as stated above, Rome has never *taken away* from the faith, yet, as all the world knows, she has grievously *added* to it; has made many new terms of communion; and thus in the end done as much to narrow the basis of the Church, as if, like the sects, she had set out with the opinions of some particular teacher, and tried to conform every thing to them. Shall we then, as we have long done, supinely allow her to arrogate exclusively to herself the sacred name of Catholic, without protesting against it, and showing her that we are as zealous for the appellation as she, and have a better right to it? Our adoption of the term will constitute a really pure, good, and effective Protestantism. She cares little for what the sects can do against her; but a *Catholic Church* she must necessarily fear.

Lastly, If we would be consistent members of our own communion, we should zealously affect the term in question. This may be shown in several instances:—

1st. Our Church has carefully retained, and constantly recites, the ancient creeds; which speak of "One Holy Catholic and Apostolic Church" as a matter of faith; and declare "the Catholic faith" to be before all things necessary to salvation, and "the Catholic religion" to have authority to "forbid" error. What melancholy inconsistency there is in a man publicly and frequently reciting these confessions, and then, when asked in private whether his is the Catholic religion, replying "No, the Protestant." That is to say, he chooses to call his religion by a name not to be found in any of the services he uses, and which is claimed by some twenty or thirty discordant communities! We have lately heard much about the dishonesty evinced by certain approximators to Rome, in not resigning their preferments among us. And I will plainly say, that I think no man should continue to hold any preferment obtained in virtue of signing the Articles, who does not continue to hold *them* in the plain, obvious, traditionary sense in which he subscribed them. But then, in the name of common honesty, let a similar rule be applied to the party of the other extreme. Let it be fully understood that the man is *equally* dishonest who continues in the Church, while his sentiments are inconsistent with her creeds and liturgies; and who, I may add, after solemnly giving thanks to God that the child he has been baptizing "is regenerate," will coolly declare perhaps at the christening-dinner, that the doctrine of baptismal regeneration is a delusion and a heresy. I have thus partly anticipated my second position under this head: viz. that we ought to call ourselves Catholics, because our forms of *prayer* recognise a "holy Church universal," of which it is the duty of "all who profess and call themselves Christians" to be members. It is unnecessary to say more on this point. What was said under the last particular will also apply here. If we continually "pray for the good estate of the Catholic Church," we ought not to be ashamed to declare that our catholicity is unimpaired by our reformation.

3dly. *Reformed-Catholic* is our proper designation, because we retain that episcopal succession which *other* reformed bodies of Christians have thrown off; thus connecting ourselves with the Church of all times and countries by an outward and visible link. That the government by Bishops, claiming to be the successors of the apostles in all ordinary powers, is a catholic or universal thing, no one who knows history, and can reason upon its facts, can for a moment doubt. We have as clear proof that those who claimed these powers *immediately* after the apostles were universally recognised as *succeeding* those holy men by *delegation*, as we have that the Gospels were written by the saints whose names they bear: the evidence, indeed, is precisely of the same kind in both cases; namely, the testimony of those by whom the fact could be readily ascertained. Shall we, then, because some modern communities were not able to preserve, or think proper to despise, this mark of connexion with the Apostolic Churches, deem it uncharitable to assert it, and to name

ourselves by a title which implies it? No: we may well glory in the reality, when they themselves find they cannot do without the appearance of a succession. As soon as they have patched up the rent of their separation, they begin, *de novo*, to require regular ordination, and to admit no one as a pastor among them, who has not been thus regularly ordained by others so ordained before him. What is this but acknowledging and acting on the principle of succession, as necessary in order to the people's obedience? Indeed, Sir, I never hear a member of one of the modern communities depreciating the episcopal succession, without being reminded of the fox who had lost his tail, and who, after vainly *endeavouring to conceal the want*, tried as a last resource to persuade the generation of foxes that tails were an incumbrance rather than a benefit.

4th. Once more, *Reformed-Catholic* ought to be our distinctive designation, because, unlike the Protestant sects, we have a liturgy, the main substance of which has descended to us from the ancient Church, and because, like her, we punctually observe the times and divisions of the Christian year. I need not endeavour to impress on any of your readers who have conscientiously followed out the Church in these arrangements, the hold which they have on the affections, and the endearing bond of union they create among the children of God, who are "of one mind in an house," and that house their heavenly Father's. Cold and heartless, indeed, must he be who does not love these sacred seasons, joyfully anticipate their annual return, and regard them as so many *nuclei* around which the social sympathies may twine, animosities be forgotten, and love renew her youth.

Now, since the observance of these, and of a liturgy founded on them, sets us at such a distance from the Protestant sects around us, why should we be ashamed of the name when we have and delight in the *thing itself?* If there is one thing more than another in which we are decidedly Catholic, it is in this, which at once connects us with the Church of all ages and nations, and stifles schism and heresy in their very bud. Here, then, it cannot be denied, we sympathize far more closely with even Rome herself than with any body of British Protestants; and the latter are not slow in reproaching us with the fact. Let us not, then, by our over-sensitiveness, make them think that we *feel* the reproach. Let us rather glory in what they account our shame, and make them fully understand that *we* at least think it no mark, either of Christian purity or of the Christian spirit, to abandon anything really primitive and catholic, because Rome possesses it in common with us.

To conclude: There is one objection against the use of the term for which I plead, deserving separate consideration, though partly answered in what has been already said. It has been urged, I believe by some sensitive "evangelicals," on the occasion of the Scottish Bishops issuing that circular to which reference has been made above; and I am sorry to think that that venerable body should have been at all moved by it. They will get no thanks for this, for history plainly shows that the party in question is never satisfied with concession; but that its impudence increases with the facility it

finds for its inroads and attacks upon church-order, decency, and authority.

The objection is as follows:—"By calling ourselves," say the Evangelicals, "the Reformed-Catholic Church, we at once decide that difficult and delicate question—What are the *essentials* of catholicity, and of membership of the Church? a question which the wisest and best Anglican churchmen have declined solving so exclusively. The Presbyterians of Scotland, for instance, though less prominently catholic than ourselves, must not be denied the term as long as they hold the great articles of the Trinity, Incarnation, Atonement, Sacraments, orderly government, ordination, and the like. Nay, the Apostles' Creed is inserted in their standards, and declared to be 'a brief sum of the Christian faith, agreeable to the Word of God, and anciently received in the churches of Christ.'"

Now the simple answer to all this is, that, in whatever points the Presbyterians, or the dissenters, are catholic, we gladly unite with them. At the same time, as they notoriously rather avoid the word than affect it; as they place the perfection of a church in the modern novelty of Presbyterian rule and discipline; and *as they baptize, not into the Catholic creed, but into their Confession of Faith, which denies universal redemption;* we are perfectly justified in considering them as *having excluded themselves* from a full, visible, *and corporate right to the term before us.**

Trusting, Sir, that the remarks I have made on this subject may be productive of good, I will simply follow them up with a caution, rendered necessary, as it appears to me, by the catholic movement that is taking place among us. Few unprejudiced persons, who have the courage to think honestly for themselves, will deny that that movement has been attended with the revival of deep and extended views of theology and ecclesiastical polity, however we may lament the extremes to which some have gone. But what I think especially important to be impressed on us is, that as *all* movements, when once they grow popular or public, necessarily attract much that is corrupt and human, so the present one, in particular, will fail, and will deserve to fail, of success, if the spirit of christian holiness is not paramount in all its actings. I have seen instances of the warmest co-operation with it where the temper and conduct have been evidently unsubdued and unchristian; where it has been approved as affording an intellectual excitement, or as gratifying self-will and the spirit of controversy; where the most intolerant zeal for the apostolical succession of pastors has consisted with an equal intolerance of faithful reproofs from the particular pastor to whom allegiance is due, and with a lamentable want of meekness and Christian sympathy. The formalist and fanatic equally need to be reminded, that it is not the saying, "Lord, Lord," attending daily prayers and weekly communions, or displaying an extravagant zeal, that will qualify for the kingdom of

* The kirk is, perhaps, the first Christian body of any note that ever dared to banish the Creed from the baptismal ceremony, and substitute a long, modern, and at least doubtful, system of controversial divinity. Rome, with all her boldness, never went this length; but still uses the *Apostles'* Creed, and it alone, as the symbol of that profession into which the candidate is to be received.

heaven; but the *doing the will of God;* and that, *unless they be converted, and become as little children,* they will be for ever excluded from that kingdom, notwithstanding all the confidence and delight they have severally experienced in their favourite systems. It is the lowliest and most loving Christian that has the best right to call himself A CATHOLIC.

THE DIVINE RIGHT OF TITHES THE TRUE PRINCIPLE, THE OFFERTORY THE REAL INSTRUMENT, OF CHURCH EXTENSION.

No. VIII.

SIR,—The question of Tithes is now beginning to make progress. Two Tracts have just been published on the subject; one entitled, "Bishop Andrews on Tithes: an Old Tract for New Times, by a Layman." Its dedication is as follows: "To the Most Reverend and the Right Reverend the Bishops of the Church Catholic in England and Ireland, in the hope that, through their influence, the sacred principle of Tithes would be respected by the Legislature, and remain incorporated in our Constitution, this edition of the treatise of Bishop Andrews is dedicated most respectfully by the Editor." Ability, learning, piety, moderation, were the distinguishing characteristics of Bishop Andrews: of him it may be said, that he is the composer of our differences,

> "Tum pietate gravem si forte virum quem,
> Conspexere, silent arrectisque auribus astant."

If the influence of any one name could restore that unity to the Church of which he speaks in so striking a manner in his Whitsunday Sermon, on Acts ii. 1, it would be himself.* My object is now to direct attention to this great man, as the reviver of primitive truth;—the mere mention of his name must be sufficient for this purpose.

The other publication is here printed entire. Mr. Burr does not seem to belong to that class of persons who think that an Act of Parliament can extinguish any portion of divine truth, or release a Christian Minister from the obligation of bearing witness to it.

A PETITION, &c.

To the Right Honourable THE LORDS SPIRITUAL AND TEMPORAL *in Parliament assembled.*

The HUMBLE PETITION OF JAMES HENRY SCUDAMORE BURR, M.A. Clerk,

Sheweth,

That your Petitioner is Incumbent of the Vicarage of Tidenham, in the County of Gloucester, and Diocese of Gloucester and Bristol, to

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* "And do we marvel that the Spirit doth scarcely pant in us?—that we sing, 'Come, Holy Ghost,' and yet He cometh no faster?—why the day of Pentecost is come, and we are not 'all of one accord.' *Accord* is wanting; the very first point is wanting, to make us meet for His coming. Sure His after coming will be like to His first; to them that are, and not to any but them that are 'of one accord.' And who shall make us of one accord? High shall be his reward in heaven, and happy his remembrance on earth, that shall be the means of restoring this accord to the Church; that once we may keep a true and perfect Pentecost like this here, *erant omnes unanimiter.*"—*Bp. Andrews' First Sermon for Whitsunday, Anglo-Cath. Library,* vol. iii. p. 113.

which living he was instituted on the 31st day of January of the present year.

That but one week from the time of your Petitioner's taking possession of the said benefice he received notice from the Tithe Commissioners of their intention to put in force the powers vested in them by an Act intituled "An Act for the Commutation of Tythes in England and Wales;" and to make a compulsory award in lieu of the tithes of your Petitioner's vicarage; and that a meeting for that purpose would be holden in his parish on the 16th day of March in this present year.

That your Petitioner remonstrated with the said Tithe Commissioners against such a proceeding, urging, independently of his own conscientious objections, that the majority of the parties concerned were rather opposed than favourable to the measure; and that the very recent admission of your Petitioner to the benefice was a reason for delay.

That to this application your Petitioner received a peremptory and decided refusal, by which he considers that he was harshly and unfairly dealt with, and that he has very just grounds for complaint.

That your Petitioner cannot bring himself to think that your Right Honourable House could have foreseen (at the time of its being passed) that the consequences of this Act of Parliament would be to render him or any other British subject liable to such treatment.

That at the said meeting your Petitioner read and delivered to the Assistant Tithe Commissioner presiding a paper deprecating this interference with the undoubted rights of himself as Vicar of Tidenham, and of his successors in the vicarage, for whom he is but a trustee with a life interest, and to whom he is bound to transmit the endowment of his benefice (as far as in him lies) unimpaired: and stating that he could not be a voluntary party to this measure for the following reasons:

Firstly—Because the variation of the rent-charge provided for in the Tithe Commutation Act has no dependence whatever on the actual produce of the soil for the time being, which therefore involves an abandonment of the true principle of Tithe, which can be no other than that their value should be greatest when the crops are largest, and *vice versâ*.

Secondly—Because he believes that any measure tending, directly or indirectly, to deprive God's Clergy of the tenth part of the produce of the soil is an infringement of a Divine right; which is the case in the Tithe Commutation Acts, which debar the Clergy from all participation in increased produce of the land, and have provided for the total release of small tenements from all payment of tithes, even where the liability has been acknowledged.

Thirdly—Because it is wholly independent of Episcopal control.

Fourthly—Because it is at variance with the principles and practice of the Constitution of the Realm, and more especially a departure from the declaration of Magna Charta, confirmed by the coronation oath of the Sovereign that "The Church of England shall be free, and shall have all her whole rights and liberties inviolable:" whereas, the Tithe Commutation Act will deprive the property of the Church of its legal protection. And

Fifthly—Because it is unfair and unwise to subject the revenues of your Petitioner's Living, which consists of Vicarial Tithes, to the chance of being diminished by the proposed changes in the Corn laws.

That your Petitioner is in possession of the accounts * of one of his predecessors in the Vicarage, by means of which he is prepared to prove, that, had the Tithes of his Vicarage been commuted for the average receipts of the seven years ending 1799, and likewise the full increase of 20 per cent. allowed, the actual receipts for 1814 would have been 153*l.*† instead of 358*l.* which fairly exhibits the probable disastrous results of the Tithe Commutation Act, upon that acknowledged maxim in legislature of judging of the future by the past.

That the Tithe Commutation Act, by its compulsory clauses, violates the Constitutional privileges, not only of Incumbents, but also of Bishops and Patrons; all of whom being Trustees for the Church respectively, have every ground, both in law and equity, to look for the protection of the Legislature in the endeavours so to execute the duties of their trust as not to infringe upon the rights of future generations.

Your Petitioner, therefore, humbly prays your Right Honourable House to take the subject of his petition into your immediate and most serious consideration, and to afford relief to the conscience of your Petitioner; and to restore him and all other Trustees of Church property, whether Bishops, Incumbents, or Patrons, to the entire and unimpaired enjoyment of their rights, either by the total repeal of the Tithe Commutation Act, or by such other enactments as to your Right Honourable House in its wisdom may seem fit.

And your Petitioner, as in duty bound, will ever earnestly pray for the blessing of the Almighty on all your deliberations.

JAMES HENRY SCUDAMORE BURR.

A PROTEST, &c.

To the ASSISTANT TITHE COMMISSIONER *presiding at a Meeting holden in the Vestry Room of St. Mary's Church, in the parish of Tidenham, Gloucestershire, for the purpose of commuting the Tithes of the said parish. March* 16, 1842.

SIR,—I contemplate with feelings of considerable pain and regret the circumstances which compel me to take the course I have herein adopted.

Both as Vicar of Tidenham in my own right, and also as Trustee for my successors in the benefice, and still more as intrusted with sacred principles which I cannot betray, it is my duty to inform you that *I* can in no way consent to become a party to a measure, which I clearly foresee is fraught with imminent danger to the future welfare and prosperity of the Church,—which deprives her property of that legal protection which it has hitherto enjoyed,—and which is based

* See the Schedule.

† In the petition the Numbers were 154 instead of 365, by accidental error.

upon principles at direct variance with, and in unwarranted and uncalled-for violation of, the law of Almighty God.

1. I will then, Sir, in the first place, protest against the introduction of this measure into my parish, because the Act for the Commutation of Tithes is diametrically opposed to the Divine Law of Tithes, as laid down in the Scripture,—the only foundation of this endowment for the maintenance of the public service of the Almighty; for this ordained that the income of the priesthood should *fluctuate* with the blessings of increase, which the Almighty should give to, or withhold from, the labour bestowed on the tillage of the soil by the occupiers thereof: that in times of plenty the Clergy should have abundance, and in seasons of dearth that they should share in the privations of their flocks; or, to use the Apostle's words, "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it:" (1 Cor. xii. 26) whilst the trifling variation allowed in the said Act is the very reverse of this principle.

2. In the next place, Sir, the Divine Law enacted, that, whatever might be the produce of the land as to quantity or quality, the *tenth part* of it should belong to God himself for the support of the Ministers of His Church: whereas the said statute* *expressly prohibits* the Clergy from all participation in *increased produce* of the soil.

3. Again, Sir, it was not enough to lay an embargo on *future increase*, but it must also take away the right to tithe (3 Victoria, c. 15, s. 25, 26) where the existence of such right was owned: for it has provided for the total release of small tenements from all payment of tithes, even where the liability has been acknowledged. And these reasons are, I should think, sufficient to stamp this Act with a *sacrilegious* character,—it curtails *sacred* property.

4. Besides this, it deprives the Bishops—the highest ministers of the Church, and therefore the natural guardians of her property—from any voice in the business, except that in the case of a voluntary agreement it allows them the deliberation of four weeks.

And thus, Sir, I have as briefly as possible protested, on grounds *purely religious*, against being in any way mixed up with such a proceeding as the commutation of my tithes, either voluntary or compulsory. I will now, therefore, protest fifthly—

5. Against the Act in question, that it is diametrically opposed to the constitution of the realm, which by Magna Charta confirms the Clergy in their right to the emoluments of their respective benefices, enacting that "the Church of England shall be *free*, and shall have *all* her *whole* rights and liberties *inviolable*:" but this statute will deprive me of all power of administering the property vested in me during my incumbency in my own right, and also, as trustee for my successors in the benefice.

6. On the 31st of January last, the Lord Bishop of this diocese did "canonically institute me in and to this vicarage, and invest me with all and singular the rights, members, and appurtenances thereunto

* See Schedule, p. 15, 16.

belonging." The coronation oath of my Sovereign binds her "to preserve to the Bishops and Clergy of the realm, and to the Churches committed to their care, all such rights and privileges as by law do or shall appertain unto them, or any of them:" and therefore by every principle of truth, justice, and equity, the endowment of my benefice ought to receive the same protection as the property of any other individual or corporation:—therefore, again, Sir, I protest against any interference with my tithes, on the same grounds on which I should remonstrate against the rent of my own freehold in this parish being converted into a fixed charge. I cannot compromise the sacred principle involved in the fluctuation of tithe; nor can I consent to bind my successors in the living to any fixed charge whatever.

7. I would here add, that should the proposed alterations in the corn laws be effected, and grain should consequently (as it inevitably must) be reduced in price, the income of this living (arising almost wholly from grass land) would be most unjustly curtailed—*most unjustly*, I say—because it would make me dependent on the average price of corn, with which I have, as a Vicar, nothing to do: and this is another most cogent reason for my abstaining from being any party to the Commutation of the Tithes of this vicarage.

Surely, Sir, I must have said enough to show that the course I now take is based on *reasonable* grounds. I have as briefly as possible stated, that the Tithe Commutation Act is founded on irreligious and unjust principles, and that the income of the Church *must* be impaired by this enactment; and therefore, for all these reasons, it is my duty, as a Minister of Almighty God, to lift up my voice again and again, and to protest against a measure, which is directly contrary to His own all-wise provisions for the maintenance and support of His public worship, and which is no less at variance with the principles of the constitution.

I certainly cannot conceal my surprise at the presumption* of that man (whoever he may have been) who first proposed an *Act of Parliament to alter and amend God's own law.* I cannot think so ill of him as to suppose that he acted otherwise than in ignorance; and therefore would by no means be understood to impute either to him or to the Legislature any *intention* of committing sacrilege: but this statute *contains sacrilegious principles*, and therefore I do most earnestly exhort you, Sir, to consider the step you are now on the verge of taking, and to pause before you give your sanction to an act of injustice which *you* will have no power of repairing. You are certainly, it must be allowed, acting undr the provisions of *an* Act of Parliament,—but it is an Act of Parliament *not in conformity* with the *constitutional* law of the realm. Sir, it can hardly be requisite that I should remind you that "LEX"† is not necessarily "FAS:" that the human law of the land is not necessarily identical with the law of God; and that an Act of Parliament cannot by any possibility make wrong right. *You*, at least, are a free agent. I say again to you, pause before you commit yourself to these principles.

* Vide Appendix. † See title-page—Extract from Bishop Sanderson.

It would have been bad enough to have turned the landlord's rent into a fixed charge, but the Commutation Act is worse than that, because it deals in this unjust and arbitrary manner with the sacred property of God's Church.

It is needless, I hope, for me to expressly disavow all intention of making in this Protest any *personal* allusion to yourself, or to any others who may have attended the meeting.

Let me, also, as expressly disclaim all *interested* motives whatever for pursuing the course I have herein adopted; but I do, Sir, most earnestly entreat you to consider once and again before you commence a deed, which, I do not hesitate to pronounce, cannot fail to call down from heaven—and that too most justly—a curse rather than a blessing upon all concerned in it—nay, (inasmuch as it is a *national* deed) even upon the whole nation.

And you, also, who may be assembled on this occasion for the purpose of aiding, either with or against your consent, this work of the annihilation of Tithe, listen to my words, as men, the awful charge of whose most precious souls has been most solemnly committed to me by the Church: Look to God's own word, spoken by His prophet: "Will a man rob God? But ye say, Wherein have we robbed "thee? In *tithes* and *offerings*. Ye are cursed with a curse, "even this whole nation."* Look to the threats uttered and fulfilled against those who dared to lay hands on the sacred revenues of the Church.† Trust to the counsel of one to whom your spiritual welfare must necessarily be all in all; keep aloof from all *spontaneous* participation in this business; refrain from all movement *on your own part* in this work of sacrilege, that so at the last great day, I may present you faultless (in this respect at least,) before the judgment seat of Christ.

I crave your pardon, Sir, for this digression, and I hasten to conclude; still, however, it is right that I should add, that it is my intention at once to petition Parliament for protection or redress: and that I consider that I have no slight grounds for complaining to the Legislature of the precipitate manner in which the Tithe Commissioners have instituted the present proceedings, and of their peremptory refusal to attend to my application that they should be at any rate put off *for a time*, notwithstanding my representation to them that I had been in possession of the living but *one week*, when their notices were first sent to me. I have the honour to be, Sir,

Your obedient Servant,

JAMES HENRY SCUDAMORE BURR,
M.A. *Clerk.*
Vicar of Tidenham.

APPENDIX.

"In 1792 the price of wheat was not materially different from what it bears at present; yet the rent of land has *at least* been *doubled* since that time, and so has the income of Clerical Preferments. If, therefore, this Act had passed in 1792, Benefices would only have *half* their present income; and if a similar process continue (and no good reason, I apprehend, can be assigned why it

* Malachi iii. 8, 9.

† Vide "Spelman de Ecclesiis non temerandis."

should not continue) it will follow that in half a century from the present time, the relative condition of the tithe-owner and of the lord of the soil will be altered in the proportion of *one-half* to the *disadvantage of the former*." —*Charge of the Bishop of Exeter*, 1836.

SCHEDULE,

Shewing what would have been the amount of the Rent-charge in lieu of the Vicarial Tithes of the Parish of Tidenham for the year 1841, supposing that the said Tithes had been commuted (according to the provisions of the now existing "Act for the Commutation of Tithes in England and Wales") for the average income of the seven years ending 1799 (computed from the accounts of the Rev. W. Seys, the then Incumbent;) and showing also the actual income of the said Tithes for the year 1841.

	Receipts of Vicarial Tithes, not including Tithes of Wood.			Average price per bushel. WHEAT.		BARLEY.		OATS.	
A. D.	£	s.	d.	s.	d.	s.	d.	s.	d.
1793	111	9	10	6	2	3	10½	2	6¾
1794	117	6	10	6	6½	3	11¾	2	8
1795	127	15	4	9	4¾	4	8	3	0½
1796	127	19	4	9	9½	4	5	2	8¾
1797	130	8	0	6	8½	3	4¾	2	0½
1798	140	6	4	6	5¾	3	7½	2	5
1799	140	14	10	8	7½	4	6½	3	5½
Average of the whole 7 years..	128	0	1	7	8	4	0¾	2	8½

This gives 128*l.* to be divided into three parts, and laid out in the purchase of wheat, barley, and oats (see sect. 57).

			Bushels.
£128 = 42*l.* 13*s.* 4*d.*	will purchase	of wheat at 7*s.* 8*d.*	.....111 3-10ths.
42*l.* 13*s.* 4*d.*		of barley at 4*s.* 0¾*d.*	210
42*l.* 12*s.* 4*d.*		of oats at 2*s.* 8½*d.*	.....315 1-10th.

The average prices of wheat, barley, and oats per bushel for seven years ending Thursday next before Christmas, 1840, are as follows:—

Wheat, 6*s.* 11¾*d.*—Barley, 4*s.* 1*d.*—Oats, 2*s.* 10¾*d.*

111 3-10ths	bushels of wheat at	6*s.* 11¾*d.*	= £38 16*s.* 9½*d.*
210	,, barley at	4*s.* 1*d.*	= £42 17*s.* 6*d.*
315 1-10th	,, oats at	2*s.* 10¾*d.*	= £45 12*s.* 5½*d.*
	The rent-charge for 1841		£127 6*s.* 9*d.*

But the actual income for that year was (not including tithes of wood) 358*l.* To remedy this deficiency, add the full increase of 20 per cent., the utmost provided for in the Tithe Commutation Act (see sect. 38).

£128 + 20 per cent. = £153 12*s.* to be divided as before.

			Bushels.
£153 12*s.* = 51*l.* 4*s.*	wh. will purchase	of wheat at 7*s.* 8*d.*	.....133 5-10ths
51*l.* 4*s.*		of barley at 4*s.* 0¾*d.*	.....252 1-10th
51*l.* 4*s.*		of oats at 2*s.* 8½*d.*	.....378 1-10th

133 5-10ths.	bushels of wheat at	6*s.* 11¾*d.*	= 46*l.* 11*s.*	8¼*d.*
252 1-10th	,, barley	4*s.* 1*d.*	= 51*l.* 8*s.*	7 *d.*
378 1-10th	,, oats	2*s.* 10¾*d.*	= 54*l.* 14*s.*	11¼*d.*
			£152 15*s.*	3*d.*

And this is the *utmost* that could have possibly been obtained in 1841 (had the tithes been commuted in 1800); whereas the income was 358*l.*—thus involving a *clear loss* of 205*l.* (*i. e.* at the rate of 134 per cent.) in 41 years. May we not reasonably infer that Commutations effected in 1841 will in 1882 exhibit similar disastrous results?

The following petition was also presented:—

To the Right Honourable THE LORDS SPIRITUAL AND TEMPORAL *in Parliament assembled.*

THE HUMBLE PETITION OF ————

Sheweth,

1. That your Petitioner is Incumbent of ————

2. That your Petitioner desires to call the attention of your Right Honourable House to an act called "An Act for the Commutation of Tithes in England and Wales," 6 and 7 William IV. c. 71.

3. That your Petitioner regards the provisions of this act as injurious to the best interests of the Church and the country.

4. That Bishop Andrews has observed, that "two Patriarchs,—as many Prophets,—CHRIST,—His Apostles,—the whole Church,—Fathers,—Councils,—history,—both laws civil and canon,—Reason,—the imperfect pieces and fragments of the heathen,—and finally, experience itself, have brought in their evidence for Tithes." (*De Decimis*, 1629.)

5. That in accordance with these authorities, your Petitioner believes the payment of Tithes to be obligatory upon all, as an essential part of Christian worship, and as the appropriate practical thanksgiving for that Divine blessing through which "the earth brings forth her increase."

6. That Lord Coke, in commenting upon the provision of Magna Charta, observes, "When anything is granted *for* God, it is deemed in law to be granted *to* God; and whatsoever is granted to His Church, for His honour and the maintenance of his religion, is granted for and to God." *Quod datum est Ecclesiæ, datum est Deo.* But Tithes have in this country been given to His Church, and therefore are due on grounds doubly sacred.

7. That the present rights of the Clergy to the Tithes have been secured almost from time immemorial by successive Acts of Parliament.

8. That our ancient statutes prohibit all permanent commutation of Tithe, and that the wisdom of this prohibition may be seen from the disastrous effects of commutations effected in certain parishes under local Acts.

9. That there is no precedent in the history of the country for any commutation of Tithes, (much less for any commutation upon the terms provided for in the Tithe Act,) without the free consent of the Bishop of the Diocese, the Incumbent, and the Patron of the Living.

10. That your Petitioner cannot enter into any such voluntary agreement as is provided for in the Tithe Act; that a compulsory agreement is a contradiction in terms; and that your Petitioner, being deeply impressed with the sacred principles of the Tithe system, could not, without much distress of mind, and perplexity of conscience, avail himself of any award made by the Commissioners.

11. That to subject your Petitioner to an Act of Parliament opposed both in letter and spirit to all the ancient statutes of this realm relating to Tithes, and also directly at variance with principles esteemed sacred by the highest authorities, ecclesiastical and civil, is, in the judgment of your Petitioner, to deprive him of his constitutional

privileges, and especially of the rights secured to him and his Church in the oath of the Sovereign.

Your Petitioner therefore most earnestly intreats your Right Honourable House to take these grievances into your serious consideration, and either by the repeal of the Tithe Act, by the discontinuance of the Tithe Commission, or by prohibiting every commutation without the consent of the Bishop, the Incumbent, and the Patron, or by such other way as may seem advisable to your Right Honourable House, to afford him that redress to which, in his judgment, he has a most sacred, equitable, and constitutional claim.

And your Petitioner will ever pray.

REMARKS ON THE "LATITUDINARIAN HERESY."

SIR,—May I beg your insertion of a few remarks upon an article headed "Latitudinarian Heresy," which appeared in your Magazine for June last. I should have forwarded them to you sooner, but, having been for some time in the South, the article did not meet my eye till the end of June, when it was too late to hope for a place in your July number. I confess, also, that, at first, I thought a more serious and lengthened reply might be necessary than would perhaps have found admission into your columns; but subsequent reflection, and a regard for the peace of the Church, torn as it is by controversy, have induced me to confine my contradiction to that source alone in which the charge appeared, and I trust that a sense of justice, as well as courtesy, will secure its admission.

The article to which I refer begins by charging a large body of the (so-called) Evangelical school with being Latitudinarians, and tainted with heresy to a greater extent than is generally supposed. The language is somewhat ambiguous, but such I take to be its meaning. The writer points to what, he says, is "occurring in almost every parish in England;" to the Articles (which it is to be presumed he reads) in the "Record" and the "Christian Observer;" to a certain text, with his own private interpretation put upon it, "in the fifth chapter to the Galatians;" and then conceives that the truth of his statement "cannot be denied."

Now, with all this I have nothing to do. It may pass for as much as it is worth—ingeniously framed to support some fancied theory, or as the sad and sincere conviction of the writer's mind.

But when, as a case in point, he goes on to instance what passed at a public meeting in my parish, and to involve in the charge a whole body of clergy and laity, for whom I have the highest esteem, and with whom it is my happiness to be closely connected, the matter is very different, and for my own sake, as well as theirs, I am bound to repel the charge he makes, and to deny the inferences he draws.

The statement he makes is, that at a *religious* meeting held in Huddersfield, and presided over by an Archdeacon, the vicar of a large parish in the neighbourhood came forward with the avowed intention of attacking Catholics, especially those of the Oxford school, and that he was very zealous in anathematizing the Romanists; that, in the course of his remarks, he asserted the Nestorian Heresy; and that, by ridiculing the idea of speaking of the Virgin Mary as the

"Mother of God," he denied, in effect, that the LORD JESUS CHRIST was GOD.

Hard words follow: the clergyman is forthwith styled "Heretic;" his words are called "blasphemy" against God; and all who were present are involved in the charge. One only is excepted—"one respected clergyman, who worships the Lord Jesus Christ in spirit and in truth, and who trembleth to hear his God blasphemed"—the rest, by their silence it is to be presumed, fall under one sweeping condemnation.

The remainder of the article consists of insinuations, unworthy, I must be allowed to say, of any writer. It is insinuated that we preach the doctrine of the "Atonement" only because others have advocated "reserve;" and that, since they have now begun to preach it "in a popular shape," we shall soon deny or disuse it as a "fundamental verity." Much more is added about self-will, uncharitableness, perversion of terms, persecution, and cruelty, which I will not condescend to notice.

Now, Sir, will it be believed that the writer of this article was not present at the meeting? will it be believed that his information was all gathered at a subsequent and transient visit to my parish, where he was welcomed and courteously entreated? will it be believed that the very "trembling clergyman," whom he so highly praises, was his informant as to the whole matter? will it be believed that the statement, as it now appears, was formally disclaimed and contradicted by the chairman of the meeting (his own Archdeacon and ours) when submitted to his inspection, and that, in consequence of such contradiction, it was laid aside and avowedly destroyed? and finally, will it be believed that not one word was said about the Oxford Tracts or the Oxford controversy by any one speaker, at any one period of the meeting?

It may be difficult to believe these things in connexion with the article before us; but I assert, and that without fear of contradiction, that every one of them is true to the letter.

It needs not, nor do I intend to enter into many details. The meeting was held in Huddersfield in the month of February last, agreeably to the wish of our Diocesan, for the formation of a Local Board of Education. It was presided over by the Archdeacon of Craven, our official chairman, at my special request. The vicar of a neighbouring parish, comprised within the limits of the Board, attended, and, with others, addressed the meeting. His main point was to show the necessity of bestirring ourselves in the work of education, because of the many errors which were promulgated around us. In illustration of this latter position, he instanced the teaching of the Socialists, the Mormonites, and others, and animadverted upon certain extracts which he read from the Romish Catechism as circulated amongst the poor. These extracts from the Catechism were chiefly on points connected with the Holy Eucharist; with the Limbo, or place of departed spirits; and with the style or title of "Mother of God," conferred on the Virgin Mary. The last of these only has been selected by "a Catholic" for notice.

Now, whether the whole question connected with it had been fully considered by the speaker—whether he remembered that the phrase had once formed a useful barrier against heresy—whether he was

aware of the inferences which might be drawn from its rejection, I do not know. But this I know, that the Church to which both "a Catholic" and myself belong, seems to have designedly dropped the phrase from common use. Nowhere does it appear in any of her articles, formularies, collects, homilies, or catechism; and yet when they were framed, what expression was more frequent and more common? Does not this look somewhat like a tacit disapproval? For myself, I neither use nor yet condemn the use of the term, as applied to the blessed Virgin. I do not use it, not from the slightest objection to the term itself in the abstract, but because that branch of the Church to which I belong does not, and because I find no warrant for its use in Holy Scripture; but, on the other hand, I do not condemn it, because the Church does not,—because it has been and may be again an effectual barrier against heresy, and because its condemnation would seem to involve important consequences. But then I can easily imagine other clergymen, orthodox in their views as "a Catholic" himself, who might off-hand demur to the popular use of a phrase as put into the mouth of a child, with which they are not familiar, which their own Church has dropped from all her formularies, and which, as applied to the Virgin Mary, they may conceive liable to much perversion and abuse. Will the writer himself venture to assert, that none can believe rightly in the full, true, and perfect divinity of our blessed Lord and Saviour Jesus Christ, unless he calls the Virgin Mary the "Mother of God," and teaches others to call her so? Is the phrase indispensable to the doctrine? Strange, if it be so, that it appears nowhere in Holy Scripture, and that it was never formally adopted in the Christian Church till the fifth century. Even Bishop Pearson himself, (Art. "Born of the Virgin Mary,") when arguing on the very subject, and showing both the origin and propriety of the expression, carefully excludes it from his usual summary of things necessary to be believed by every member of the Church, and teaches us the rather to say, "that there was a certain woman named Mary," of whom "the Saviour of the world" was born.

I have said thus much, lest I should appear to avoid the question, without being careful to show either agreement or disagreement with what passed at the meeting. The writer argues that our silence on that occasion implied assent to what was stated. Might it not have arisen from an unwillingness, or positive dislike, to make the platform an arena of theological controversy? might it not have been traced up to a feeling of courtesy and disinclination to trench upon the free expression of opinion allowed to every public speaker within certain limits? That these limits were not seriously transgressed; that our silence was, to say the least, harmless; that nothing which passed can, in any sense, justify the charges of "heresy" and "blasphemy" so rashly brought forward, will appear from the perusal of the following letter from the Archdeacon, written soon after the meeting, addressed to the writer of the article, and now inserted by permission. I have already referred to it. It is as follows:—

"*Halifax, March* 18, 1842.

"My dear ——, I should very much regret to see my name in any way introduced into the letter which you have been so good as to send for my perusal, and almost as

much, the publication of the letter at all. It is very true, that there was much that was irrelevant to the immediate business of the meeting in so lengthened an examination of the Romish Catechism by the individual to whom you allude; but that there was anything in his remarks, *so far as it met my ear*, that could be fairly construed as directly or indirectly 'asserting the Nestorian Heresy, or denying that the Lord Jesus Christ is God,' I must unhesitatingly deny. I have been in habit of occasional intercourse with him for nearly twenty years, and have never, to the best of my recollection or belief, had reason to suspect any unsoundness in the faith.

"Believe me, yours very faithfully,

"CHARLES MUSGRAVE."

Now I say that this letter disposes of the gravamen of the charge; for I am willing to admit, that had serious error been deliberately promulgated, remonstrance would have been the duty of all present, and peace must have been sacrificed to truth. One clergyman, when it came to his turn to speak, did object to much of what had been previously stated; but, most unluckily for the accuracy of the writer, his objections were directed against almost all the points of the previous speaker, save and except the very one, for his supposed opposition to which he is so highly praised! Alas! the "Heretic" was, after all, "unnoticed and unrebuked" for his heresy; for even this "respected clergyman" expressed neither his dissent nor his opinion as to the propriety of teaching children to call the Virgin Mary the "Mother of God." The meeting, however, passed off quietly, and the Local Board of Education was formed.

This, then, is a simple statement of facts, from which such charges have been made, such inferences drawn! Might not all this have occurred anywhere, and amongst any body of clergy? And does it justify the tone of censure adopted by the writer in your Magazine? Are we to be accused of Latitudinarianism, and branded before the Church with heresy, on such slight grounds?

We thank the writer for his anxious care, and the highly commendable vigilance he exercises over us. If he wishes to know our thoughts about it, they may be expressed in plain and homely language. We neither seek nor fear it. We have our own superiors and guides, to whose godly motions we yield glad reverence; but we do not recognise him amongst the number. We think that it would be much better for the peace of the Church, if each clergyman would "be quiet, and do his own business." And we think, moreover, that it is the attempt on the part of some to set everybody right, which makes every thing wrong.

I have not troubled you, Sir, for the name of the writer of the article: you will perceive that it was unnecessary to do so. I only regret that its publication should have thus compelled me to reply.

I am, Sir, your obedient Servant,

THE VICAR OF HUDDERSFIELD.

[We have inserted this letter from a sense of justice, our admission of "A Catholic"'s having rendered it plainly necessary to do so. And we rejoice to think that the latter seems to have been misinformed about the proceedings in question. At the same time, if the Vicar of Huddersfield will but remember that what was supposed to have taken place there has really done so elsewhere, and that the accusation was, therefore, but too credible, he will moderate his wrath. And when he remembers, too, the life and character of him who signed himself "A Catholic," (and as he seems to know his name, we cannot imagine that he does not know these also,) he will feel sure that he could have no motives but good ones for the step he took.]

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

By Bp. of Llandaff, *in the Church of St. Gregory, London, June* 26.

DEACON.

Of Oxford.—C. D. Hamilton, B.A. St. Mary Hall.

PRIEST.

J. O'Brien, B.A. Trin. Dublin (*let. dim.* Bp. of London.)

By Bp. of Worcester, *at Worcester, July* 10.

DEACONS.

Of Oxford.—C. C. Beck, B.A. Ball.; J. Colville, M.A. Magd.; J. W. Fletcher, B.A. Brasen.
Of Cambridge.—F. Calder, B.A. St. John's; A. O. Welsted, B.A. Cath. Hall.
Of Dublin.—J. Quinten, B.A. Trin. (*let. dim.* Archbp. of Dublin.)

PRIESTS.

Of Oxford.—J. Bearcroft, B.A. Oriel; C. Bellairs, B.C.L. New Inn Hall; F. L. Colville, M.A. Trin.; C. E. Thompson, B.A. Trin.; F. W. Fredow, B.A. St. John's.
Of Cambridge. — G. Capel, B.A. Queen's; J. Christopherson, B.A., Queen's; E Wheeler, B.A. Christ's.

By Bp. of Winchester, *at Farnham, July* 10.

DEACONS.

Of Oxford.—S. H. Unwin, B.A. Worc.; C. Kemble, B.A. Wad.; Philip Le Maistre, B.A. Pemb.; W. Tancred, B.A. Ch. Ch.; W. Gifford, B.A. and W. H. Joyce, B.A. Univ.; N. Medwinter, B.A. Magd. Hall; T. C. Martelli, B.A. Brasen.; G. de Gruchy, B.A. Exet.; W. H. Chapmell, M.A., and C. H. Cook, B.A. Magd. Hall.
Of Cambridge.—J. N. Harrison, B.A. Gonville and Caius; C. Kingsley, B.A. Magd.; William Braithwaite, B.A. Jesus; C. W. M. Boutflower, B.A. St. John's.
Of Dublin.—F. A. Vincent, B.A. Trin.

PRIESTS.

Of Oxford.—G. A. F. Laules, B.A. Magd. Hall.; C. G. T. Barlow, B.A. Balliol; E. D. Bascombe, B.A. St. Mary's Hall; W. Cartwright, B.A. Bras.; D. Royce, B.A. Ch. Ch.; E. C. Holt, B.A. Bras.; S. V. W. Ryan, B.A. Magd. Hall.

By Bp. of Durham, *at Durham, July* 10.

DEACONS.

Of Oxford.—B. C. Kennicott, B.A. Oriel.
Of Cambridge.—J. H. Bastard, B.A. Trin.
Of Durham.—W. Church; F. B. Roberson, B.A.; H. W. Hodgson, B.A.; C. J. Carr, B.A.; G. Walker; W. Brown, B.A.; G. Dacre, B.A.; *Of Dublin.*—J. Leeson, B.A.; B. Hurst, *Lit.*

PRIESTS.

Of Cambridge.—M. Hill, B.A. Jesus; C. Campbell, B.A.; O. James, B.A. John's.
Of Durham.—A. D. Shafto; W. B. Galloway, M.A.; G. Ornsby; J. Burrell.
Of Dublin.—H. W. Tibbs, M.A.
Of Aberdeen.—A. Bethune, M.A.

By Bp. of Hereford, (for Bp. of Lichfield,) *in All Saints' Church, Hereford, July* 17.

DEACONS.

Of Oxford.—H. R. Merewether, B.A. St. Alban Hall.
Of Cambridge.—S. C. Brown, B.A. St. John's; W. Rowe, B.A. Caius; J. B. Webb, B.A. Corpus; R. Hey, B.A. St. John's; J. Winter, B.A. Jesus; C. H. Ramsden, B.A. Trin.; G. Wagner, B.A. Trin.; H. B. Greenwood, Cath. Hall.

PRIESTS.

Of Oxford.—M. H. S. Champneys, M.B. Bras.; J. Mason, B.A. Queen's.
Of Cambridge.—R. J. Hope, B.A. Cath. Hall; W. H. Barber, B.A. Magd.; W. S. Vawdry, M.A. Queen's; J. Garvey, B.A. Christ's; E. H. Carr, M.A. Trin.; J. A. Hatchard, B.A. Corp. Christi.

ORDINATIONS APPOINTED.

Bp. of Norwich, *Aug.* 7.
Bp. of Salisbury, *Sept.* 25.
Bp. of Lincoln, *Sept.* 25.
Bp. of Peterborough, *Sept.* 25.
Bp. of Oxford, *Dec.* 18.

PREFERMENTS.

Name.	*Preferment.*	*County.*	*Diocese.*	*Patron.*	*Val.*	*Pop.*
Bowness, J.	Hutton Bonville, P.C.	York	York	Miss Peirse.....	£53	112
Bridges, A. H. ...	St. Mark's, Horsham, v.	Sussex	Chichester			
Browne, J.....	Haxey, v.	Lincoln	Lincoln	Archbishop of York...	*550	1868
Butler, W.....	Wickham Market, v.	Suffolk	Norwich	Lord Chancellor	*208	1202
Cary, R.....	Stanground, v.	Hunts	Ely	Emm. Coll. Camb.....	*1299	1242
Claughton, P. C..	Elton, R.	Hunts	Ely	Univ. Coll. Oxford...	*478	780
Corfield, T.....	Benthall, P.C.	Salop	Hereford	.....	93	525
Crowther, H.....	St. John's, Carlisbrooke, I. of W. P.C.		Winchester			
Dixie, B.....	Market Bosworth, R.	Leic.	Peterboro'	Rev. C. Wright, & Sir W. Dixie	*903	2930
Downall, J.	St. George, Kidderminster.	Worcester	Worcester	Rev. J. L. Daughton	309	
Evans, G.	Verwie, v.	Cardigan	St. David's	Lord Chancellor.....	69	493

PREFERMENTS,—*continued.*

Name.	*Preferment.*	*County.*	*Diocese.*	*Patron.*	*Val.*	*Pop.*
Evans, R. W.....	Heversham, v.	Westmor.	Chester	Trin. Coll. Camb.....	£*516	4162
Garfit, M.....	Stretton, R.	Rutland	Peterboro'	Sir G. Heathcote.....	*300	208
Gorse, J.....	Whatcott, R.	Warwick	Worcester	Sir J. Dalrymple.....	213	219
Grisdale, J.....	Burton Hastings, P.C.	Warwick	Worcester	T. Grove, Esq.....	87	253
Haggitt, R.	Farnham, All Saints.	Suffolk	Ely	Clare Hall, Camb.	*738	442
Hayne, J.....	Stawley, R.	Somerset	B. & Wells	R. Harrison, Esq.	*150	180
Hughes, A. P. ...	St. Peter's, Coventry.	Warwick				
Hurt, W. T.	Sutton, c. Lound.	Notts.		Duke of Portland.....	185	1082
Kendall, J.....	Laneglos, v.	Cornwall	Exeter	J. Kendall, Esq.....		
Lloyd, H. R.....	Carew, v.	Pembroke	St. David's	.....	*182	1020
Luscombe, R. J..	Chedzoy, R.	Somerset	B. & Wells	Rev. R. J. Luscombe	*111	549
Molesworth, W. N.	St. Andrews, Manchester, P.C.	Lanc.	Chester			
Moore, T.....	W. Harptree.	Somerset	B. & Wells	Crown	*126	536
Parker, J.	Ellerburn, v.	York	York	Dean of York	131	1:2
Powell, R.....	St. Peter's, Blackburn, P.C.	Lanc.	Chester	.....	153	
Prattent, J. C.....	Steepleton-Iwerne.	Dorset	Sarum	Lord Rivers	81	36
Puckle, J.	St. Mary's, Dover, P.C.	Kent	Canterbury	.....	287	
Richards, W. S...	Terwick, R.	Sussex	Chichester	.....	*150	200
Saunders, C. D...	Tarrant Hinton, R.	Dorset	Sarum	Rev. G. E. Saunders.	*370	240
Smith, F. J.....	Trin. Ch. Taunton.	Somerset	B. & Wells			
Smith, W. R.....	Halcott, R.	Bucks	Lincoln	Rev. S. Langston	*181	145
Stewart, E.....	Sparsholt.	Hants	Winchester	Lord Chancellor	*230	357
Tison, W. N.....	Buckenham, P.C.	Norfolk	Norwich			
Waugh, J. H.....	Cerne Abbas, v.			Lord Rivers	80	1209
Young, T. D.....	St. Nicholas, L. Sutton, P.C.	Lincoln	Lincoln	Vicar of Sutton		

*** *The Asterisk denotes a Residence House.*

APPOINTMENTS.

Biggs, M..... Chap. to K. Coll. Hospital.
Callingwood, J.... Second Master of Grammar School, Abingdon.
Edwards, J..... Head Math. Mast. of Free Gram. Sch. Blackburn.
Fox, W. ..... Chap. County Gaol, Leicester.
Griffith, Dr. ..... Rural Dean of Sutton.
Glennie, J. D..... One of Secs. of Society for Prom. Christian Know.
Illingworth, H. B. Chap. to Ship Madagascar.
Maynard, J..... Chap. to Marq. of Hertford.
Pring, J. C..... Chap. to Headington Union.
Thring, J. G..... Assistant Rural Dean of Cary, Bath and Wells.

CLERGYMEN DECEASED.

Ballicant, H., Rec. Marston Trussell, North Hants, 58.
Carrington, R. P., Rec. Bridford, 61.
Dickinson, C. D. D., Bp. of Meath.
Dunkin, T., at Kurnaul, India, 28.
Durham, P., Minor Canon of Ely, 60.
Edwards, T., Rec. Aldford, Cheshire, 68.
Godwin, W., Rec. St. Martin's, Chester.
Green, E., Rec. Burford, Salop, 77.
Halcombe, J., Rec. Cosherton, Pemb., 76.
Kemp, G., Vic. St. Allen, Truro, 42.
King, J., Rec. St. Peter, Old Broad-st., London, 76.
Smith, F., Cur. Rayleigh, Essex.
Smythies, H. Y., Vic. Stanground, Hunts, 78.
St. Lawrence, E., Archdn. of Ross.
Walford, W. Rec. Long Stratton, Norfolk, 91.

UNIVERSITIES.

OXFORD.

June 25.

PRIZES FOR 1843.

The following subjects are proposed for the Chancellor's Prizes for the ensuing year; viz.:—

FOR LATIN VERSE—"*Venetiæ.*"

FOR AN ENGLISH ESSAY—"*The advantages and disadvantages of the Feudal System.*"

FOR A LATIN ESSAY—"*Quænam fuerit publicorum certaminum apud antiquos vis et utilitas?*"

The first of the above subjects is intended for those gentlemen, who, *on the day appointed for sending the Exercises to the Registrar of the University*, shall not have exceeded *four* years, and the other two for such as shall have exceeded four, but not completed *seven* years, from the time of their matriculation.

SIR ROGER NEWDIGATE'S PRIZE—For the best composition in English Verse, *not limited to fifty lines*, by any Undergraduate, who, *on the day above specified*, shall not have exceeded *four* years from the time of his matriculation—"*Cromwell.*"

In every case the time is to be computed by *calendar*, not *academical* years, and *strictly*, from the day of matriculation to the day on which the exercises are to be delivered to the Registrar of the University, without reference to any *intervening circumstances whatever*

No person, who has already obtained a prize, will be deemed entitled to a second prize of the same description.

The exercises are all to be sent under a sealed cover to the Registrar of the University, on or before the first day of April, 1843. *None will be received after that time.* The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and *the date of his matriculation*, sealed up under another cover, with the motto inscribed upon it.

The exercises to which the prizes shall have been adjudged will be repeated (after a previous rehearsal) in the Theatre, upon the Commemoration-day, immediately after the Crewian oration.

THEOLOGICAL PRIZE—"*The Style and Composition of the writings of the New Testament are in no way inconsistent with the belief that the Authors of them were divinely inspired.*"

The subject above stated, as appointed by the judges, for an English Essay, is proposed to members of the University on the following conditions; viz.:—

I. The candidate must have passed his examination for the degree of B.A. or B.C.L.

II. He must not on this day (June 22) have exceeded his twenty-eighth Term.

III. He must have commenced his sixteenth Term eight weeks previous to the day appointed for sending in his Essay to the Registrar of the University.

In every case the Terms are to be computed from the matriculation inclusively.

The Essays are to be sent, under a sealed cover, to the Registrar of the University, on or before the Wednesday in Easter-week next ensuing. *None will be received after that day.*

The candidate is desired to conceal his name, and to distinguish his composition by what motto he pleases; sending, at the same time, his name sealed up under another cover, with the motto inscribed upon it.

The Essay to which the prize shall have been adjudged, will be read before the University in the Divinity School, on some day in the week next before the Commemoration: *and it is expected that no essay will be sent which exceeds in length the ordinary limits of recitation.*

MRS. DENYER'S THEOLOGICAL PRIZES.—The subjects for the year 1843 are—

"*On the Divinity of the Holy Ghost.*"

"*On the Influence of Practical Piety in promoting the temporal and eternal Happiness of Mankind.*"

Persons, entitled to write for the above-mentioned prizes, must be in Deacon's orders at least, and on the last day appointed for the delivery of the compositions to the Registrar, have entered on the eighth, and not exceeded the tenth year from their matriculation.

The compositions are to be sent under a sealed cover to the Registrar of the University, on or before the first day of April, 1843. None will be received after that day. The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and *the date of his matriculation*, sealed up under another cover, with the motto inscribed upon it.

June 30.

Rev. B. C. Sangar, M.A. of Trin. Coll. Dublin, admitted *ad eundem*.

Degrees conferred.

B.D. AND D.D. BY ACCUMULATION.

Rev. R. Harington, Principal of Brasenose College, grand compounder.

D.C.L.

J. Lane, Queen's.

B.D.

Rev. H. D. C. S. Horlock, Magd. Hall.

M.A.

Rev. A. K. Thompson, Queen's; Rev. T. Calvert, Queen's; H. Symonds, Magd. Hall; H. D. Skrine, Wadham; J. D. Dalgairns, Exet.

B.A.

T. Evetts, Scholar of Corpus, grand comp.; F. H. Deane, Magd. Hall.

The election for Fellows at Exeter Coll. has terminated in the choice of the following gentlemen:—Rev. M. Anstice, M.A. Exet.; J. A. Froude, B.A. Oriel; F. Fanshawe, B.A. Scholar of Ball.; R. C. Powles, Scholar of Exet.; G. Butler, Scholar of Exet.

E. West, H. L. Mansel, and L. J. Bernaya, Scholars of St. John's Coll, admitted actual Fellows; E. T. Austen, R. W. Gilbert, and E. V. L Houlton, all being of kin to the Founder, were elected and admitted actual Fellows; and T. Podmore, and C. Cookson, elected and admitted probationary Scholars of the same Society.

W. C. Lawrence, Scholar of New Coll., admitted actual Fellow.

July 9.

The degree of Doctor in Divinity was conferred, by decree of convocation, on—

The Rev. Thomas Parry, M.A. late Fellow of Balliol Coll., nominated to the Bishopric of Barbados. Rev. Daniel Gateward Davis, M.A. of Pembroke Coll., nominated to the Bishopric of Antigua. Rev. William Piercy Austin, M.A. of Exeter Coll., nominated to the Bishopric of Guiana. Rev. Francis Russell Nixon, M.A. late Fellow of St. John's Coll., nominated to the Bishopric of Van Diemen's Land.

M.A.

Rev. C. A. Fowler, Oriel; Rev. J. A. Hamilton, Ball.; Rev. E. W. Tufnell, Fell. of Wadh.; Rev. J. Cooper, Fell. of Wadh.; L. Evans, Fell. of Wadh.; J. Hall, of Brasenose.

B.A.

G. C. Shiffner, Ch. Ch.; R. Prat, Merton; W. Lockhart, Exet.; W. Everett, New Coll.

CAMBRIDGE.

July 2.

The interesting ceremony of installing the Duke of Northumberland into the office of Chancellor, commenced on Saturday, 2d inst., when his Grace arrived about four o'clock in the afternoon, and took up his residence at St. John's College, where the same rooms he occupied when a student were prepared for him: the Vice-Chancellor and many heads of Colleges paid their respects to the Chancellor immediately after his arrival.

At his Grace's Levee on Monday were present—

His Royal Highness the Duke of Cambridge.

Dukes.—Wellington and Buccleuch.

Archbishops.—Canterbury, Armagh.

Marquisses.—Ormond, Exeter, Clive.

Earls.—Powis, Eldon, Bandon, Rosse, Beverley, Nelson.

Viscounts.—Clive, Feilding.

Bishops.—London, Carlisle, St. David's, Winchester, Bangor, and Dr. Tomlinson, bishop elect of Gibraltar.

Lords.—Holmesdale, Lovaine, Strangford, Prudhoe, E. Bruce, Lyndhurst, A. Loftus, Oesulston.

His Excellency Henry Everett, the American Minister; Count Kielmannsegge, Hanoverian Envoy; Baron Gersdorff, Saxon Minister; Il Marchese di Spineto; Chundermohun Chatterjie, and Darkanunth Tagore, Indian Princes; Le Marquis de Nadaillac; Le Comte Sigismond de Nadaillac, &c. &c. &c.

July 2.

The following Graces passed the Senate:—

"To affix the seal to a letter of thanks (written by the Orator) to the Chancellor, for a very valuable Vase just presented to the University by his Grace.

"To affix the seal to the diploma of Dr. Williams, of Corpus Christi Coll.

"To affix the seal to the diploma of Dr. Willis, of Caius Coll.

"To appoint Mr. Harvey, of King's Coll. Deputy Taxor in the absence of Mr. Maturin."

At the same Congregation, Dr. Ellicott, of St. John's Coll., and Dr. Walpole, of Caius Coll., J. J. Stutzer, of Trin. Coll., and T. Ramsbotham, of Ch. Coll., recited their Prize Essays.

At the same Congregation the following degrees were conferred:—

B.D.

H. Hughes, St. Peter's Coll.

B.C.L.

F. Stonestreet, St. John's Coll.

B.A.

J. Ambrose, St. John's Coll.; J. Sutherland, Queen's Coll.

M.A. *ad eundem.*

J. H. Butterworth, M.A. Exet. Coll., Oxford; B. Harrison, Ch. Ch., ditto; C. H. Martin, M.A. Exet. Coll., ditto.

B.A. *ad eundem.*

J. G. Watts, B.A. Ball. Coll., Oxford.

July 4.

At the Congregation held this day, the following degrees were conferred—the honorary degrees being conferred by his Grace the Chancellor of the University:—

HONORARY D.C.L.

H. R. H. Prince Adolphus Frederick, Duke of Cambridge, K.G. &c.; the most noble Walter Francis Montagu Douglas, Duke of Buccleuch and Queensberry, K.G. &c.; the Right Hon. George, Earl of Beverley; the Right Hon. Lawrence, Earl of Rosse; his Excellency Count Kielmannsegge, Hanoverian Minister; his Excellency Baron Gersdorff, Saxon Minister; Edward, Viscount Clive; Thomas, Lord Walsingham; Hugh, Lord Lovaine; the Rt. Hon. Sir Lancelot Shadwell, Vice-Chancellor of England.

M.M.A.

Sir W. W. Wynn, Bart. M.P.; Sir W. Heygate, Bart.; Sir C. M. Clarke, Bart. M.D.; General Sir A. F. Barnard, K.B.

D.D. *ad eundem.*

The Rt. Hon. and Most Rev. J. G. Archbishop of Armagh, Primate of Ireland, Prelate of the Order of St. Patrick, D.D. Oxford.

D.C.L. *ad eundem.*

His Excellency E. Everett, American Minister, LL.D. Dublin; His Excellency le Chevalier Bunsen, Prussian Minister, D.C.L. Oxford; the Right Hon. James Earl of Bandon, D.C.L. Oxford; the Right Hon. John Earl of Eldon, D.C.L. Oxford; the Right Hon. Percy Clinton, Viscount Strangford, D.C.L. K.C.B. &c. Oxford; the Hon. W. C. Talbot, Ch. Ch. Oxford; Major-Gen. Sir W. M. Gomm, K.C.B.; S. M. Kyle, D.C.L. Archdeacon of Cork; J. Mac Cullagh, Dublin.

M.A. *ad eundem.*

F. M. R. Barker, Oriel, Oxford; J. M. Barlow, Worc. Oxford; M. Mitchell, Magd. Hall, Oxford; A. Hamilton, Dublin.

D.M. *ad eundem.*

B. Blyth, Mus. Doc. Oxford.

B.C.L.

J. Cree, Corpus Christi.

D.M.

E. Dearle, Queen's.

B.M.

J. L. Hopkins, St. John's, organist of Rochester Cathedral.

DIOCESAN INTELLIGENCE.

LONDON WELSH CHURCH.—A meeting of noblemen and gentlemen connected with the principality was lately held at the Thatched House Tavern, to receive the report of a provincial committee, which had been appointed some months back, with a view to building, or otherwise establishing, in the English metropolis a church or chapel for the purpose of Divine Worship in the Welsh language. Amongst those present were the Earl of Powis, who presided, Lord Dynevor, the Bishop of Bangor, Sir W. W. Wynn, Bart., Sir B. Hall, Bart., Dr. Roland, Messrs. Jones, Richards, Morgan, Hughes, &c. From the report it appeared, that the subscriptions amounted to nearly 2,250*l.*, which would not be sufficient to build a church. It being desirable, however, to make some

provision for the spiritual wants of the Welsh residents of the metropolis, the committee suggested the propriety of engaging a suitable building for temporary use. A negociation had been set on foot to that end with the trustees of the Episcopal Chapel, in Ely-place, Holborn, and there was every reason to believe that it might be had upon eligible terms. The project had been explained to the Bishop of London, whose sanction had been obtained, that Right Reverend Prelate suggesting, that provision should be made for guaranteeing a stipend of not less than 200*l.* per annum, for five years certain, to the clergyman who might be appointed. The interest of the capital already subscribed would suffice to pay the rent of the chapel, and meet other incidental charges; but without sufficient annual subscriptions for the maintenance of the clergyman, the object could not be carried out. Sir W. W. Wynn moved that the report be adopted, and that the Earl of Powis, the Bishop of Bangor, the Bishop of St. David's, and Lord Kenyon be the trustees. Mr. Joseph Bloyd seconded the motion, which was carried unanimously. The Bishop of Bangor moved the next resolution, "That a subscription be now opened, to ensure a stipend of 200*l.* per annum for five years, to the clergyman who may be appointed." Sir B. Hall seconded the motion, which passed unanimously. After some other formal resolutions were agreed to, a subscription for five years certain was opened, to which the Earl of Powis, Lord Dynevor, Sir W. W. Wynn, Sir B. Hall, and the Bishop of Bangor were entered for 10*l.* each; and, with other sums of less amount, upwards of 60*l.* per annum was guaranteed in the room. Thanks being voted to the noble chairman, the meeting separated.

SCOTLAND.

The Bishop of Glasgow held a confirmation at Paisley, on the 16th July, when 120 young persons received that holy rite. On Tuesday, the bishop held a confirmation at Hellensburgh. And on Thursday, he inducted the Rev. Mr. Henderson to the pastoral charge of the Episcopal congregation at Hamilton. His Grace the Duke of Hamilton lately presented an organ to this chapel.

FOREIGN.

America.—*Illinois.*—At a period like the present, when so many of our agriculturists are emigrating to distant lands, and when the recent speech of Lord Stanley has thrown so much discouragement over their prospects in our own colonies, it may tend not only to the pecuniary welfare of the emigrants, but strengthen the hands of a little band of christian soldiers, if a portion of the more religious and enterprizing could be induced to turn their attention to the fertile and beautiful region in which Bishop Chase has founded Jubilee College. There, their sons would obtain a first-rate practical education; and their daughters enjoy, under the religious instruction of Miss Chase, the good bishop's daughter, and her assistants, the highest advantages. To those who possess the personal acquaintance of that apostolic and venerable prelate, it will be needless to suggest the high privilege that a residence in his immediate vicinity will secure; and this may be enjoyed at a very moderate outlay of capital, the bishop having purchased around the college several thousands of acres from the government for this purpose; and lands of very superior quality may still be obtained in the neighbourhood from the United States, at 5*s.* 3*d.* sterling per acre.

The two great canals which cross the State of Illinois, connecting Lake Michigan with the Mississippi, and the Wabash with Lake Erie, will secure to that state almost unparalleled facilities in their intercourse with the St. Lawrence, New Orleans, and Atlantic markets, and the recent completion of one of the principal rail-roads greatly facilitates travelling. As these advantages, religious and pecuniary, may be secured on terms so easy to the parties who may choose to enjoy them, it is hoped that this notice may attract the attention of some intending emigrants.

KENT TEMPERANCE UNION.

Delegates' Meeting—Grand Festival—Bazaar and Fancy Fair—Teetotal and Rechabite Procession—Sermon—Public Meetings, &c. at Tunbridge Wells, in July, 1842.—On Monday, July 4th, and following days, the Temperance Bazaar and Fancy Fair will be open to the public, by the payment of 6*d.* from non-subscribers, to be returned in value, in the Calverley Market Room, (kindly lent for the festival occasion by Nevill Ward, Esq.) A public meeting will take place in the evening, at which Messrs. Inwards and Gawthorpe, and other speakers, will attend. C. H. Lovell, Esq. M.D. and I.O.R. (of Brentwood,) will take the chair at eight o'clock. Also, on Tuesday, 5th, a public meeting will be held at the same hour, at which *a band of reclaimed characters will relate their experience of the evils of intemperance, and the blessings of sobriety.* Mr. W. Gawthorpe will take the chair. On Wednesday, the 6th, the delegates from the various societies in the county will assemble in the Society's lecture room, at 9 o'clock, A.M. for the despatch of the business of the union. A public dinner will be provided in the market-place, at one o'clock, *after which the procession of Teetotalers and Rechabites will form, and proceed to Holy Trinity church, when a sermon will be preached by the Rev. John Norman Pearson, M.A.*: divine service to commence at half-past two. From thence the procession will return to a public tea, at five o'clock. A special public meeting will be held at seven o'clock, when the Right Hon. the Earl Stanhope is expected to preside. The speakers on that occasion will comprise the Rev. W. W. Robinson, M.A., curate of Yeovil; the Rev. J. Burns, of Enon Chapel, Marylebone; C. H. Lovell, Esq., M.D. and I.O.R.; J. Hull, Esq., I.O.R., of Uxbridge; Messrs. Greig, Gawthorpe, Inwards, Viner, Jull, &c. &c. &c. Admittance 6*d.* On Thursday evening, the Rev. W. W. Robinson, M.A. will discourse on the subject of temperance at the Calverley New Market Room, when our active and successful agent, Mr. Gawthorpe, will deliver his farewell address. Chair to be taken at seven o'clock.

No collection will be made at any of the above meetings, but to them and to the bazaar the public are respectfully invited. Donations of articles for the fancy fair will be thankfully received and acknowledged by Miss Longley, Back Parade, or by the Secretary, 8, Bedford Terrace.

N.B. Stabling and every necessary accommodation will be furnished by Mr. Arnold, Temperance Coffee-house.

Tickets for the dinner, on Wednesday, 2*s.*, and for the tea and special public meeting, 1*s.*, may be obtained of Messrs. Stubbs, Grosvenor-road; Arnold, Calverley-road; H. Burrows, Jordan-place; and J. Nye, Confectioner, Parade.

[This is hardly *ecclesiastical* intelligence, but yet two clergymen of the Church of England are found to lend themselves to the miserable exhibition here announced; and therefore we have thought it good to lay it before our readers without comment, save that the rev. preacher here mentioned, was not long since connected with Islington parish, where, as we had occasion some time ago to show, there is singularly little sense of *humbug.*]

ERRATA IN JULY NUMBER.

Note, p. 46, *for* "two years ago," *read* "ten years ago." We mention this the rather because there is a periodical entitled, "The Englishman's Magazine," which is at this moment alive and vigorous.

P. 70, line 23, *for* "distinct," *read* "district."

P. 75, note, *for* "the Church's development," *read* "the Church's liturgic development."

P. 78, line 24, *for* "arguments," *read* "argument."

P. 79, line 10 from the bottom, *for* "figurative," *read* "fugitive."

P. 82, note, *for* "Lactantius de vero cultu, cap. ii. 24, 25," *read* "Lactantius, &c. caps. ii. xxiv. xxv."

P. 83, lines 10, 13, 14, *for* "indicate," *read* "appoint."

P. 83, note, *for* "Sacrificii Novo," *read* "Sacrificio Novi."

TO CORRESPONDENTS.

We hope to be able to comply with "E.'s" request about Sunday Schools.

THE

CHRISTIAN REMEMBRANCER.

SEPTEMBER, 1842.

A Treatise on Geology, forming the Article under that head in the Seventh Edition of the Encyclopædia Britannica. By JOHN PHILLIPS, F.R.S., G.S. *Professor of Geology in King's College, London, &c.* Edinburgh: Adam and Charles Black. One Vol. 8vo. Pp. 295.

"THE geologist," says Cuvier, "is an antiquary of a new order." This is not a fanciful or superficial comparison, but marks a real philosophical connexion, as regards the principles of investigation which govern the geologist and the antiquarian, when engaged in the prosecution of their respective pursuits. Organic fossil remains are the medals of creation. Both sciences endeavour to ascend to a past state, by considering what is the present state of things, and what are the causes of change. Geology examines the existing appearances of the materials which form the earth, infers from them previous conditions, and speculates concerning the forces by which one condition has been made to succeed another.

Geology, as commonly understood, includes three sciences — descriptive geology, geological dynamics, and physical geology. Of these, the last cannot yet be said to exist: we have a few unverified conjectures only. For our knowledge of the second, we are chiefly indebted to Mr. Lyell, whose "Principles of Geology," reviewed in our number for February, may be regarded as the text-book. Mr. Whewell and Mr. Hopkins have also made valuable contributions. The treatise now before us does not exclude the two sciences just named, but expatiates chiefly in the regions of descriptive geology.

Mr. Phillips's principal object has been to exemplify the most important geological truths, by discussing the phenomena in a certain order, under the guidance of admitted general principles. The business of geological science, he observes, is to combine the whole

series of observed phenomena and inferred causes into one general history of the successive conditions of our globe. The wildness of the cosmogonical theories propounded by Burnett, Whiston, and others, led those observers who formed themselves into the Geological Society in 1807, to discard all theories as premature, and to confine their own labours to the accumulation of facts. But, as Mr. Phillips observes, the time is now come when enough of *general* truth is known in geology, to direct the labours of observation into right and fertile channels. Theory and useful observation must proceed or retrograde together. The man who is not taught *what to observe* out of the overwhelming mass of phenomena which present themselves, and *how to observe*, is just as likely to mislead, by his descriptions of phenomena, as the mere theorist who leaves the true path of induction, and substitutes unverified speculations for deductions from the facts before him. Nothing is more common than to hear unqualified persons complain of the proneness of geologists to indulge in theories; as if to combine individual facts into limited generalizations, and from these to rise to generalizations of a higher order, were as unlawful in the geologist, as it is the direct duty of every other student in the regions of physical science.*

After a few introductory observations on the temperature of the globe, the depth of the ocean, and the extent of the atmosphere, Mr. Phillips proceeds to enumerate the principal minerals and rocks which it is necessary for the practical geologist to be well acquainted with, so that he may be able to recognise and distinguish them whenever he meets with them in the course of his researches. For these lists, we must refer our readers to the Treatise itself; and pass on to a passage of some length, which serves to give a good general idea of the manner in which modern geologists have arrived at an approximate acquaintance with the construction of the crust of the globe.

"It cannot, with truth, be said, that the arrangement of materials in the crust of the globe has ever been entirely unknown, because the operations of mining, however ignorantly begun and conducted, must infallibly have led to correct, though very limited, information concerning it. No considerable mining region in the civilized world has ever been visited by geologists where the structure of the metalliferous mountains has not long been partially known. What geologist has been able to add to the knowledge of this kind possessed by the old miners of Aldstone Moor? In what coal district have the workmen been found wholly ignorant of the succession of the sandstones, shales, and coal, in which their operations are conducted?

"The great step made by modern geology has been *to unite this scattered information into general truths;* and it appears unnecessary to go farther back than to Werner for the proposal of correct views on this subject in Germany; to Saussure in Switzerland; and to Smith in England. In the latter country, it is true that Mitchell had made some correct researches, more general than could be expected at the period, and Whitehurst showed himself possessed of enlarged views; but it is undoubtedly to Werner and Smith that the modern system of geology, founded on correct observations of the arrangement of rocks, owes its rapid advances.

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* See Christian Remembrancer for March, 1841, vol. i. pp. 182—185.

"The essential principles admitted by both these eminent men are very simple; they affirm that the materials in the crust of the globe are generally stratified, and that the strata succeed one another in a particular order or series. . . . .

"For the purpose of showing more clearly the state of knowledge on this fundamental point, we shall suppose five independent observers engaged in inquiring into it, with all the aids of local knowledge furnished by mines, collieries, and other excavations made by men, and abundance of cliffs, ravines, and mountain slopes, where nature displays her works. One of them may be situated in the vicinity of London, another in Oxfordshire, another in Yorkshire, a fourth in the region of the English lakes, a fifth in the Highlands of Scotland. . . . .

"In each of these localities, the series of strata is found to be constant. Not that every particular stratum is everywhere observed; but the *order* in which they succeed one another, when present together, *is never* reversed.

"It is found by actual observation, that the chalk, which is the lowest mass of strata noticed in the vicinity of London, is continuous with, and forms a part of, that chalk which is at the top of the Oxfordshire series. It is also found that this same chalk is actually traceable, with little interruption, in a very clear and satisfactory manner, from Oxfordshire into Yorkshire, where also it forms the top of the section; that the oolitic rocks, the blue clays and limestones, the red clays and red sandstones, are, in the same way, continued from Oxfordshire to Yorkshire. The same stratified rocks, then, occur in very distant situations in the same order of succession, having certain rocks above them. If, now, we compare the Yorkshire and Cumbrian, and afterwards the Cumbrian and Scottish series of rocks, we shall find several common terms in similar parts of the series, and thus be able to unite all the five sets of observations into one general view, proving the continuity of the strata near the surface of the earth, and the constancy of their order of succession."—Pp. 29—34.

It would be inconsistent with our limits, and indeed foreign to the purpose of a reviewer, to linger among the elementary topics of this subject; but we shall give another extract from the treatise before us, on the "Origin of Stratified Rocks," because it places in a very clear point of view, one of those fundamental principles of the science, which are not to be lost sight of at any stage of geological research and speculation.

"That the stratified masses of the globe, resting upon one another in a settled order of succession, have been *deposited from water* in the same order as we now see them—the lowest first—the uppermost last—is a proposition so fully and freely admitted, that it may seem unnecessary to adduce arguments in its support; but the facts which prove the watery origin of the strata, open at the same time a great variety of other truths, and disclose so clearly the history of many great physical changes on the globe, that a full examination of them is essential to the acquisition of right fundamental views in geology. . . . .

"The arguments on which we rely for the proof of the subaqueous origin of all the stratified rocks may be thus summed up.

"The stratified structure is that which is always assumed by successive depositions of sediments in water.

"The materials (clay, sand, limestone, &c.) composing the strata of the crust of the globe, are exactly similar and in the same condition, or else very analogous, to deposits now forming under water in various parts of the globe, and similarly associated.

"The organic contents of the rocks are such as admit of no other explanation, for they are mostly of marine or fresh water origin; and the few

terrestrial reliquiæ which occur in them show, by various circumstances, that they were drifted from the land or overwhelmed by the sea.

"By combining all these considerations, we arrive at the positive conclusion that *all the really stratified rocks* are of aqueous origin.—Pp. 45, 55.

The unstratified rocks, on the contrary, not only want these unequivocal marks of watery action, but present decisive evidences of an igneous origin.

"The materials of which these rocks are composed are neither similar to those now deposited by water nor in a similar condition. They are not composed of sands, clays, or limestone, but of a variety of crystallized minerals, many of them the same or very similar to those produced by volcanic agency, or the artificial heat of a furnace.

"The association of these minerals into rocks is the same or very similar to the grouping of similar minerals in volcanic rocks. In several instances the products of volcanos and ancient unstratified rocks are identical. The variations of the different groups of rocks follow similar laws, and they occur under similar relations to the stratified rocks.

"In these unstratified rocks organic remains do not occur (sometimes, indeed, portions of strata containing such remains are enveloped in unstratified rocks); and from the whole evidence no doubt remains of the igneous origin of the crystallized and other unstratified rocks.

"It is very conceivable that, in particular circumstances, the effect of watery and igneous agency may be evident in the same rock. These agencies may have been contemporaneously or successively exerted; and thus combined, successive or confused results of two entirely different agencies may occasionally lead even the experienced geologist into error. But this does not affect the principle; inaccuracies of detail must often occur in descriptions and reasonings on natural phenomena, which involve various conditions and measures of force. Already, indeed, the clew is probably obtained for elucidating the *differences* as well as the *agreements* of geological phenomena, and it is not necessary to say that no natural science can pretend to have made greater progress than this; for to know the causes of general agreement, and to discover the causes of partial diversity, is the whole problem of physical science."—Pp. 56, 57.

The *natural* position of stratified rocks formed by aqueous deposition, would obviously be a horizontal one, and this, with some exceptions, is found to have been the fact.

"We are fully convinced that for broad and extensive formations of strata composed of various successions of sands, clays, and limestones, variously stored with organic remains, there can be no risk of error in assuming, as a fact sufficiently proved, that they were deposited nearly level."—P. 59.

Proceeding to inquire into the *actual* position of strata, as they are seen in the desiccated parts of the old oceanic bed which now compose our solid land, we find that the most general condition of the stratified rocks of all ages is to be not quite level, but inclined to the horizon in some one direction, and at some certain angle, in each locality.

"Over immense tracts of the earth's surface, the angle of inclination is extremely moderate; more than three-quarters of the surface of Europe (and probably of the other continents) is occupied by strata, which in common language may be said to be nearly horizontal. This character of horizontality is indeed almost exactly merited by the strata round Paris, in the Great Plains of northern Germany and Russia, the Basin of the Danube, Hungary, &c.; but as we proceed in any direction from such

centres and lines of horizontal stratification, we find the rocks to assume more and more of some prevalent inclination, so as to permit the subjacent strata to come to the surface, and present escarpments in particular directions.

"These escarpments commonly look toward the nearest range of mountains; in that direction the inclination of the strata augments continually, and at length on the slopes, or in the midst of such mountain range, we find them very steeply inclined, absolutely vertical, partially retroflexed, or bent into strange contortions.

"Among the Alps and Pyrenees, the strata, which, in every part of their surface, were originally very little inclined, and which, at a distance from the mountains, retain nearly their original position, are thrown into various disturbed positions, the local effect of violent convulsions. By a careful study of the circumstances, we observe that these indications of disturbance augment continually toward the axis or centre of the mountain group; and that the direction of the movements has there been upwards. There has been, in fact, a real and violent elevation of the stratified crust of the globe, corresponding to the centre or axis of each mountain group.

"This truth, sufficiently attested by observation in all parts of the globe, leads directly to another very important law of the phenomena of disturbed stratification. The centre or axis of the mountain group, and consequently of the disturbing movement, is generally *seen* to be a mass of unstratified rock, such as granite, sienite, &c., which shows, by a variety of circumstances, that it was not deposited in water, but rather crystallized from igneous fusion. Very often, indeed generally, proofs of its having been in a state of fusion at the time of the elevation of the strata, are found in the extension of veins of the crystallized into the sedimentary rocks, accompanied by characteristic effects of heat.

"We are thus led to associate the phenomenon of the disturbance of strata with the eruption of crystallized rock from beneath..... Once acquainted with this relation of the two classes of rocks, we are in possession of a clew to guide us through all the mazes of local geology; for it is equally true of small elevations of strata, as of all mountain chains, that the most general condition observable is the mutual dependence of these disturbances and irruptions of unstratified rocks."—Pp. 59—61.

From these brief notices of the elementary facts of the science, we pass on to that portion of Mr. Phillips's Treatise which relates to descriptive geology. The basis of geological chronology is the succession of stratified rocks. The lowest are the oldest, the uppermost are the most recent. We have at present three well understood divisions,—primary, secondary, and tertiary strata. The primary strata rest on unstratified rocks, generally granitic, which appear to have undergone fusion since the deposition of strata upon them. The rocks included in the primary strata may be referred to three principal types;—the siliceous, the argillaceous, and the calcareous. Hence we have three series of systems, or great assemblages of strata in the primary division: 1. The mica slate and gneiss system, with crystalline limestones, and few or no fossils. 2. The clay slate and greywacke slate system, with some limestones and a few fossils. 3. The Silurian system; limestone, shales, &c. with many fossils. Of these, the first is the lowest and oldest; the third, the uppermost and most recent; the second, intermediate both in position and age.

The gneiss and mica-slate system presents great difficulties to the practical geologist, on the question of its stratification.

"The stratification of primary rocks is sometimes very evident and indubitable, as in the gneiss beds about Loch Sumart, in Argyleshire, the limestones of Loch Earn and Balahulish, the mica-slate of Glencroe, the chlorite-slate of Loch Lomond; but in many cases it is extremely difficult to pronounce a candid and just opinion as to whether a particular mass of such rocks is stratified or not. This arises from the causes which are found to produce partial embarrassment even among rocks of the secondary age. These are original *peculiarities of stratification*, and subsequent *change of structure* by molecular aggregation, under the influence of heat, pressure, or other general agency."—P. 73.

After a brief discussion of the various causes to confuse the evidence of stratification, Mr. Phillips arrives at the conviction that the gneiss, mica-slate, primary limestone, quartz rock, &c. are stratified rocks; the most important evidence being the alternation of these different rocks, and the lamination of different substances in them; but that the causes which tend to complicate the stratification of all rocks, even of the newest, have produced their maximum effects in these, the oldest of all. The principal of these causes, as already stated, is heat; either locally exhibited in the neighbourhood of igneous crystallized rocks, or generally pervading the whole mass of deposits. This explains one of the most perplexing circumstances in the condition of primary strata—their crystalline texture, a texture characteristic of unstratified rocks, and the grand reason for regarding them as of igneous origin; yet a texture possessed in many cases by rocks which are regarded as aqueous and stratified. Heat, pressure, and the intermixture of granite detritus, are the chief causes that have given to gneiss, mica-slate, and other really stratified rocks of the primary series, these peculiarities of molecular constitution, these features of crystalline configuration, which sometimes even predominate over the evidences of laminar and stratified arrangement.

Few mountainous districts are wholly devoid of the argillaceous primary rocks, which compose the clay-slate or greywacke slate system; but these deposits are not at all to be compared in extent with the older mica-slate and gneiss formations. The districts in Britain in which the clay-slate system unfolds into the greatest variety of formations are the Cumbrian region and North Wales. They may be reduced to two principal groups: the rocks which compose the upper group have been termed Cambrian by Professor Sedgwick; those which compose the lower group, Cumbrian.

It is to the labours of Mr. Murchison in South Wales and the bordering counties, that we are indebted for a clear knowledge of the relations of the rocks which compose the Silurian system. These have been arranged, for the present, by Mr. Murchison into two systems, the upper and lower Silurian: the former consisting of the Ludlow and Wenlock rocks; the latter of the Caradoc and Llandeilo rocks.

"At this stage in the series of deposited rocks, all doubts and difficulties as to the fact of their complete stratification vanish entirely. In the alternation of sand-stones, shales, and limestones, many of them fossili-

ferous, the fossil shells and crustacea, &c. differing in the different groups, what do we recognise but the very same principle as that which was detected by Mr. Smith's researches among the oolites of Bath? *It is this close analogy* between deposits so far distant in geological date as the superior primary and middle secondary rocks, which constitutes the great interest of Mr. Murchison's researches. We who have known, step by step, the whole progress of his researches, claim the results as being peculiarly illustrative of the modern school of geology, which in all its investigations strives to detect, by a close inquiry into certain classes of phenomena among rocks of different ages, the unchangeable influences of nature.

"But there is another point of view in which the Silurian system demands our especial attention. It appears highly probable that the organic remains of this ancient system are sufficiently numerous to justify satisfactory inferences on points of the greatest importance in the philosophy of geology.

"In the first place, we must observe that these reliquiæ, though perhaps specifically different from those in the older limestones and other fossiliferous rocks of the clay slate system, are mostly congeneric, of analogous structure, and similarly distinct from existing forms of life. There is evidently such an agreement of mineral and organic characters between the Silurian and clay slate systems, that both must be admitted to have been deposited under circumstances depending on the same or very similar physical conditions. That system is so linked with the mica-slate and gneiss, that the whole mass of primary strata may be conceived to be the result of physical conditions, gradually or periodically variable, but not suddenly interrupted. It appears that, in the deposition of the sub-crystalline gneiss and mica-slate rocks, mechanical agitation of the ocean was rare and slight; and that, on the contrary, in the highest group of the primary strata, the sand-stones and conglomerates indicate frequent and considerable watery disturbance.

"Nearly in the same ratio, the monuments of organic life appear and grow numerous, the limestone bands become more regular and continuous, the stratification less complicated by superimposed structures, and the *characters of secondary strata appear.*

"It was therefore not unphilosophical in Werner to propose for these formations, and some of those already ranked in the clay-slate system, the term *transition rocks:* such in truth they are; yet the term will probably fall into disuse, because the enlarged views of modern geologists have led them to recognise in all the varied mass of stratified rocks, only one long, though locally interrupted series, every term of which is really *transitive,* connecting the earlier and later formations."—Pp. 87—89.

The state of the globe during the period of the formation of the primary strata is an interesting but most difficult subject of inquiry to the philosophical geologist. It is remarkable that this, the lowest of all the known systems of stratified deposits, is the most extensive, the most uniform in mineral character, the only one in which no organic remains occur, and in which there is most obscurity in the character of mechanical aggregation. The most probable cause to which we must refer these facts, as marking the peculiarities of the primary strata, is the agency of subterranean heat. It is obvious that the changes produced upon the igneous rocks in a thermal ocean, would be altogether different from those occasioned by lateral movements in later times, through narrower channels of cooler water. This hypothesis is in harmony with the admitted fact of the former igneous fluidity of the mass of the globe.

The secondary strata present phenomena of great interest and

importance. The British series is one of the most complete in Europe, and sufficiently developed to serve as a general basis of comparison. The principal systems which it embraces are the carboniferous, the new red sandstone, the oolitic, and the cretaceous.

The tertiary strata furnish the materials for some of the most attractive and promising inductive reasonings of the geologist. The cretaceous formation of the secondary strata is the general basis of the tertiaries; but it is found that the tertiary strata seldom conform to the stratification of the chalk; that any gradation of cretaceous into tertiary deposits, or any alternation of them, is exceedingly rare: and that the organic remains of the one group differ almost wholly from those of the other.

"Hence it has become a popular opinion, that with the secondary strata ended a certain general condition of the globe, and with the tertiaries commenced a totally new arrangement. Moreover, because we find the marine tertiary strata distinctly related, in geographical expansion, to the present basins and arms of the ocean; as the organic remains which they contain are similar, and, in rocks of later date, identical with those of the existing races in the sea and on the land; and as the tertiary sediments are of a nature very analogous to the daily products of the sea, estuaries, tide-rivers, and lakes, there is but a step farther to unite the tertiary era with the historical period of the globe, and to place the commencement of the actual creation or arrangement of organic nature at the epoch immediately following the chalk."—P. 162.

These and other circumstances render the tertiary strata highly interesting to the inquirer into geological causes. From these strata Mr. Lyell draws the chief support of his doctrine of uniformity; while it is upon the phenomena presented by the older strata, that the advocates of the catastrophic theory rest their maintenance of the doctrine, that in the construction of the crust of the globe, periods of ordinary action have been broken by crises of unusual violence.

The question of the relation of tertiary to historical periods is replete with difficulty. The local diversities of phenomena are so great, as almost to destroy all generality in our theoretical conclusions from them. The difficulties hence arising are increased by our want of a principle by which to define the limit of least antiquity in this group of strata. What, in fact, is meant by supra-tertiary deposits? What is meant by tertiary strata? Shall we not do well to include under this title all really marine deposits posterior to the chalk, however recent? And, assuming that all the organic and inorganic phenomena produced subsequently to the cretaceous deposits, may be grouped together as composing one great system, like those adopted for earlier periods, where shall we place the point of union between the historical and geological scales of time? When did MAN, the date of whose creation is the starting point of all history, take possession of that his dwelling-place, whose history is by geology extended through periods of time which no human chronology can compute? To this question, geology gives no certain answer. All its evidence is negative. The date of the creation of man, if inscribed at all

upon any of the monuments of geology, has not yet been discovered upon the few that have hitherto been decyphered.

"But where certainty cannot be had, it is right to inquire into probabilities. It seems fair to admit, both with reference to historical testimony and sound views of the economy of creation, that the existence in any country of a considerable number of the animals which now contribute to the comforts and necessities of the human race, is evidence of the establishment, in that country, of the conditions within which Providence has restricted the existence of man. No terrestrial being is capable, by natural constitution, of sustaining such variety of external physical conditions as man can brave through the exertion of those divine faculties which lift him above the inferior tribes of creation. If, then, the bones of the horse, the ox, the deer, the dog,—of hares, rabbits, beavers, foxes, and other characteristic animals of the present creation, are found in lacustrine tertiaries, what is to prevent our receiving, as the most probable indirect inference, that the era of the creation of man had arrived when these strata were accumulated?"—P. 194.

Towards the conclusion of this Treatise, Mr. Phillips presents us with a temperate well-reasoned account of the present state of geological theory. The laws of phenomena have been unfolded to a considerable extent; the museum of descriptive geology is plentifully stored; and most geologists are of opinion that inquiries may now be prosecuted with great hopes of success into the laws of causation. These inquiries lie beyond the province and exceed the power of the men of mere observation. Those only who have studied physical science *as a whole* are able to propose leading views in any single department. A mathematical basis has at last been obtained for geology, and analysis will complete the work which observation has begun. It is to Mr. Hopkins that we are indebted for some of the most valuable contributions to this branch of the subject, in his admirable Memoirs on Physical Geology, presented to the Cambridge Philosophical Society. Mr. Phillips has given a compendious view of his profound investigations respecting the direction of the great convulsive movements of the crust of the globe. The first notions on this subject were formed by miners, who observed, as a fact of great practical importance, that the richest mineral veins ranged *east and west*, or nearly, and that these were divided by cross-courses, passing north and south, or nearly. M. de Beaumont has proposed this fact as the occasion of a new and important problem in geology.

"He supposes that disturbances of the same system or geological era are parallel to a certain great circle of the sphere; that those of different periods are related to different circles, the poles of these circular systems being very irregularly posited on the globe."—P. 263.

It is at present impossible to decide upon the soundness of this hypothesis, from the want of sufficient and consistent evidence; but that some symmetrical accordance does exist between the dislocations of a particular age in a particular region, is certain. Let us consider, first, what are the results of observation; secondly, of mathematical theory.

"In Mr. Murchison's notices of the Silurian system, and the igneous rocks associated therewith, are many proofs of the local parallelism of ridges of trap and anticlinical axes in these ancient rocks, combined with some general directions of dislocation."—P. 265.

Mr. Phillips then specifies the principal facts with regard to this system, and also with regard to the mountain limestone tracts of Yorkshire, as pointing to some common principle, which produces a tendency to local parallelism and rectangulation among the lines of dislocation in a given region. And now, let us ask, what are the results of mathematical inquiry?

"A valuable contribution for this object has lately been added to geology by Mr. Hopkins, (*Camb. Trans.*) who, from very simple and probable assumed conditions of the crust of the globe, has deduced mathematically a series of dynamical results for comparison with the observed laws of phenomena."—P. 266.

The following extract from Mr. Hopkins's Memoir exhibits his view and his methods of inquiry:—

"The hypotheses from which I set out, with respect to the action of the elevatory force, are, I conceive, as simple as the nature of the subject can admit of. I assume this force to act under portions of the earth's crust of considerable extent at any assignable depth, either with uniform intensity at every point, or in some cases, with a somewhat greater intensity at particular points, as, for instance, at points along the line of maximum elevation of an elevated range, or at other points where the actual phenomena seem to indicate a more than ordinary energy of this subterranean action. I suppose this elevatory force, whatever may be its origin, to act upon the lower surface of the uplifted mass, through the medium of some fluid, which may be conceived to be an elastic vapour, or, in other cases, a mass of matter in a state of fusion from heat. Every geologist, I conceive, who admits the action of elevatory forces at all, will be disposed to admit the legitimacy of these assumptions.

"The first effect of an elevatory force will, of course, be to raise the mass under which it acts, and to place it in a state of extension, and consequently of tension. The increase of intensity in the elevatory force must be so rapid as to give it the character of an impulsive force, in which case it would be impossible to calculate the dislocating effects of it. This intensity and that of the consequent tension will therefore be always assumed to increase continuously, till the tension become sufficient to rupture the mass, thus producing fissures and dislocations, the nature and position of which it will be the first object of our investigation to determine. These will depend partly on the elevatory forces, and partly on the resistance opposed to its action by the cohesive power of the mass. Our hypotheses respecting the constitution of the elevated masses are by no means restricted to that of perfect homogeneity; on the contrary, it will be seen that its cohesive power may vary in general according to any continuous law; and moreover, that this power, in descending along any vertical line, may vary according to any discontinuous law, so that the truth of our general results will be independent, for example, of any want of cohesion between contiguous horizontal beds of a stratified portion of the mass. Vertical or nearly vertical planes, however, along which the cohesion is much less than in the mass immediately on either side of them, may produce considerable modifications in the phenomena resulting from the action of an elevatory force. The existence of joints, for instance, or planes of cleavage, in the elevated mass, supposing the regularly jointed or slaty structure to prevail in it previously to its elevation, might affect in a most important degree the character of

these phenomena. To a mass thus constituted, these investigations must not be considered as generally applicable.

"After a very clear summary of the mathematical results of the investigation, first as to a thin lamina, acted on by one, two, or more systems of tensions, and, finally, to a mass of three dimensions, the author proceeds to apply these results to the actual case of a portion of the earth's crust, under the hypotheses respecting the action of the elevatory forces, and the cohesive power of the mass, which have been already stated.

"1. *Longitudinal Fissures.*—In the case of a mass of indefinite length, bounded laterally by two parallel lines, with the elevatory force uniform, the extension, and therefore the tension, will be entirely in a direction perpendicular to the length, so that the whole tendency will be to produce *longitudinal* fissures, or such as are *parallel to the axis of elevation.* These fissures will not commence at the surface, but at some lower portion of the mass. The whole series of stratified rocks existing above an originating line of fissure will be affected by the tension producing it; but under certain cases the fissures may not reach the surface. The width of the fissure will be nearly the same at all depths of disturbed strata (varying, however, with their elasticity). Any number of these fissures might be formed simultaneously, more, it is probable, in the deeper parts. Thus there are complete and incomplete fissures, all parallel to the axis of the uplifted tract.

"2. *Transverse Fissures.*—If the elevatory force be supposed to act with greater intensity at particular points along the general line of elevation, or an additional force be *superimposed* on an uniform force, the axis of elevation will be undulated by one or more cross ridges and hollows; and parallel to these, another system, or systems, of fissures may be produced, circumstanced like the longitudinal fissures previously mentioned, as to completeness, width, &c. but ranging across *the axis of elevation*, and approximately perpendicular to the longitudinal fissures. This result is almost independent of time: the transverse fissures may be instantaneously following, or very long subsequent to the longitudinal fissures."—Pp. 268, 269.

These deductions from theory are supported by many well-established facts. Passing over Mr. Hopkins's reasonings respecting fissures of a conical elevation, we give his explanation of "faults."

"By the decrease of the expansive forces which produced the tensions occasioning the fissures, the equilibrium of the divided parts would be destroyed, and they might rest in unequal elevation above their original level, thus producing longitudinal and transverse faults. Anticlinical, synclinical, and simple faults, are thus easily understood to be all consequences of the new positions taken by the divided rocks, upon the cessation of the sustaining forces."—P. 270.

There are many other remarkable coincidences between Mr. Hopkins's theoretical deductions and observed facts; but we must content ourselves with quoting his final conclusion.

"If the approximate accuracy of our assumptions," says Mr. Hopkins, "be allowed, as applied to the crust of the globe, it appears from our investigations that an elevated range characterized by continuous systems of longitudinal and transverse fissures, referable to the causes to which we have been assigning such phenomena, could not be produced by successive elevations of different points, by the partial action of an elevatory force. In such elevations, fissures would necessarily diverge in all directions from the central points, so that parallel systems, such as have been mentioned above, could not possibly be thus produced. Every system of parallel fissures in which no two consecutive fissures are remote from each other, must necessarily have had one simultaneous origin."

We commenced our paper by exhibiting geology as an example, and a striking and instructive one, of the palæontological, or rather we should say, of the palætiological sciences. In this class of sciences TIME is an element of the first importance; and hence we are not surprised to find that Mr. Phillips, proceeding, as he travels through his subject, from individual facts to limited generalizations, and from these to generalizations of higher order and wider range, concludes his comprehensive and masterly essay with a brief dissertation on "geological time."

"The true scale of geological chronology is that of the stratified rocks. .... The several systems of strata mark periods more or less exactly definable: the last, or supertertiary period, which descends to the present era of the globe, being as yet one of the least defined in its limits.

"It has been already explained that historical time, commencing with the human race, is not yet united to geological time. Whenever the exact place of the creation of man, on the scale of geological phenomena, can be fixed, and the two scales continuously united, we may be able to advance, without certainty of utter failure, to the consideration of the problem lately proposed for a prize essay by the Royal Society of London, viz. the translation of geological into astronomical periods.

"At present the chronology of the globe, starting from the origin of the stratified rocks, and including the whole series of successions of organic beings, and all the convulsive disturbances of the cooled and consolidated crust, recognises many successive periods of unknown duration. Neither does it appear possible to know their duration, or even the limits of error within which they fall. How, then, it may be asked, do geologists justify their confident assertions of the very great antiquity of particular rocks as compared with a few thousand years of history? To this the reply is simple. Many of the ancient stratified rocks were formed in the sea by processes perfectly similar to those which go on at this day; and, *in some cases*, we may believe, not at all more rapid in their effects. The laminated sandstones often mark what appears to be the ripple of a gentle tide and the successive deposits of agitated water; the shelly limestones sometimes prove very slow deposition of even a single layer of calcareous rock; the alternation of igneous and sedimentary rocks gives us the similitude of volcanic submarine eruptions. Now, if we compare with the sedimentary strata of any particular period the most similar products of the present day,—the new land on the Adriatic,—the filling up of the Nile Valley,—the shallowing of the Bay of Bengal,—we shall be impressed with the necessity of allowing a long period for the production of a single stratified formation.

"Again, if we recollect, that during these periods many creations of new and destructions of old races of animals and plants happened,—and that, ever since the records of human art, the embalmed body or sculptured effigies, have given the means of judging, no change has happened to modern races; that two or three thousand years have not changed the forms of animals known to the early Egyptians; we shall see the impropriety of imagining such changes to have been of quick succession in the earlier eras of nature.

"And when we behold conglomerate rocks which hold fragments of other earlier deposits, and in these fragments, the organic remains of still earlier periods which had already undergone their peculiar mineral changes; when we collect the history of such an organic form,—its existence in the sea,—its sepulture in a vast oceanic deposit of limestone, or in a littoral aggregation of sandstone, the induration of this rock,—its uplifting by subterranean forces,—the rolling of it to pebbles,—the reunion of them in a totally different kind of substance,—it is evident that no greater folly can be com-

mitted than to think to serve the cause of truth by contracting the long periods of geology into the compass of a few thousand years. . . .

"It is evident that we have no knowledge capable of being employed in the magnificent problem of the age of the crust of the globe, at all equal to the difficulty which meets us on the very threshold. Until the constants of nature which relate to the dependence of organic or inorganic phenomena on annual periods be known, the determination of the antiquity of any of the marine stratified rocks must be despaired of."—Pp. 291—295.

No philosopher has treated the grave questions involved in this part of the subject with greater candour, moderation, soundness and success, than Mr. Whewell, in his two invaluable works on the History and the Philosophy of the Inductive Sciences; with a thoughtful passage from the former of which, we shall now bring this paper to a conclusion.

"All palætiological sciences," says Mr. Whewell, "all speculations which attempt to ascend from the present to the remote past by the chain of causation, do also, by an inevitable consequence, urge us to look for the beginning of the state of things we thus contemplate; but in none of these cases have men been able, by the aid of science, to arrive at a beginning which is homogeneous with the known course of events. The first origin of language, of civilization, of law and government, cannot be clearly made out by reasoning and research; and just as little, we may expect, will a knowledge of the origin of the existing and extinct species of plants and animals, be the result of physiological and geological investigation.

"But though philosophers have never yet demonstrated, and perhaps never will be able to demonstrate, what was the primitive state of things in the social and material worlds, from which the progressive state took its first departure; they can still, in all the lines of research to which we have referred, go very far back;—determine many of the remote circumstances of the past sequence of events;—ascend to a point which, from our position at least, seems to be near the origin;—and exclude many suppositions respecting the origin itself. Whether, by the light of reason alone, men will ever be able to do more than this, it is difficult to say. It is, I think, no irrational opinion, even on grounds of philosophical analogy alone, that in all those sciences which look back and seek a beginning of things, we may be unable to arrive at a consistent and definite belief, without having recourse to other grounds of truth, as well as to historical research and scientific reasoning. When our thoughts would apprehend steadily the creation of things, we find that we are obliged to summon up other ideas than those which regulate the pursuit of scientific truths;—to call in other powers than those to which we refer natural events: it cannot, then, be considered as very surprising, if, in this part of our inquiry, we are compelled to look for other than the ordinary evidence of science.

"Geology, forming one of the palætiological class of sciences, which trace back the history of the earth and its inhabitants on philosophical grounds, is thus associated with a number of other kinds of research, which are concerned about language, law, art, and consequently about the internal faculties of man, his thoughts, his social habits, his conception of right, his love of beauty. Geology being thus brought into the atmosphere of moral and mental speculations, it may be expected that her investigations of the probable past will share an influence common to them: and that she will not be allowed to point to an origin of her own, a mere physical beginning of things; but that, as she approaches towards such a goal, she will be led to see that it is the origin of many trains of events, the point of convergence of many lines. It may be, that, instead of being allowed to travel up to this focus of being, we are only able to estimate its place and nature, and to

form of it such a judgment as this;—that it is not only the source of mere vegetable and animal life, but also of rational and social life, language and arts, law and order; in short, of all the progressive tendencies by which the highest principles of the intellectual and moral world have been and are developed, as well as of the succession of organic forms, which we find scattered, dead or living, over the earth. . . . .

"But such a train of thought must be pursued with caution. Although it may not be possible to arrive at a right conviction respecting the origin of the world, without having recourse to other than physical considerations, and to other than geological evidence; yet extraneous considerations, and extraneous evidence, respecting the nature of the beginning of things, must never be allowed to influence our physics or our geology. Our geological dynamics, like our astronomical dynamics, may be inadequate to carry us back to an origin of that state of things, of which it explains the progress: but this deficiency must be supplied, not by adding supernatural to natural geological dynamics, but by accepting, in their proper place, the views supplied by a portion of knowledge of a different character and order. If we include in theology the speculations to which we have recourse for this purpose, we must exclude them from geology. The two sciences may conspire, not by having any part in common; but because, though widely diverse in their lines, both point to a mysterious and invisible origin of the world."

Select Treatises of St. Athanasius, Archbishop of Alexandria, in Controversy with the Arians: translated, with Notes and Indices; being part of Vol. VIII. *of a Library of the Fathers of the Holy Catholic Church, anterior to the Division of the East and West. Translated by Members of the English Church.* Oxford: J. H. Parker. London: Rivingtons. 8vo., pp. 280.

In a former article on the controversial treatises of St. Athanasius, we adverted, in somewhat general terms, to the uncompromising spirit of the more eminent of the fathers, of whom St. Athanasius is a noble example, as displayed in times which may be called the era of controversy,—and to the self-sacrifice which a consistent course of conduct in such men necessarily involved: and these characteristics of a better age we contrasted with the liberalism and indifferentism of the present day, or, at least, of the generation that is now passing by; for there are many indications that a better spirit is rising up in the Church, and that, though it seemed but lately to be a little leaven, yet it is now working so powerfully, and so rapidly, that it promises, with the blessing of God, soon to leaven the whole lump.

But whether or no we shall live to see a day fairly characterised, as that of St. Athanasius was, by an unflinching and self-sacrificing adherence to the truth in the midst of the greatest difficulties; this, at least, is clear—that we do even now see a day, like that of St. Athanasius, marked with controversy and the conflict of opposite principles. It was the conviction, that, in this respect, the position of the Church is the same now that it was then, that induced us to enter

upon the subject in the first instance, and which must now plead our excuse for continuing it. We do not mean that the same subjects are not now discussed within the Church that were agitated at and after the Council of Nice; on the contrary, though the Arian heresy still exists, and though the rationalism of the day certainly tends to the same end, we are, on the whole, wonderfully free from that heresy; but controversy, though on other subjects, is now, as it was then, more the business of almost all persons than perhaps it has ever been since the rise and fall of the Arian heresy, except at the Reformation,—that other season of most mighty conflict, when all the furies of a religious war were let loose to astonish the world and the Church. We live, then, in an age of controversy, and our enemies will surely enough thrust all its troubles and its evils upon us; but we must strive, and study, and pray, that we may not be without the strength and confidence of true faith in our hearts, and the godly weapons wherewith truth is to be defended from the attacks of her foes.

If there is any justice in these remarks, How great is the responsibility of those who are set as teachers in the Church; and from whom, humanly speaking, those under their charge will receive the truth in sincerity, confidence, and well-grounded assurance, or in doubtfulness and timid indecision! We will not suppose the case of those who teach out of the Church, and whose doctrine is simply erroneous; but setting these aside, it is clear that one kind of teaching has a natural fitness to make men adhere to the truth against all assaults, whether of sophistry or violence,—that another kind of teaching just as naturally tends to leave them at the mercy of every wind of doctrine. The question is then, What kind of teaching is really adapted to times of controversy, such as we are now living in?

We do not hesitate to say that the present times especially demand, what is really best in all times, that the teaching of all appointed to that high office in the Church, from the parents and sponsors of the infant Christian, to the highest minister in the Church, should be *dogmatic*, *positive*, and *exclusive*: *dogmatic*, as opposed to the vagueness and indistinctness of those who are not themselves well grounded in the doctrines which they have to teach; *positive*, as opposed to that pure protestantism which places religion rather in destruction than in edification,—rather in denying what is possibly false, than in holding what is certainly true; and *exclusive*, in opposition to the liberalism which makes sincerity everything, and truth nothing,—which makes catholic doctrine and all the errors of dissent absolutely equal, as affecting the condition of men, and as pleasing or displeasing in the sight of God.

Whether or no the Church of England would commit her children to the *discipline* of such teaching as we are advocating, or to the *licence* against which we protest, none can doubt with the formularies of the Church before him. She has not only retained all the three creeds which were used in the Church catholic before the Reformation, and which even Churches episcopal, catholic, and apostolic, in other

regions, have either modified or rejected,* (not, indeed, so as to make them teach other doctrine, which would be absolutely wrong, but so as to make their witness less precise and definite,) but she has provided for the instruction of her very children, a catechism perfectly and excellently dogmatic in all its parts; and by no means the least so, where it is conversant with matters controverted most fiercely when that formulary was prepared, as well as now. The first portion of the Catechism touching Holy Baptism, and the last touching that and the other great sacrament of the Christian Church, amply witness for this; and exemplify most admirably the simple assured way of stating positive dogmas, which is really the most wholesome for all who are to walk in a world where there are temptations to error in doctrine, as well as to vice and immorality in conduct. How would it be possible for one who has really been taught, from a child, according to the plan which the Church has laid down—first in the catechism,—then directly in sermons and homilies, framed either by authority or by the ordained and competent ministers in harmony with that formulary, and with the consent of catholic doctors,—and always indirectly, (though teaching is not the highest and direct office of prayer) in the language which she constantly uses in approaching the Divine presence—how would it be possible for one thus taught from the beginning, and thus persisting to learn, when he has come to years of discretion, to doubt for an instant the dogmas of baptismal regeneration, or of the real presence in the blessed Eucharist? How is it possible that he could hear with patience those who would reason upon these things, not as truths determined beyond the reach of argument to affect them, or the need of argument to support them, but as questionable figments, at the very best, of fallible men; or perhaps as absolute errors, which indeed the Church always held for fifteen hundred years, but which have now at last been proved to be false?

Nor does such teaching promise less important results on the holiness and consistent christian conduct of those who receive it, than on their firm adherence to the articles of the Christian faith. And here we speak with the more confidence, because we use words of authority. "How little," says the Bishop of London, after having stated the doctrine of the Church concerning Baptism, "are these solemn and important ends of Holy Baptism considered and laid to heart by christian parents, who bring their children to the font! How few are there who seriously reflect, that in so doing they are *adding to the Church those who are to be saved;* and that it mainly depends upon their own prayers, and instruction, and example, whether the

* For instance, in the Church in America, to which we look always with the love and interest of brethren, and sometimes almost with a feeling of inferiority on our own part, there are little blots, if we may dare so to call them, of this kind. "Either the Apostles' creed, or the Nicene creed may be used at the discretion of the minister: in the Apostles' creed *any minister may omit the words,* He descended into hell, *or may instead of them use the words,* He went into the place of departed spirits; and we must deeply regret that the Athanasian creed is omitted altogether."—*See the History of the Church in America, in the Christian Miscellany.* Green. Leeds.

tender branches, so grafted into the true Vine, shall be fed with the sap of holy doctrine and principle, and grow up to be *trees of righteousness, the planting of the Lord*, fit to be transferred, in due season, to the paradise of God; or whether they shall be like the branches of which our Saviour speaks, which, because they abide not in Him, *are withered*, and men gather *them, and cast them into the fire, and they are burned.*" *

Now, how did such doctrines as those which we have chosen by way of example to illustrate the teaching of our own Church, present themselves to the minds of the primitive and elder Christians? Was it in the same form in which we are persuaded they would present themselves to Anglican Churchmen, if our teaching in practice really equalled our teaching in theory; or was it dimly, doubtfully, and as questions to be solved and contested? Surely we need not be at a loss for an answer to this question; and as surely we need not doubt whether they or we were in the happier and higher state of Christian religion. But let us take an instance. Pelagius originates certain opinions concerning the state of man by nature, contrary to the received doctrines of the Church: and he is met by one of the very doctrines which we have mentioned, which is stated as fixed and certain, *i. e.* the doctrine of baptismal regeneration: for where is the difficulty in believing that sin and death may come in at our natural birth, when we already believe that holiness and heaven may come at our spiritual birth? wherefore are children baptized or regenerated, except that they have an original stain to wash away? Thus is a doctrine taken for granted, and set before any opinion, and made a sufficient refutation of it; whereas now-a-days men test doctrine by opinion, instead of judging opinion by doctrine. Such an argument now would provoke men to deny the doctrine, that their opinion might stand. They would say, We deny that holiness and heaven are bestowed at the second birth; we deny that children need be baptized; it is doubtful at least, and we will not let you take it for granted: and thus we are driven back from one point to another, until at last we are set to prove that there is a God, or at least that there is a revelation; just because opinion, and *à priori* reasoning, may sometimes be arrayed against the articles of the Christian Faith.

Again, with regard to the real presence in the holy Eucharist, we are now scarcely permitted to speak of it without all its limitations; so much are Christians afraid of the doctrine, and so contrary does it sound to opinion and the natural reason. *Erewhile* it was an axiom, and used to oppose new and false opinions and dangerous innovations in practice. If some would have pictures and images, they were told that they could not be needed, when Jesus Christ Himself was really present in the holy Eucharist. *Now*, subsequent error would be produced as evidence against the prior truth; and it would be said, (or reasoning would be used which would imply as much,) that the doctrine

* Three Sermons on the Church, p. 9.

of the real presence is false, because it has been abused to idolatry, and because it has been the origin of false opinions in the minds of others, as to the manner of its subsistence. Thus we cease to use ascertained doctrine as bulwarks against the irruption of errors and abuses; and actually, however illogical the process may be, gather arms with which to attack the doctrine from subsequent opinions and usages.

This we should be prevented from doing if we were boldly taught after the firm and positive dogmatic manner of the Church Catechism. Then doctrines would be as tests; and all opinions and practices not already sanctioned by the prescriptive rights of the Church, would be made to submit to their touch. We do not mean that there would be no *liberty* of opinion, and no way opened for new rites and ceremonies;—this would prove our reasoning false at once, for there are, and ought to be, subjects, even in theology, on which opinion is free—and it is important enough to be asserted in one of our articles that the Church hath power to decree rites or ceremonies;* which, of course, implies that mere ceremonies may well be added, and that some may perhaps be changed—but we do mean that there would be less *licence* of opinion,—less of the boasted right of private judgment,—and less of the state of things in which every man doeth that which is right in his own eyes. Faith would be exalted, as it ought to be, above every faculty of the mind, and every affection of the heart; and a well ascertained dogma, (each one, for instance, in either of the three creeds,) would be to it as a firm resting-place to the feet, as an ascertained fact to the memory, or as an axiom or prior demonstration to the mind. It would ask no farther proof, and admit of no question.

As for the spirit of pure Protestantism, which places religion rather in the denial of what is possibly false, than in the holding of what is certainly true, and which is opposed to positive theology, it is needless to observe, that it made no part of the religious feeling of Churchmen in the primitive times; and that it is one of the evils, as manifested within the Church, of the great struggle against the corruptions of Popery at the Reformation: yet it may not be amiss to note that it was the character of the Arian heretics, and that it was exemplified in them almost to as great an extent as it is in ultra-protestants within or without the Church. The learned translator of the controversial treatises of St. Athanasius observes, that—

"The Arians, perhaps more than any other heretics, were remarkable for bringing objections against the received view, rather than forming a consistent theory of their own. Indeed, the very vigour and success of their assault upon the truth lay in its being a mere assault, not a positive and substantive teaching."—P. 235, note.

How exactly is this the case with the pure Protestantism, not of the Church, (μὴ γένοιτο,) but of some persons within the Church,

* Article XX.

and of many sects without the Church at the present day! Their whole task seems to be to pull down what the Church has built up; and since man is even more powerful in destruction than in composition, they have a kind of power by no means to be despised. And yet their work will really be like that of which the above extract speaks, formidable for a time only, and at last utterly destroyed before positive truth; for while the way of protesting, and objecting, and assaulting, is indeed strong to annoy, and to pervert, and to throw down, it has no substantive character of its own. It is as the tide that breaks in foam only over the rocky coast, and glides over the soft and shifting sands almost unmarked. And as the rock, swept by many storms, outlasts them all, so it is with the truth, ever presenting the same front to the noisy approach of envious and quibbling objections. Beaten upon it is, and ever will be; but there it is unmoved, while the very succession of various attacks serves only to erase the impressions of each other:—

> "Hæc illam, sed et hanc non minus illa premit,
> Volvitur et volvit pariter, motuque perenni
> Truditur a fluctu posteriore prior."

As for the ultra-Protestantism of the present day, it is remarkable that it is scarcely positive by negation, if we may use such a term, *i. e.* it scarcely grapples with positive substantive opinions, whether true or false, even to oppose them. Take for example the controversy against Anglo-Catholic theology now carried on within the Church; Is it not obvious that, instead of seizing upon some positive doctrine or custom, the adversaries shroud themselves not only in their own generalities, but even generalize the opinions which they would attack; though they might easily enough, if they would, lay hold on something tangible at the least, however weak, or however sturdy they might find it, to brave their assault? We hear a great deal about the popery of the Oxford Tracts for instance, and about the sacramentarian heresy of the Churchman, and about the insidious growth of priestcraft; and we are not exaggerating when we say, that those who speak thus have not only never seriously set themselves to oppose a single specific opinion involved in these terms, but have not even read a single work which they condemn. They think it a grander thing, forsooth, to attack a principle, and to tear up a vigorous sapling all at once, with a hand blindly feeling for the root, without deigning to be directed to it by the fruit, the branches, and the trunk. They forget that, for all purposes of polemics, principles are not to be assumed as those of the adversary, and then all his opinions to be referred to them; but such principles are to be arrived at by a long process of induction, so that men really cannot, if they would, avoid the study of the particulars, without falsely imputing generals, and most weakly warring against them. It is, indeed, a grand thing to root up a vicious principle at one pull; but who ever did it, until he had mastered the details of the controversy? What will become of our Church, if ever it has to oppose Popery in earnest, in this

unreal, general, merely Protestant way? If there are any who really think, as they seem to think, that, in opposing Church principles, they are skirmishing with the advanced troops of Popery, and essaying the arms that they must wield in a mightier conflict, we may well warn them that they are giving the promise of no very formidable antagonism against a mighty foe.

It was not so, in truth, that our really great champions fought the cause of truth against multifold errors. They first understood and defined the error, and placed it in its substantive form, and then demolished it. Take such works as Barrow's Treatise on the Pope's Supremacy, for instance, and Cosin on the Canon: here is no affectation of rooting up a vicious principle at once; no noisy flourish of trumpets, without a single well-directed assault; but each position is marked out, and attacked, and cut off in detail. Again, in Hooker's Ecclesiastical Polity, there is as rich and full an enunciation of principles as ever was put forth by one man; but this does not stand in the stead of a patient and laborious study of the particular points of the adversary's position: if it had done, we will not say that puritanism would have been victorious, for we had other champions, but against Hooker it would certainly have stood unabashed.

Most interesting, then, is the question, How far did the Church of England yield to this merely Protestant spirit, which was most assuredly let loose upon the Church at the Reformation? for if she was wholly actuated by it, wonderful it were that she has stood so long; and in however great a degree she gave way to it, just in that same proportion she cut off the strength of her own position.

Now to say absolutely that she yielded to that spirit not at all, would perhaps be false; but to say that she yielded very, very little, is most true. All her formularies attest this, and all her apologetic prefaces, though they were put forth on the spur of the occasion, when most we should expect a contrary tone to have pervaded them. She was never afraid of holding a positive truth, because it seemed to be allied with error, or to be followed by inconvenient conclusions. She was not afraid of an hierarchy, and of the Apostolic succession, because they were held by Rome, and classed by some with papal error. She was not afraid of the very highest statements of the dignity and virtue of the Holy Sacraments, because of the newly named error of sacramentarianism on the one hand, or because of the *opus operatum* and transubstantiation, on the other. She did not deny the Church to be one, holy, catholic, apostolic, because it was a most popular and convenient, though a most unjust inference, that she was falling into schism; nor did she shrink from that use of Scripture which might *seem* to lay her open to objection, while it certainly placed her in the position of a maintainer of positive truth, without a timid anticipation of consequences. Even now, so long after the actual conflict, we doubt whether many would not choose for the Epistle and Gospel for Saint Peter's day, some prophecy of Antichrist, or the great apostasy; but the Church of England, above such artifices, and

knowing that the positive truth is with her, appoints for the holy Gospel the place where it is written—

"Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Such things as these are only among the many indications of the positive character of Anglican doctrine, as distinguished from any cowardly or captious Protestantism. Protest, indeed, the Church in England did, and that most vehemently, and to the death, against error; but it was against specific definable error, and not under the careless pretence of condemning a principle or two, without separately examining its results: it was so as to retain a body of truth so great, that the very assaults of her enemies are continually affording her the best testimony. While all heresies, of the most opposite characters, have so much to object against us, well may we hope that we are founded on *the rock*.

We trust that we have satisfactorily shown that the theology best adapted to maintain its hold in days of controversy, is *dogmatic* and *positive*; and that the teaching and position of the Church of England are in these respects such as have the testimony of the choicest spirits, in those times which are almost *par excellence* the days of successful controversy. We proceed to give a few reasons for the assertion that our theology should also be *exclusive* in its tone and pretensions; in opposition, not only to the heresies and schisms actually in existence, but also to the fashionable liberalism, which makes sincerity everything and truth nothing; which exalts subjective at the expense of objective faith; which makes catholicity and heresy equal, as affecting the salvation of men, and as pleasing in the sight of the Most High.

Considering that *à priori* reasoning is the source of half the errors upon such subjects, one may almost wonder that liberalism has ever become so fashionable as it is; since it seems most probable, (nay, we may almost say most certain,) from the very nature of things, that religious truth, which is conversant with the will, and attributes, and works, and revelation, and person of the one GOD of truth, with whom is no variableness neither shadow of turning, must be *one* and *exclusive*; and since HE is not only a merciful, but also a jealous GOD, it would seem difficult to believe, (though it is clear that many do believe,) that it can be indifferent in HIS eyes, and therefore unimportant to our eternal interests, whether we hold the truth or not. But the fact is, that while we are perhaps on the verge of a struggle with Popery on the one hand, and all the forms of Protestant dissent on the other, such as we have never yet had to wage against both together; we have been getting more and more convinced that

the truth is not, after all, worth contending about, since GOD will mercifully accept the sincere of all sects and parties. A sad preparation this for such a struggle!

And yet, is it not clear that this is the tendency of at least one modern school, and that a very large one, though not influential in proportion to its numbers, because weakness is one of its elements? Against doctrines which are commonly called High Church, what is the most popular argument? Simply this,—that they unchurch other protestant communities; i. e. *that they are exclusive.* There is no attempt made, or at least none of proportionate energy, to prove that those communities are churches: this is not the point with the liberalist; this is or is not a truth, and is left, like other things of the like kind, indifferent. The great burden of the cry is, that a rule, right or wrong, is upheld which tends to the exclusion of some: the complaint against us is, not that we hold error, but that we cannot be content to hold so much of the truth, and no more, as is consistent with the equal pretensions of others. Then we have works of all kinds and on all subjects, not excepting even religion itself, which are avowedly so contrived as to offend no party; which are, in other words, so enervated in style, and so utterly deprived of all positive truth which advances a single step beyond Deism, that they can shock no person whoever,* except only the consistent Churchman. And even high minds lend themselves to this compact with error, and to this implied insult to the truth. We have a History of Christianity by one whose learning and talents would have ranked him among the best and most powerful writers of the day, if he had not fallen into this snare, avowedly written upon the principle that a Churchman may so write, and Churchmen so read a history of Christianity, as if they were viewing it from without; might take nothing more for granted, at the very most, than that *some kind* or *modification* of Christianity is true; that one may describe or read of all the great contests against heresies within the Church, and schisms without, as if they were moral phenomena,—of much interest, it is true, for the passions and talents which they set in action, and for the interesting occurrences by which they are marked,—but, so far as truth is concerned, absolutely indifferent.

And it is terrible to mark into how great practical evils such principles lead men. Of this it would be difficult to find more glaring

* It might be a curious speculation, how far a man might perhaps advance in asserting anything not merely rational without offending the public ear. One would have thought that Neander was not much in danger of offending in this way, yet the translator of his life of Chrysostom feels obliged to apologize for the account which the author gives of some apparently miraculous events, and accordingly adds, in a note,—"The above is literally translated from the German of Neander. I fear that it may offend some persons; but, without offering any opinion of my own, I will only ask, who will be bold enough to fix the limits of influence between the visible and material and the invisible and spiritual world? How much that is unseen, and which science has discovered, works even in the external world."—P. 41.

instances than some that occur in "Hey's Lectures on Divinity," a work than which few are better worth reading to those whose principles are already fixed on a better basis in this respect than the author exemplifies, and who can read eclectically. But what must have been the effect of a Norrisian professor speaking *ex cathedrâ* to the students of Cambridge, advocating the use of Scripture language by different persons, in different senses, as one of the probable means of union between the Church and dissenters; and that too in so solemn a thing as prayer to the Divine Being? It is quite shocking to hear the Professor ask, "Why should any Christian" (meaning to include in the term "Christian" Socinians and other heretics) "object to such an address as the following?

"O thou, who in the beginning wast with God, and wast God—Thou, by whom all things were created, that are in heaven and earth—Thou, in whose name all men are by baptism admitted into the new and last dispensation of God, and made partakers of the new covenant; at thy name every knee shall bow:—hear us; intercede for us; mediate between our Judge and us; be thou our advocate with the Father; thou, who sittest at the right hand of the Majesty on high. Send to us the *Comforter*, which is the Holy Ghost; thou, who knewest no sin, and hadst power on earth to forgive sins, help us, who are concluded under sin. O Lamb of God, that takest away the sin of the world, let us not lose any of the benefits of thy stupendous sacrifice!'—This form of address might content *us*, and need not, one would think, disgust those who *dissent* from us. It might be much enlarged without departing from Scripture." *

That such a scheme, implying that the letter, and not the truth of holy writ, is that with which alone we are concerned, even independently of its being wrong in itself, were quite inconsistent with the true strength and purity of the Church, who does not see? That it would have revolted such men as St. Athanasius is too clear to demand proof; that he himself would have rather died than fall into it, will be manifest from the brief sketch of his life, which we gave in the former article. And if it should seem that in quoting or referring to individual fathers whose works have come down to us, we do not apply a fair test to the theological tone which prevailed in their age, we may refer the reader to the records of the Council of Carthage held on the subject of the baptism of heretics, where he will see precisely the same tone running through all the eighty-five suffrages there delivered by as many bishops, few of them of sufficient note to be remembered by any other act or word of their lives. No. It is quite clear, that in times when men were often called upon to lay down their lives for the great truth of Christianity, they were not so indifferent as it might perhaps be suspected, to any portion of the truth. It is very easy to *say* that we are now become opinionative, and positive, and exclusive, in small matters, because we are saved the greater controversy with fire and the sword; but those who would *prove* such a position will find history sorely against them.

* Hey's Lectures, vol. ii. p. 257.

But what is the character of the Church of England in this respect? The proof lies in a small compass. We have not only the damnatory clauses (as they are sometimes called) of the Athanasian Creed retained, together with all that is positive in doctrine; but we have a definition of the Church, which on comparison with her ordinal, and known doctrine of the sacraments, must be taken as excluding many who call themselves Christians; and the eighteenth article is expressly to the point, and most stringent:—

"They are to be had accursed that presume to say, That every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved."

A subject such as this cannot be fully discussed within so short a space as that allowed to an article in a review; nor do we venture to believe that we have done more than suggest a few thoughts which may lead to important conclusions, if they be followed up—to conclusions no less important than these;—that if we are (as all seem to admit) approaching a time of very severe conflict with heresy and schism, we cannot be making worse preparation than by indulging in a habit of thought which makes light of differences in faith, and altogether merges truth of doctrine in moral rectitude, or treats questions of theology as if certainty of doctrine could not be attained; whereas a clear rule of moral duty cannot be missed;—that, for our teaching, it should be positive, and conversant with substantive truths; not with mere feelings and vague speculations and opinions, but with what is defined and ruled by the Church;—that, for our learning, whether as children or as grown men and women, whose education never ceases, it should be not merely a play of intellect, a kind of mental exercise, of which pleasing excitement, or the improvement of the mind, as separate from the superlative value of the acquisition, is the end; but that it should be a discipline, a moral training, a high gymnasium, in which the intellect is to be subdued as well as exercised, and in which faith, not reason, is to be supreme;—and, finally, that we must habituate ourselves to the fact, which,—whether we will have it so or no, is a fact,—that truth and error are not indifferent, either in religion or in morals; nor ought to be held so by man, since they will not be judged so by GOD.

And if any fear for an instant that all this involves the slightest breach of charity, let them listen to St. Athanasius, who, next after the holy apostles themselves, may be called the very type of those who would uphold positive truth, to the exclusion of all error, and maintain catholic unity to the exclusion of all heretics. Thus, then, does he write:—

"What I have learned myself, and heard men of judgment say, I have written in few words; but ye remaining on the foundation of the Apostles, and holding fast the traditions of the Fathers, pray that now at length all strife and rivalry may cease, and the futile questions of the heretics may be

condemned, and all logomachy; and the guilty and murderous heresy of the Arians may disappear, and the truth may shine again in the hearts of all, so that all everywhere may say the very same thing, and think the same thing; and that, no Arian contumelies remaining, it may be said and confessed in every Church, *one Lord, one Faith, one Baptism*, in Christ Jesus our Lord, through Whom to the Father be the glory and the strength, unto ages of ages. Amen."—P. 157.

Report of the Cambridge Camden Society for 1842. Cambridge. 1842.

The Ecclesiologist: published by the Cambridge Camden Society. Nos. VI. VII. April, 1840.

THE most interesting feature in this Report is a very pleasing address, delivered, it seems, by the worthy President at the third anniversary meeting. In the course of it, he makes some allusion to the censures, more or less modified, with which the Society's publications have now and then been visited, expressing himself as follows:—

"These considerations at least I may be allowed to plead in excuse for past errors or oversights, such as are inseparable from the acts of a body so circumstanced and so organized: and they will, I hope, still be allowed their full value, so far as consists with the interests of truth and modesty, if it shall be found that, while pursuing our vocation with an activity which may incur the charge of precipitation, but which appears to us no more than is necessary for the timely arresting of widely spread and growing evil, and for securing the steps already gained in the recognition of better principles in Church Architecture, we are thankful for kindly correction, and obedient to the rod. This we have ever been, or wished to be; and have felt, as we would desire to show, how welcome is remonstrance, when conveyed in the tone of considerate kindness, and from those who understand the subject of which they speak. All such generous antagonists we would hope in every case to convert into active allies. By such it will be understood how, under the circumstances I have described, the most trifling accident may generate an oversight, and the same necessity deny the means of repairing it; how difficult it is to foresee how each sentence in the writings of different authors will affect different readers, or to obviate an improper effect without compromising some truth or principle: such moreover will make allowances for, and will at the same time know how many there are incapable of making allowances for, that buoyancy of playful wit and sportive fancy, which, fostered by familiarity with the spirit of ancient literature, ranges over new fields with a freedom exactly proportioned to its innocence of offence, and its unconsciousness of the number and dignity of the spectators it may have attracted. To such therefore we would show ourselves ever thankful, and teachable to all: if we were not, we can scarcely be supposed blind to the natural consequences of provoking chastisement, which if deserved must destroy our credit and impair our usefulness, and which so many hands are at any moment lifted to administer."—Pp. 6, 7.

In a note he thus particularizes the "generous antagonists" in question.

"I allude particularly to the *British Critic*, (April 1842, p. 554,) and to the letters about Over Church in the *Cambridge Chronicle;* also to the revi-

sion of the three Tracts to Churchwardens and to Church-builders, as well as to a large mass of correspondence connected with these, and with other publications and proceedings of the Society."—P. 6.

From this it would seem, either that the excellent President did not know of our having taken the liberty of censuring the Camden Society, (a supposition which, make it who will, we, for our own parts, altogether refuse to entertain, as base, derogatory, and insulting,) or else that we are not "generous antagonists,"—or that we do not "understand the subject of which we speak." We do not mean to enter on the question of our own architectural qualifications; but in order to show that we are not *ungenerous antagonists*, we will shortly discuss our feelings towards the Camden Society, and the grounds and amount of our quarrel with it.

We entertain, and can entertain towards it no sort of ill-will. Its existence in the honoured place to which it belongs is a circumstance to us altogether agreeable. We rejoice at every new proof of the energy of its operations, and we heartily wish them success. Putting the flippancy of some of its publications out of the question, our sole quarrel with it is on the ground of its opinions. These seem to us at once bigotted and shallow, and we are sure that their prevalence is a great hindrance to the cause of good Church-building.

It is well known that the Ecclesiologist is the literary organ of the Camden Society, and that the writers of that journal are avowed disciples of Mr. Pugin. Accordingly, they lay down with him the first principle, that the Gothic styles are the only Christian ones, and that no one, penetrated with the genius of the Christian dispensation will, whatever be the circumstances, select any other in which to build a church, north of the Alps at least. Grecian, Roman, and Italian, are marked off as *Pagan* styles; in consequence of which, nearly every church, in Italy built since the revival, including St. Peter's, and that of St. John Lateran*—St. Paul's, and almost every church in London built by Wren or his disciples, are under an *ipso facto* excommunication. Monstrous as this anathematizing seems, Mr. Pugin and the Camden Society, if we understand them aright, mean no less.

We entered somewhat on the subject in March, and endeavoured to show the total want of ground for selecting one particular style or series of styles, as alone Christian or Catholic. We proved that, if we are to decide the question by facts, there exists none in which the three great tests of Catholicity combine, and that pointed Gothic is

* The multiplicity and inconsistency of the subordinate aims which Rome proposes to herself are truly amazing, and would be altogether inexplicable, did we not remember her thorough knowledge of human nature, and clear perception of men's readiness to think precisely as they are bid. Mr. Pugin is her servant, and his labours are devoted to the advancement of her cause, through the increasing taste for Gothic architecture, which he undertakes to direct, and to connect with her peculiarities. Yet it seems an odd way of using art as a mean of proselytizing, to teach men to regard the mighty temple built over the remains of the prince of the Apostles, and the almost more divinely beautiful mother and mistress of all Churches—the whole world's Cathedral, according to Romanists—as Pagan edifices.

not even that in which we find ourselves nearest to such a combination. From all this the moral seemed to be, what we endeavoured to enforce, —the propriety of copying such an example as Mr. Petit's, and those like him, who, "looking upon a church, of whatever date, *as a church*, set themselves, according to the best of their ability, to inquire how far, taken as it is, and as a work of art, it comes up to their ideal of a Christian temple." That the Camdenites refused to be convinced by our arguments is pretty plain from their subsequent proceedings,—from none more than their review of Mr. Petit's book, on which we mean by and by to bestow some examination. Not merely with a reference to the Camden Society, but to the lovers of Church architecture generally, among whom the notion that Gothic is the only Christian style has very considerable prevalence, we propose now to follow up the inquiry we began in March. We repeat, that we then showed how groundless are the claims of any one style, if by Christian architecture be meant that which has been always used in the Christian Church. But there is a totally different sense in which the phrase may be used, and a claim put in for pointed Gothic, to which we did not then refer, but on which we now mean to pause for a while, and see if it casts any new light on the subject.

Putting, then, out of the question the mere fact of use by the Christian Church, it may be asserted, (and with truth,) that pointed Gothic is the Christian architecture in this sense, that it is the birth of the Christian mind, and the only architecture, according to the highest use of the word, that is so. Perhaps, indeed, Egyptian, pure Grecian, and pointed Gothic, are the only fully and consistently developed styles in which the art has, through different manifestations, its entire fulfilment. Roman architecture, we need hardly tell our readers, is not harmonious and consistent art. It availed itself of Grecian details, while it violated their essential relations, and introduced a new and incongruous feature—the arch. The proportions of column and entablature imply and have reference to a particular inter-columniation and range, and therefore the former become meaningless when separated from the latter. The same remark applies to the daughter style, the Italian revived classical. There, too, we have the Grecian features detached from their needful context; cornices in the interiors, where the original purpose of a cornice can have no scope; columns with no reference to inter-columniation; and other adaptations, to which long use, and a sense of their happy general effect in skilful hands, have reconciled us, but which would probably make an ancient Athenian faint, could he see them. Nor is the Romanesque, in any one of its varieties, a consistent and harmonious architecture. Though outraged more and more by each successive stage of invention and adaptation, the classical idea of the vertical column supporting the horizontal line haunted it to the last; and grand and impressive as its results finally became, and loudly and clearly prophetic as they were of the coming glories of pointed Gothic, we feel amid them all, that we have but a transition style,

and that the absolute harmony and consistency of the whole composition is something which we have yet to wait for.

Now this harmony and consistency we have in pointed Gothic, just as we have it in pure Grecian; and therefore the one is the Christian, and the other the Pagan architecture. Our exclusion of Roman, Romanesque, and Italian classical from this dignity proceeds, it will be seen, from reasons different from those of Mr. Pugin and the Camden Society. With us they are tried not on the question of Christian or Pagan, but of architecture in the highest sense, and no architecture. And in this sense we give it against them. That harmony and perfection which are required in art, are only to be found, we repeat, among European architectures in pure Grecian and pointed Gothic. In them only do we find their different ideas perfectly brought out,—in them only does each member take up a position which is at once its own, and yet absolutely required for it by all the rest,—in them only is nothing meaningless,—nothing, the real use of which must be ignored or forgotten before we can avoid regarding it as a disfigurement. In Grecian, the long range of columns, each standing at an interval from the other bearing a strict and beautiful relation to their common shape and proportions,—the clear and uninterrupted horizontal line which they support,—the sharp-cut, deep-shadowing cornice,—the absence of break in front, side, or angle,—the meaning and propriety of the whole,—realize to us a particular perfection—the only perfection that could then and there be attained—the perfection of earthly and earth-bound beauty. In pointed Gothic, the consistent aspiring of every part,—the soaring lines which end in no horizontal interruption, but in vaults typifying heaven,—where they are not broken nor lost, but find and assert their whole meaning from first to last, and are bound, as it were, in the repose they sought,—the connexion between the highest point of the vaulting and the floor,—the *rhyming* of pier, window, and vaulting arches,—the elastic life into which stone was now, by a quickening miracle, to start, displayed in groining ribs and window tracery,—and the consistency of every little bunch of carving with the great general idea of vertical extension,—these combine to render Gothic the other architecture—the great Christian counterpoise to the Grecian development. If this is what Mr. Pugin and the Camdenians mean by calling Gothic Christian architecture, we fully concede to them the phrase, and are prepared to maintain, along with them, that in this high sense of the word architecture, it is the only Christian one the world has yet seen, though we are not prepared to add that it is the only Christian one the world is destined to see.

But can we go along with them in their deduction, that it is the architecture we ought at present to employ? To establish this, something more must be proved than what we have already laid down. A question of some practical importance arises. Can we use it? We can imitate much of it, no doubt, but can we realize that perfection of it, of which we have been speaking? Mr. Pugin and the Camden

Society have no difficulties, because we think they have an inadequate sense of this perfection. We do not recognise Gothic as architecture in the high sense in which we have been using the word, except it have all its distinctive features, including that most necessary one, a vaulted roof. Now will the Camden Society engage to furnish us always with this? Even then, we shall not perhaps have done with our difficulties and objections; but let us see how they will meet this our first demand. Turn to their review of Mr. Petit in the Ecclesiologist. He makes a similar one; having pronounced vaulting to be "nearly" (we say *quite*) "indispensable in the early pointed styles;" to which his critic thus responds:—

"And so far from Early-English or Decorated churches requiring vaulting, which the author, in p. 171, pronounces 'nearly indispensable,' very few of even our larger parish churches in those styles will be found ever to have had them; and nothing can be plainer or better adapted (since plainness, it seems, is to be the principal object,) for modern imitation than many of our Decorated country churches."—*Ecclesiologist*, p. 97.

There is no denying the fact here asserted; but its force, as a reason, remains we think to be shown. And this brings us to the real question,—Where are we to look for the ideas and principles of Gothic architecture? Mr. Pugin and his disciples have never, for one moment, doubted that they are to be found in all the churches of England, built during the great Gothic periods, the thirteenth and fourteenth centuries. Even the humblest parish church of such dates is, with them, authority and precedent for whatever feature belonged to its original design. Now, we respectfully submit that all this requires proof. We see no reason to think that the designers and builders of our country churches would have been otherwise than much astonished, had it been foretold to them that a time should come when their works were to be quoted as authority. They did, beyond all doubt, the best they could; they and their employers have left behind them proofs that they acted in a widely different spirit (and a far better one) from that displayed by the church-builders of the present day—proofs, too, that they were aided by a far more intimate and powerful presence of genius and taste. But again we say, that we see no sort of reason to believe that they regarded themselves, or dreamt of others regarding their works in country villages, in the light of perfect works of art, and of as much authority as precedents, as perfect in their kind, as cathedrals and minsters. On the contrary, we are persuaded that their most self-congratulatory feelings concerning them often amounted to no more than viewing them as very happy *botches*.

The truth is, that our country churches are aided in the impression they now make by many circumstances, more or less independent of success in point of art: their antiquity, their situations, their distance from ourselves and our ways, which last circumstance makes it impossible for us to discern vulgarity in the most utter rudeness, even supposing it to have ever existed; all these most rightfully tell in their favour.

Our last supposition was professedly but hypothetical, and therefore we may well add, as causes of their attraction, in perfect consistency with what we have already said, the genius of their designers, and the wealth displayed on them, both of which may well humble us. But yet we maintain that they are in no way perfect works of art—that they are not good types of Gothic,—that if we looked merely to them, we should not be able to discover fixed principles, and a true harmony in Gothic. The wooden roofs are to our minds satisfactory on this point, for they violate the first principle of Gothic by cutting vertical lines,* which must end indeed, but which can end harmoniously only in vaulting. True, the Camden Society can probably point to very rich churches in which they occur, and in which, perhaps, vaulting could have been afforded had it been wished for; but unless they can prove that in those ages taste was never imperfect, that men did not get reconciled, as we have done, to wooden roofs from custom and from the skill and beauty displayed in them, the argument must, we think, go for nothing. Looking at them, not with an eye to the sanction of usage or precedent, but to the great principles of the architecture in which we find them, we pronounce them anomalies, in which, doubtless, we have all learnt to take pleasure just as we have learned to take pleasure in an Italian interior, with columns widely detached—with cornices, (a feature which has no propriety except in the exterior,) and with many other circumstances, all of which are anomalies also.

Neither can we understand how, it may be, three very short piers, supporting arches greatly higher than themselves, and of unequal width, (a sight which is to be seen in country churches,) can be in good proportion; unless we are to look upon all their monuments with an antecedent conviction that the thirteenth and fourteenth centuries never went wrong,—a proposition too crude and shapeless for our swallowing.

But a further argument in favour of our proposition, that our country churches are not models, will be found in the phenomena presented by decorated Gothic. This is generally considered the perfection of the style; and it is in this we think that the difference between what we count the true models, the churches with vaulted roofs, and the village churches, will be found widest and most apparent. In fact, we have sometimes been compelled to own to ourselves, that country specimens, in this style, were positively ugly. We know the shrug of compassion which this avowal may call forth, but we think there will be found some candid enough to join us in it, whose opinions are entitled to no little weight.

If, then, our country churches must be reduced to the level of all buildings, of which the design is not really architecture in its highest sense, are we bound to copy them at the expense of much practical

* Mr. Pugin's attempt at Derby to combine his wooden roof with the vertical lines, which must be the leading feature of all true Gothic, serves, we think, only to call attention to the proposition in the text, not in the least to remedy the defect.

inconvenience and difficulty? We cannot be, by the laws of art; we cannot be, by that principle of reverence which would lead us to come as near as we can to perfection, in the very humblest temple we raise to the honour and service of Almighty God, for we have found that our country churches possess no such perfection. But if we cannot be thus bound by considerations of this sort, we may perhaps be, by patriotism, which tells us, that pointed Gothic is English, and other styles foreign; and by that law of art, which encourages us to continue in the line that is tried, familiar, and instinctive; rather than to choose others to which we have no natural bias, and in which we cannot feel at home; and lastly, we may be told of the peculiarities of climate. Hear the Camden Society again:

"We regard all attempts to introduce 'entirely new styles' for church-building with the greatest suspicion—nay, with entire belief in the certainty of their failure. For first, a new style is *unnecessary;* we are already in possession of models most perfectly adapted to our purposes, if we avoid the indulgence of extravagant caprice and fancy in applying them; secondly, we should naturally prefer the style which the Christian Church in England has made peculiarly its own; thirdly, we ought to follow examples acknowledged by all to be of perfect beauty, and for imitating which we have the greatest possible facilities; fourthly, we must take into consideration the peculiarities of climate; fifthly, by giving unlimited license to architects and builders of all classes and capacities to vie with each other in 'maturing' these new-fangled semi-paganisms, we are sure to introduce every possible solecism and absurdity of which architecture is susceptible, and what is worse than all, to extinguish utterly the reviving love for the ancient forms, appurtenances, and decorations of Christian worship; lastly, both the Italian and Grecian styles have been attempted for the last two centuries in England, yet surely they have ever been found singularly inapplicable to ecclesiastical edifices."—*Ecclesiologist*, Pp. 97, 98.

In regard to the two first points, we cannot ignore or forget the facts, that England has now naturalized and used other styles for a period about as long as the reign of really good Gothic; that if the inhabitants of whole districts—the metropolis for example—are to be told to build in the style most instinctive to them, they must be in a state of utter bewilderment; and if in the style in which they find their best and most impressive churches, they must betake themselves to the Italian of Sir C. Wren; lastly, that nowhere does it come very naturally to us to build in what can be recognised as genuine pointed Gothic. The advice might have had weight three centuries ago, but after having filled the land with buildings of all shades of merit and demerit, in every variety of style, it is too late to go back to a particular one and say, "This is our vernacular, we are under constraint when we build Grecian or Italian, but here we are ourselves." Is it not in analogy with the whole modern character of England, with her enlarged commerce, and her enlarged knowledge, with the genius of her literature and her language, that she should be capable of adopting every thing really excellent in architecture, which suits her aim and can answer her purpose? Finally, we admit that "we must

take into consideration the peculiarities of climate," though the phrase is one which is apt to be used somewhat vaguely in reference to architecture. The diversities of climate require more attention in domestic than in public architecture, more in secular than in ecclesiastical, which latter is not to make too much either of comforts or discomforts. At the same time, if any one feature in Streatham Church, can be pointed out as incongruous *for a Church* in our climate, we can answer for the architect, who, like all people of real genius, is a man of strong sense also, taking note of the defect, and avoiding it in future. The architecture, too, not being of a very fixed character, will readily admit of whatever modification may be necessary on this score.

But if we have denied architectural consistency to our old country churches, we have already done so equally to every thing Italian or Romanesque. Why then, among styles, all of which are defective, do you exhort us to choose the last? Now, properly speaking, we have been making no exhortation of the sort, for the whole aim of this article has been to dissuade from bigotry, in favour of, or against, any one style. But we have no hesitation in repeating our former recommendation of the Romanesque of the south of Europe. No doubt, it is but a transition style; but from that very cause it is a creative one; and it is, we think, to some future, and as yet scarcely imagined development of Church Architecture, brought into being by the wants and the feelings of the age that shall produce it, that we are to look; and not to a mere repetition, even if such were possible, of the beautiful past. This is the only healthful, because the only living state of art. Copying our old buildings, however successfully achieved, is no more a progress of architecture, than making drawings or models of them.

Now Romanesque, as we have said, is a creative style. In its course, it issued once in pointed Gothic; but who can say that in that birth its capacities were exhausted? Who can say that if its materials of architecture (for of such it consists, rather than a formed and independent style,) be used reverently and with thought, we may not be led into some perfect and harmonious style of which we now dream as little as the designers of the old basilicas could have done of Amiens or Westminster?

Such anticipations seem to us in no degree extravagant; but even if they be, strong arguments remain in favour of Southern Romanesque, stronger than can be found, we think, for its northern sister, usually styled Norman. We can, as we have argued on a former occasion, build in this style, with an entire adaptation to our modern aims and demands in a church. This is a consideration which the Camden Society, and those who think like its members, treat with sublime contempt. But, undeterred by their scorn, we honestly proclaim our inability to forget the ways and the circumstances around us. We feel our reverence for a new church considerably strengthened by being assured that neither coxcombry nor pedantry

could have had much hand in its formation; that its designers, whatever scope they may have given to their taste and genius, have had their minds mainly fixed on the main object of the building, as to be realized, not by imaginary worshippers in the thirteenth, but by the immortal and hungering souls around them in the nineteenth century. We never can believe it to be in the true spirit of artists, and least of all of religious artists, to shut their eyes to the facts of a case. Now one fact about churches at present which we think an architect of real genius and earnestness will look in the face like a man, and steadily act upon, and bring all the resources of his intellect to bear upon, is, that, for the purposes of our present worship, we must have a hall capable of holding several hundred persons, in every part and corner of which one human voice can be heard. This, we suppose, the writers in the Ecclesiologist will call utilitarianism. Be it so; it is utilitarianism which we have no wish to discourage. Now a good church architect will design with a reference to the wants of the Church; and supposing such reference to be successfully made by him, those who are dissatisfied with the result must blame those wants, and not the architect. Let then our architectural antiquarians, who would have us build after the manner of the thirteenth and fourteenth centuries, prove to us that we ought to worship after the manner of those centuries. Here, indeed, Mr. Pugin has no difficulties, for this is just what he thinks: and did he belong to the true Church of England, we should have good hopes of his applying the same shrewd sense to the question of using pointed Gothic for the purposes of our Reformed worship, which he has applied to the question of using Grecian for the purposes of Christian worship in general. The Camdenians, therefore, are followers of Mr. Pugin only in part, for they are constrained to diverge from him at the very point where his path becomes somewhat consistent and reasonable. That a large Gothic church, built as he and they would have it, with a nave, and a chancel one half the length of the nave, or nearly so, is not one which answers the great condition we have just laid down, is obvious at a glance. Under such circumstances, the voice is sure to be lost somewhere, either from the pulpit or the altar; very probably from both.

Indeed, such a disposition of parts could never have arisen except under a various and multiform ritual, of which the different rites were performed in different places of the building. Believing, as we do, that all genuine and living art must be a mirror of the state of affairs which produced it, we must believe mediæval church architecture to be a faithful representative of mediæval worship; and in consequence we must feel that there is an antecedent improbability in the notion of its being fit for ours. The piers, pier-arches, and side aisles, must have been well adjusted to rites which admitted and encouraged a plurality of altars, at each of which the Christian sacrifice might be offered before a group detached from any others who might be in the church. The length of nave and chancel together was a feature appropriate to processions; while the number of recesses,

each amounting to a saparate chapel, suited, as we have said, the plurality of altars, the rite of confession, and the various observances which might concern certain parties, without bearing on the whole congregation. Now we have no processions,* admit of but one altar, can with propriety have but one service going on at the same time, and for the most part do nothing in church in which the whole congregation are not supposed to join; consequently the very features which were adjusted to the ways of our forefathers, are inconveniences to us.

We have alluded to the altar; and as this is the most solemn and distinctive feature of a church, as it is here that the paramount rite of the Gospel is performed, so we think it is with a reference to this that all our church architecture and arrangements should be carried out. Confessedly the misdirections of protestantism have tended to obscure its prominence; confessedly the due celebration of the Eucharist by priest and people alike, is an object which we have often great difficulty in attaining; and among subordinate causes of this difficulty, none is more frequent and more powerful than the architecture and fittings of our churches. To this subject, therefore, an architect animated by church sentiments will give his most earnest attention. He will be principally at pains to bring out the altar so as to give it its due prominence, to place the congregation in undisturbed sight of it, and of the great rite by which it is distinguished and hallowed,—a rite, each detail of which was intended to be seen by all who are to partake of it. He will arrange that the worshippers not merely have free access to the holy table to receive the consecrated elements, but also that they be able to see their solemn consecration.† Knowing that this object is not sufficiently present to their minds, he will endeavour so to dispose matter, that it may be suggested to them; and for this purpose, he will, we think, find himself almost under a necessity of departing from a servile submission to all the arrangements of the fourteenth century.‡ Nor must it be forgotten that there is one resource to which too little attention seems to have been paid, and by which the solemnity of the altar will be wonderfully increased: let the altar be elevated; height will do more than distance. We are not praising the particular rere-dos, which is very bad, nor recommending for

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* The procession at the consecration of a church excepted, which exception surely can hardly invalidate our remark.

† The rubrics affixed to the prayer of consecration, plainly show the intention of our Church to be, that the mystic rite, in its social details, should be *seen* by the congregation. The mistake, therefore, is great, however pious the feeling from which it arises, which leads the congregation to bury their faces in their hands during that prayer.

‡ He will not be led under any circumstances to discard the chancel, or what shall be tantamount to a chancel, or at least, he will secure an apse, which shall answer the conditions which we require, but he will so contract the chancel, that under no circumstances it shall exceed, if it ever quite reach, one-third the length of the nave.

imitation the means by which it is achieved; but who can forget the sublimity of the altar at Canterbury?

The Camden Society may ask with horror, in their review of Mr. Petit, from which we have previously quoted,

> "Is there then no use in a chancel, reverence for which has been enjoined even by an œcumenical council? Are we to unlearn our greater respect for that more hallowed part of a church, taught us as it has been by the authority of our greatest bishops?"—P. 100.

To which we reply: our objection lies not against chancels, their use, or the reverence for them, but against such chancels as shall *now* be useless; so that we may well pass over another observation which they make, and which to us is altogether irrelevant:

> "Mr. Petit continues, in page 55, 'a chancel of inadequate width and projection, standing in a large gable, is poor and meagre in the extreme. It is better omitted altogether.' We can only hope that the last recommendation may never find its way to modern church-building committees."—P. 102.

It will be remembered that in addition to their incessant preaching of the necessity for what is called a church, the Camden Society have declared that a rood screen is "a catholic appendage to a church which should never be found wanting."

To all this we reply, that the meaning and not the mere form of a chancel is what we wish to have. The part of our old churches which bears that name has ceased to deserve it, and as used at present, no longer can claim the decree of "an œcumenical council" as a reason why it should be peculiarly reverenced. The law which devolves on the rector the task of repairing it, is but a memento of its former dignity and solemnity; but in public worship it has little or no practical separation (where it has not a great deal too much) from the rest of the building. It contains pews or benches for lay persons not occupied more than others with the service of the sanctuary. The vestry for the most part opens into it, so that for registering and other semi-secular purposes, it is often more crossed and recrossed than any other part of the church. And finally, and chiefly, it very generally has the effect of concealing the great rite of which it is the scene, of hindering the people from seeing the consecration of the eucharist.

That a chancel of this sort was not the chancel "reverence for which has been enjoined even by an œcumenical council," we need hardly say. The chancel of those days was in a style, the merits of which the writers in the Ecclesioligist seem unable to appreciate. A gigantic semi-circular niche (the original apse) over-canopied an altar placed not against the wall, but in the chord of the arc; and in the semi-circle sat the bishop and presbyters, with the deacons standing before them. The officiating priest stood facing the people, with the holy table between him and them, exactly as may be seen in any basilica at the present day. Who does not see that a chancel of this sort, however separated and peculiarly hallowed, hid none of the christian mysteries from the people, set them at no distance from the

sanctuary and the altar;* and that its real successor in modern churches etymologically, as well as practically, is the space within the altar rails? In a theological point of view, every church has a chancel that does not comply with the Camden Society's recommendation, and dispense with altar rails.† The elongated chancel of our old churches presumed, we suppose, a body of ecclesiastics sufficient to constitute a choir, and probably often pacing up and down its length, as may be seen in France at this day.‡

The effect, too, of Romish corruption, was to separate the people from the sacrifice, and entrust its celebration to the clergy and their acolyths. Surely now that we have learned more primitive sentiments on this subject, we need not court what can hardly prove other than a hindrance to carrying them out in practice. The Camdenians may perhaps be ready to prescribe some ritual changes, by which this inconvenience may be obviated. But the changes should be secured before we build churches which must be unsuitable without them. And as they cannot be made by church builders, and as the work of church building is one which cannot at present brook either interruption or delay, we see nothing for it but to look at the facts around us, and do the best we can in reference to them. We cannot well carry the point of moving a London congregation, at the fitting time, from our nave, in which they had in the first instance placed themselves, to our chancel. It is not within the scope of antiquarians to change habit and usage of this sort. But we can, we think, so build as to solemnize Christians by the sight of a solemn and conspicuous altar, with no intervening obstruction to their view of the great services performed thereat; and to this end, at once desirable and practicable, we would have architects apply themselves. It may be said that the proportions of our old churches require their chancels. Many feel that the proportions which we have suggested are better.

Our remarks can scarcely, we think, be so misconceived as to be interpreted into a discouragement of the study of Gothic architecture. Whether or not we are to attempt building in that style, we believe that its monuments constitute a field of research to which little else

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* Of course we are speaking of the Latin Church, which never adopted the Sanctuary, into which the Oriental priest retires to consecrate the elements.

† See "Hints to Church Builders."

‡ Let us have such chancels, if we must have them, as will accommodate a tolerable number of clergy, with sedilia proportioned to those who may be expected to attend on solemn and extraordinary occasions, and these ranging north and south, (not two abominable chairs, for the clergy to stare at the people and to be stared at by them,) with accommodation, if it may be, for a surpliced choir, which we trust yet to see restored, and there will be few disputes between us and the Cambridge Society. We insist, as in the earlier apses, for some space for the clergy, for the present practice is bad in two ways: 1st, the clergy, who are not saying the public service at the desk, ought not to lean on or at the altar, as they do during the prayers; the altar ought to be restricted to the Eucharistic office: and, 2d, they ought to have sufficient accommodation for their own devotions, so as not to be distracted by the congregation, which more or less they must be, when placed in the very centre of the church, one on each side of the altar.

in art can bear comparison either for interest or importance; and that to study its great principles deeply and dutifully, is to bring oneself in contact with a high and profound beauty, not to be met with elsewhere. Neither do we commit ourselves to the declaration that Gothic cannot be successfully used in modern churches. So true, so living is that style, that he would be a rash man who felt sure that its capacities were exhausted, or that new combinations of it were impossible. All that we deprecate is, in the first place, such an idolatry of it, as debars us from using methods much more appropriate to our case, and much more likely, if one may look to the future, to come to some good issue, than that of merely copying the works of our forefathers; and secondly, such mere copying, involving, as it does, the adoption of forms and arrangements which had a meaning and a suitableness once, but have none now, and must, for the most part, act as hindrances to those great paramount aims which church builders ought to keep before them. A few of our more utilitarian remarks may incur the obloquy to which utilitarianism transgressing its province must always expose itself—that of being conceived in a low tone. But to establish the justice of such obloquy, the one question in regard to any piece of utilitarianism must always be, whether or not it does transgress its province. We have not meant our discourse to be directed against imagination, reverence, and unworldliness in the designing and building of temples to the honour of Almighty God. So far has our scope been from this, that we honestly believe these things likely to be promoted by church builders entering into and acting upon our suggestions.

Let us look at the facts of the case. Let us take some church in no way advantageous to our argument, built with as little attention either to antiquarian taste or architectural propriety as can well be imagined. According to its anathematizers, a person ignorant of the purpose for which it exists, would find, on entering it, no indication of such purpose having any connexion with dignity or solemnity. Now let us see what, nearly at the worst, would meet his eye. He would find himself in a spacious hall, a circumstance which must always be so far impressive that the purpose of the building is thereby indicated as public and general, not private or individual. In this case he finds, in addition, that the area in which he stands, enclosed as it obviously is to contain a vast number of persons, shows by its furniture and arrangement that it is not for any purpose of mere pleasure that they are to be assembled within it. The desk and pulpit, however unsightly they may contrive to be, attest some didactic end in view. But, out of taste as they too frequently are, they are in general a degree more costly than would be required or wished for, were the place a mere hall of science, and the instruction confined to secular learning of any sort. Such a supposition is altogether negatived by the altar, which at once marks the place for a temple, and indicates that, besides didactic, there are other and mystical purposes to which it is dedicated.

Now if a church, calculated for the uses of the present Church of England, does thus, even if in the worst possible taste, combine so many circumstances of intrinsic solemnity, such as must strike even an ignorant spectator, surely there is no member of the Camden Society which will say that the solemnity must not be, and ought not to be, greater to a man who knows the uses of the whole; who knows the high reconciling purpose in fulfilment of which so many are brought together—even that, while many, they may become one in Christ Jesus; who knows of what a full unclouded prophetical dispensation the didactic furniture of the building constitutes the material indications and organs, and by what an ineffable mystery of spiritual life and fellowship the altar is consecrated and glorified. And if all this be so,—if the mere hall be thus rendered solemn and awful by reason of its necessary appearance, and the furniture we are obliged to put in it,—it seems strange to say that we cannot, by a reference to certain features, and the adoption of proportions in themselves striking and impressive, (as who that has seen the Romanesque of Italy will deny that they are?) enhance this solemnity, and minister to it by the beauty both of outline and decoration. It seems strange to say that we can hope to produce no true or appropriate effect whatever, except by working after a by-gone model, which makes no account of our present wants or rites.

Finally, though we have thus differed freely from the opinions expressed by the Camden Society, we would not be thought insensible to the zeal of its operations, and the services it has in consequence rendered. Very much good indeed has it been permitted to achieve. Elsewhere we have alluded to its successful assault on pews; and in every part of the country we see restorations and additions, for which without it we might have waited long; and, better than all, the revised Instructions of the Church Building Society may be attributed, at least indirectly, to its influence. We part from the Society, we trust, gracefully; and, convinced of the possibility of a change of views, and, may we add? of a deeper insight into God's *present* dealings with our Church occurring even to some of its leading members, we rejoice, meanwhile, in thinking that, as they and we have a common end in view, hereafter we may be permitted to prosecute it by common means.

Truth without Prejudice. Pp. 155. Rivingtons. 1842.

"TRUTH without Prejudice" is rather a startling title, calculated to raise a suspicion that the whole book is a tissue of boldness not unmingled with presumption. These are not days when we may warrantably expect from any man, especially a writer, and more emphatically still, a religious writer, the expression of unbiassed truth;

multitudes of influences, external and internal, as various in force as endless in number, combine to prevent an individual's holding the simple truth unbiassed by any associated prejudice; our first impressions, therefore, were, that this book must be either extravagantly bad, or extraordinarily good. At the first glance, however, we were disposed to reject the former notion by the symptom of modesty exhibited in the concealment of the name of the writer. The absence of a Preface too, or other introductory flourish, inclined us to think well of the author, and believe in the earnestness and simplicity of his purpose. Nor was this feeling disturbed by any one portion of the contents of the book. The writer is evidently not only actuated by a deep, genuine, enlightened sense of religion, but further, possessing much knowledge of the workings of the heart, and all the way through addressing his reader with a gentleness, and sometimes a tenderness, almost feminine. Laying his hands at once upon those chords of the heart which vibrate the same note in all human beings, he gently, but irresistibly draws attention to the importance of his subject, and so inspires with confidence in his power to guide, that the will almost insensibly, but speedily, resigns itself to the spirit of truth and love breathed in the language of the writer.

No book can be adapted to the diversified and contrary states of feeling to which the human heart is exposed, but as it approaches in character to the universality of Holy Writ;—there is food for every want, and medicine for every disease of the soul,—and there only; but we feel that we do not ascribe too much value to this little volume, in attributing to it a degree of interest and utility far exceeding many others of much greater bulk and more sounding titles. The style has that freedom from ostentation and excitement which marks the sincere and enlightened Churchman; otherwise, there is so little sign of party or sect, of favour to one class of tenets or hostility to another, that the possibility of the thing is scarcely suggested to the reader, till he reaches the middle of the book, where he comes to the subject of the liturgies of our Church; and even here, though uttering no more than simple truth requires, he is so desirous not to be thought the advocate of partial views, that he makes some special observations upon the subject, which we cite, not merely as conveniently serving to introduce the author himself to our readers, but because they accurately describe a most important feature of the work:—

"As I am not writing for those whose attention or time is likely to be much engrossed by religious controversy, I have confined myself to what is positively of vital importance. The man of leisure and learning will sift these things to the bottom; but I have abstained from quoting proofs and authority, not because they were difficult to find or feeble in testimony, but because in this work I have only those before me who will profit more by a plain statement of unquestionable facts, than by the details of argument; added to which, the title of this volume compels me not only to seek to clear my own mind as much as possible from prejudice, but also to avoid (as far

as I can, consistently with truth) whatever might clash with the prejudices of others. I have therefore made no quotation but from the Bible or Prayer-Book; for however thankful I might have been for the effectual aid of writers far more able than myself, I could not have borrowed their words without running the risk of leading my readers to fancy that perhaps I agreed with the *whole* of whatever writings I referred to, or that I belong to a *party*. Whether this were true or not, I should at once have roused all the old associations and predispositions that might have existed in their minds, and thus, in *their* estimation, have forfeited all claim to writing "truth without prejudice."—P. 90, note.

The book is small, but there are so many passages which would amply justify our commendation, warm as it is, that choice is difficult. There are many instances—for the most part brief, of analysis of motives and exposure of delusive principles, which are given with a masterly hand. Take as an example the following remarks upon what is called

RESPECTABLE MORALITY.

"Now, no moral conduct can be sure which is separate from any religious principle. It is then based only upon public opinion, a mere natural sense of right and wrong, and the proverb that 'honesty is the best policy.'..... Should a temptation come (as it might do any day) of sufficient force to throw into the shade these self-supported motives, the whole fabric of a man's morality goes to the ground; there is nothing to fall back upon, no higher principle which the circumstances of time and the false appearances presented by temptation cannot touch, and therefore he falls a victim to his own natural passions, stirred up by some accidental incidents. This is the reason that we see so many persons go on for years apparently unexceptionable in their conduct, and then suddenly comes a moral bankruptcy, and all who knew them are astonished. It occurs most frequently in the lower ranks, because there, while the force of public opinion is less strong, the temptations are stronger. Why, then, should the world feel surprised, when some unhappy wretch, trusted and even beloved by those he served, turns out at last a thief and a murderer! He may not have been so all his life; he may have at one time really deserved the confidence reposed in him: but some strong trial comes to him, and it then appears by the result, of what class that man's morality must have been."—P. 31.

The fact of there being *no trifles in morals or religion*, is pointed out with much earnestness; and the disastrous consequences of levity in connexion with things sacred are impressively portrayed. Very few trouble themselves to reflect upon, and still fewer are either able or inclined to appreciate justly, the importance of each individual act in relation to the whole being; no notion perhaps is more generally received than that no single act can materially affect, either for good or for evil, the future character. Few but would laugh at the idea of a word, especially one uttered in joke or fun, exerting any lasting influence on the being of the utterer. Hence the readiness to excuse in others, as well as ourselves, almost any single act or word, and consequently, as years roll on, many such single acts and words. Hence many a violation of a law avowedly recognised as sacred, is committed and tolerated, if only it be done *not seriously*, but as a joke, merely to amuse those around us. The notion, however, is false, and mischievous as false; and the writer before us in more than

one place, endeavours to alarm his reader at an ever present danger, of which probably he was previously unaware.

"One light word," he says, "on religion, one light joke which ridicules the things and persons belonging to it, leaves a scar upon the mind, which time hardens. It is not true, as some would plead, that they can laugh outwardly, and feel respect inwardly; the latter must be always to a degree diminished by the indulgence of the former, and the mind which is not conscious of this at the very time that the jest is allowed, has scarcely enough left of reverential feeling to judge by."—P. 25.

And to sink to this level of unconsciousness is much more easy, and of more frequent occurrence, than we might at first be disposed to imagine. The downward progress commenced in disregarding the beginning of evil, is not rapid or abrupt. No: "He who despises little things, shall fall by little and little:" were the change the mind undergoes perceived, we should be startled and alarmed. The instances of sudden revolutions in character are very rare: ordinarily these results are the effect of minute modifications repeated in long succession; but they are not the less certain, whether for good or evil. The parish priest in his intercourse with his flock—indeed, every pious reflecting mind—is frequently no less astonished than shocked at the instances met with of unconsciousness of the moral law, or what our author terms *actual ignorance of what is wrong*, in persons in whom, on matters of business, or when their feelings are interested, no lack of sense or intelligence is discovered. This *actual ignorance*, however, chiefly consists in things which, because by comparison of minor importance, are therefore deemed of no importance at all. But it is unfortunately by the neglect of these so-called trivialities, that we are led to misappreciate greater things; and one peculiar excellence of the present little volume is, that it, with gentle but resolute firmness, exposes to view the true but unheeded sources of error and sin, to which may be referred many of the miseries of life, domestic, social, and political. The innocence of childhood is at all times an object, the contemplation of which inspires with awe; but to think of it as past and irrecoverable, is more awful still; and what our author's manner is in touching upon such points, may be seen in the following passage on

THE EFFECT OF SIN ON THE MIND.

"The mind that acts uprightly to God and its own conscience, according to the sense of right and wrong which it possesses, will grow more keenly alive to every duty, and more sensitive of every offence. There can be no doubt that clearness of conscience is the result of honest effort to do the best we can; and that, on the other hand, *actual ignorance* of what is wrong is most frequently (or always) the result of having deadened the moral feeling by continuance in sin. Indeed it is an awful thought how easily this may be done, and how difficult, even where not impossible, it is ever to restore the integrity of a much injured conscience. Though the wounds of sin may close again, yet the part is hardened and deadened; it can never return to the smooth soft flesh of a little child; it can never again be innocent, that is, ignorant; for it is the *practical knowledge* of sin which is the dreadful curse it leaves, and there are no waters of Lethe here."—P. 99.

But to enable our readers to judge of the general character of the book, we must make a few extracts from different parts. The subject of prayer is beautifully and most impressively handled.

PRAYER.

"The duty we will first consider is that of prayer, yet I hardly know how to urge it upon you. There are throughout Scripture promises to encourage you and warnings to impel; but unless you know the value and the comfort of it, you are hardly likely to commence it upon a mere speculation of its success; but if you look back upon your life, say to the hour of greatest agony you ever passed through, you prayed then. When your life has been on the brink of danger, and preserved, you thanked God then. When you have parted with one you cared for, you implored a blessing then. The words came easily to your lips; for a moment you felt that you were dependent, and weak, and unhappy, and that there was a Power above you, and to that Power you appealed. Now, as our poverty, our weakness, and our dependence remains the same, though no unusual event force them upon our recollection, and as, added to these, there is our perpetual liability to error, and our frequent actual commission of sin, ought not our prayers to be also constant? Day by day God's hand strengthens you; night by night his power protects you; should not day and night, then, be consecrated to Him?

"There are difficulties attending it, and they are not slight: our thoughts and our feelings have been cast in the mould of time and circumstance. On every side this world presses hard and close with a strong sense of reality; and however an exciting cause may occasionally raise us out of its influence, and lift us nearer to the world of spirits, it is often an exertion, I might almost say a painful and a wearisome one, to raise our souls from the crowd of actual things into communion with what is unseen at regular and stated periods. Yet since the Almighty Being who has a right to demand our services has especially demanded this, the effort will be acceptable in his sight, and I need not tell you will bring its own reward. The restraint upon the passions produced by constant prayer, the soothing effect in sorrow, the feeling of being thereby brought nearer to the Protector of our life, will act upon the daily habit of the mind as nought else can do. Do not, then, only pray when it is easy and pleasant to do so, but pray always. The very fact of disinclination may prove that temptation is at work, or that the present scene is asserting too strong a claim upon your attention and your affections. Added to which, though at that moment you may not be so keenly aware of your need of divine grace and blessing, it has not therefore decreased, but the contrary; you are not richer than when you owned your poverty; and will you, then, cease to apply to Him who alone can support you? More than that, will you only bring worship and service to your Creator and your Saviour, when it is pleasant and convenient to you to do so? Will not this be rather seeking yourself and not Him?

"Adopt, then, the habit of regular and constant prayer, and that too upon all subjects and circumstances of interest to you, though, of course, especially upon what relates to purity of heart and life. You may do this without fear, for to the divine and infinite mind how can there be any little or great in mere human affairs, any important or unimportant in his sight?* By attempting any such division as this in the judgment of God, you exclude the truth that He embraces all, and fills all with his own infinity. Trust Him, then, with the whole, 'casting all your care upon him, for he careth for you,' and 'in all things with prayer and supplication let your requests be made known to God.'"—P. 73.

* We dissent from the opinion expressed in this question. Our Saviour Himself makes a scale of importance in mundane affairs, as viewed by the Creator.

In another very interesting passage, which, though long, we cannot help laying before our readers, the writer shows how we may obtain an answer to Pilate's question, explains the historical value of the Apostles' Creed, and points out the distinction between trusting to the guidance of the Church,—or rather, receiving the Church as a guide, and committing our conscience to the government of the priest.

"TRUTH—THE CREED—THE PRAYER-BOOK—AUTHORITY OF THE CHURCH.

"We need only look at the countless sects and parties which divide the Christian world, in order to feel how very uncertain even the purest heart and the strongest head must be in the search after truth, unless there be at hand some surer guide than the best of human understanding, guarded though that may be by the most pious intention. The question of Pilate, 'What is truth?' spoken in a thousand different tones, with as many different feelings, is still unceasingly asked; and when we see one after another taking up that mysterious book, finding therein the same mysterious glimpses at eternal verities, and each, after much sincerity of purpose, coming to various conclusions on important questions, and then erecting for themselves a new creed, and propagating these opinions amongst others, we cannot but anxiously look round for some more infallible test of divine truth than that which our individual minds are capable of. Anxious as I have been to avoid even allusion to the endless religious controversies of this day, I can hardly touch upon this subject, without appearing to glance at some of them. Had the Almighty Being provided us with no other guide in the study of Scripture than the force of our own reason assisted by prayer, we might have confidently followed that. It would then have been presumption to desire any other, or to suppose any could be necessary; but since He *has* given another, it is yet greater presumption to imagine we can do without it. He exacts nothing from us which He does not give us the means of obeying; and since He has required our belief of truth, He has doubtless somewhere or somehow made it plain what *is* truth, and given us some criterion by which, unless we are wilfully blind, we can know which of the hundred interpretations of the principal religious tenets must be the right one."

* * * * * * *

"Years elapsed from the death of our Saviour before any of the writings of the New Testament were composed, and, of course, years more before they were generally diffused. During that period the direct personal instructions of the apostles themselves in some instances, and the oral and traditionary *repetitions* of these instructions in others, formed the 'gospel' of the early church. Previously, however, to any of the writings of the four Evangelists, that summary of doctrine, termed (and accurately termed) 'the Apostles' Creed,' was incontestably used in the church, as the universal baptismal formula or confession of faith required from candidates for baptism. It is therefore more ancient than any of the written doctrines of the New Testament, and it is unquestionably of pure apostolic origin. It must, then, throw some light upon the subsequent writings of these same apostles. It comes from the same pure source, and in date is nearer to the fountain-head. Now the words of belief required in the first times of the apostles, from those who sought admission into the Church, must doubtless be a correct *sketch*, as it were, of what the writings of those same apostles would afterwards teach in the Church. We should expect in this teaching to find no contradiction to these elementary principles, which were to form the groundwork of their faith; and where we might be in doubt as to the true intention of any subsequent documents coming from the same hands, we should employ this as the *test*, as that whereby we might define the limits of their meaning."

* * * * * * *

"And now suppose that, in the after writings of these Apostles, difficulties arise which surpass the limits of this creed, and that questions start up which require a full explanation and comment, and which, if misunderstood, lie open, as all great truths do, to much abuse and danger. What would be the natural course to follow with respect to this, and how might we best hope to come to a plain sense of their meaning? Would it not appear that if, near to the time in which these obscure doctrines were first propounded in the Church, there had lived, as members of the same Church, great and holy men, who held an important place as teachers and guides; and that, if these men had written directly upon such doctrines, and handed down to us, not simply their own *private views* on the subject, but those interpretations which were then universally held by the members of the Church, and which they knew, either directly or indirectly, to have been *universally* held as the true interpretation *since the very first teaching of these same doctrines by the Apostles themselves in person*,—would it not appear, I say, that in the writings of these great men we shall get very near to the pure truth? Take another instance. Suppose that there appears to us great doubt upon any important doctrine, say that of justification, of election, of the value of good works, or any other such, and that by searching the writings of these primitive teachers, we discover that each one in their different works, different country, and different age, *all* agree in giving the same interpretation, would not the obvious conclusion be, that they had received it unbroken from the apostolic times, and that it was believed by universal consent throughout the pure Church? And when we find that in the same manner in which they all *uphold* one doctrine, they *condemn* another as false, and speak of heresies and heretics who have been separated from the pure body of the Church, should we not believe that this doctrine was not taught by the Apostles in the Church, and that therefore these men knew it to be recent and false, and that so it must be equally false in the present day?"

* * * * * * *

"Now suppose that the branch of the Church to which you as an Englishman belong had gone on for centuries in close connexion with, and dependence upon, another branch of the Church which is at Rome; and at last, discovering that this latter had contracted in her practice many things which were not held in the early Church in the time of the Apostles and their immediate successors, but, on the contrary, were quite recent as compared with these, and that thereupon the portion of the Church in England determined to cut off from herself these false additions, and to return as nearly as she could to what was originally universally held. Suppose that, in order to accomplish this, her best men endeavoured, with great labour and care, to compile a book, the materials of which they sought for in the early documents or liturgies of the Church, as preserved in the writings of the fathers, and as many of them were still retained in the portion of the Church from which these men were anxious to separate themselves, and that in this book, though they may have failed to preserve all that they might have done, yet it can be proved that they added nothing of *their own*, nothing which they have not either directly taken from early usage, or entirely founded thereon. Surely, then, in this book we should find a safe compendium of authentic christian doctrine, a compilation of what the early Christians held to be, from the Apostles themselves, the right interpretation of those doctrines taught by those Apostles in Scripture. This book is the Common Prayer-Book. Can you, therefore, wonder, when I tell you that here you may find a safe guide in the study of Scripture; that in these beautiful liturgies and ordinances you may search for the true doctrines of the Church, and be safe there? And it would be impossible for any person of ordinary understanding to attend the services of the Church regularly, bearing in mind the value of the Prayer-Book as a key to the

meaning of religious doctrines, without obtaining a clear practical view of all that is of most importance, unless, indeed, the mists of sin exclude all light from their minds."

* * * * * * *

"Thus the authority of the Church, as the only lawful expounder of Scripture with which the Almighty wisdom has sought to shelter his own Divine word, is disregarded and laid aside, and with head and heart full of arguments to prove the right of private judgment upon religious matters, (that is the right of every man to find out a private way of his own in which to believe and serve his Creator,) each one sits down with what he finds at hand, to pick out his road in the awful mysteries and hidden things of Divine truth! What wonder, then, that even in the professed members of the Church herself, we see such serious diversity of opinion! What wonder that thousands more leave her fold, and erect a sandy fabric of their own!

"He who has been 'tossed about with every wind of doctrine,' who has bent with anxious heart and aching head over the puzzled pages of modern theology, and in vain sought for a full satisfaction to the yearning thirst for an *entire truth* which burnt within him,—he who has felt that he must find it or perish, and has been agonized with the thought of what seemed the almost impossible command to search and follow truth,—who has listened in midnight silence to the dark riddle of the mysterious sphinx,—and heard her threatening voice in tones that deadened the loudest call of busy life,—alone knows what it is at last to take up his rest within the hallowed walls of the Church, laying aside all his long-sought and hardly-earned religious schemes and systems, to listen like a child to her simple teachings, and having bent his faith to her creed, to feel that it is now only left him with a quiet mind and a believing heart to mould his life to her instructions. With what a soothing calm do the deep cool shadows of those time-hallowed arches which echo to her constant voice, fall on the brow that has been heated with religious controversies.

"You will at once perceive the difference between thus yielding your faith to the testimony of universal and catholic agreement in the united body of the Church, in and near the apostolic ages, and the error of which the Romanists are accused, of committing their conscience to the government of their priests, and thus receiving his individual testimony as an infallible guide. Strange to say, many persons confound these two most opposite principles; and when we talk of submitting to the authority of the Church in all points of doctrine and practice, imagine that they are to be reduced to a priest-ridden people!"—P. 82—94.

Many other passages might be extracted of equal interest; but we hope that what we have already transferred to our pages will excite a desire to see the rest. How infinitely more powerful to enlarge and ennoble the mind, to form and guide the manners, whether of male or female, is such a book as this, than all the vile nonsense and mischievous trash of such writers as Mrs. Ellis and all of that school. Our surprise is really not unmixed with shame, to find that the ignorant folly of the world, or the selfish ingenuity of the publishers —or both together—have succeeded in carrying that worse than trumpery work, "The Women of England," through fifteen or sixteen editions. Here, however, is an antidote to the poison. Wherever this little volume, "Truth without Prejudice," is introduced, Mrs. Ellis and all her tribe will be put on the top shelf, or thrust into the dark closet.

The two last sections, on The Eucharist and the One Ruling Principle, are full of just reasoning and impressive counsel; but these

we are obliged to omit noticing, as well as several things we had marked for extraction, some of which are of considerable importance and suggestive power, especially one or two on the subject of the treatment of servants, and some very significant hints on the moral character of our present drama. The work comprehends in its narrow limits a great variety of topics, and we cannot but believe that it is from the hand of a master; and if the first, will soon be followed by other equally valuable productions.

The City of the Mormons; or Three Days at Nauvoo, in 1842. *By the* Rev. Henry Caswall, M. A., *Author of "America and the American Church," and Professor of Divinity in Kemper College, St. Louis, Missouri.* London. Rivingtons. 12mo. p. 82.

A year or two ago, one Mr. George Combe published three volumes of Phrenological Notes, as he was pleased to call them, on the United States. This Mr. Combe, as far as we can make out, is a representative of the extreme liberal type in religion; in other words, he seems to be of no religion at all;—he would have phrased it, that he has no sectarian bias;—and to do these philosophers, as they call themselves, justice, they make a special point of insulting all forms of Christianity; though, as might be expected, their wildest vituperation is reserved for the Church Catholic. Be it so. Were she not receiving this sacred share in His sufferings, it might be thought that He were not with the Holy Bride! But we are told the Church is the enemy of education, because hitherto she teaches the catechism instead of the science of bumps and lumps; the Church cannot bear to see the public mind advancing in knowledge, because Mr. Combe's "Moral Philosophy" has not been introduced into our Sunday schools; the exclusive dominion over the soul, at which the Clergy aim, is inconsistent with true religious liberty; the "chains of bigotry and intolerance are riveted round the necks of the enthralled listeners," and so forth. What a land of horrors! But turn to the other hemisphere, and Cimmerian darkness is exchanged for the mid-day sun.

"In the United States the system of education" [against which the Scotch presbyterian community most properly petitioned] "has been in actual operation, and with the best effect, for years. The state provides, for *all* the people, secular education and instruction in those moral departments of Christianity in which all sects are agreed; and it leaves to parents and pastors the duty of indoctrinating the young in their own peculiar tenets. The state recognises no sect as wiser, or better, or sounder than the others, but leaves the people to judge of their merits, and to support them according to the dictates of their own consciences and understandings. The consequences are—extremely little religious animosity; churches supported by voluntary zeal so numerous, that in New England, and in the cities generally over the Union, there is one for every thousand inhabitants; and a clergy so industrious, that a large proportion of them actually sacrifice their

healths, and some their lives, in the discharge of their duties. The churches, moreover, are far more handsome and comfortable in their accommodations, and much better filled, than those of the Establishment. Meanwhile, the whole country is actively engaged in the work of education. It is no wonder, then, that the people of the United States look with wonder at the proceedings of our Established Clergy in regard to education."—*Combe*, vol. iii. pp. 33, 34.

Delightful! 13,000,000 of people and 12,000 churches (of course, "churches," all of them) Unitarian *churches*, Freethinkers' *churches*, Jumpers' *churches*, Shakers' *churches*, Quakers' *churches!* all full, all handsome, all *comfortable!*—(no doubt of this last condition)—12,000 ministers and more, all hard at work, and a goodly per centage worked to death every year; not starved to death, as some might fancy, from a little English experience of voluntaryism,—but actually dying of preaching, evaporated by sermons, done to death by the warmth of their zeal, *bonâ fide* voluntary work in a voluntary church. And if we want to know a little more than these rough statistics, let us hear another worthy of the same liberal school, who favours us with particulars and lets us into the heart of this trans-atlantic ant-hill of theology teeming with life and labour.

"The churches of Boston are very numerous, and the changes that have taken place in the religious opinions of the clergy [!] and their congregations, are among the most remarkable that are to be found in any part of the United States. From the high degree of respect in which the character and office of a minister of religion is held here, Boston has been called 'the paradise of clergymen,' and from the number, wealth, and influence of the"—[Eh? what? our eyes deceive us surely—look again!] "of the *Unitarian preachers and hearers here*, it has been also called 'the headquarters of Unitarianism.' The number of places of worship in Boston, are [*sic*] about 70:

Unitarians	14	Universalists . . .	6
Presbyterians . . .	13	Roman Catholics . .	4
Baptists	8	Swedenborgians . .	1
Methodists	7	Quakers	1*
Episcopalians . . .	6		

"Of the unitarian churches [!!] the greater number were originally presbyterian or episcopalian,† and have since been occupied by unitarian ministers. The unitarian preachers are more eminent for learning and elo-

* The other ten seem to shift creeds, and are of that intractable kind which refuse classification, and admit of no definition. Mr. Buckingham speaks of them as not being "regularly open:" perhaps, like theatres, they have a religious season in Boston; or perhaps they are opened when the National Bank stops, and the Americans are flush of money, by not settling their debts with the English traders; or perhaps these ten will not pay.

† The affecting and awful history of one of these changes is subsequently detailed. King's Chapel was the first *church* built in New England, originally in 1689; it was twice rebuilt, and finally, in 1756, at a great expense: the organ was selected by Handel. Queen Mary, Queen Anne, and King George, were benefactors to it to the amount of 2,800 ounces of plate; and yet this very church, patronized by bishops, and thus gifted by sovereigns, was the first to renounce the Saviour. After the revolution an amended liturgy was introduced by Dr. Parker, "according to the alterations made by the celebrated English divine, Dr. Clarke; these changes being chiefly the rejection of the Athanasian creed, and the omission of all the passages that either recognised or adverted to the doctrine of the Trinity." Mr. Buckingham is guilty of the extreme absurdity of characterizing this desecrated place as recognising

quence than the ministers of any other sect; and their congregations embrace nearly all the most wealthy and influential families of the city. The universalists are also yearly increasing. The handsomest steeple in Boston is that of the Federal Street Church, where the celebrated Dr. Channing, the unitarian preacher, officiates. West Church is one of the few in Boston which stands apart from all sects. Its members adopt no other name than Christians. It professes no particular creed, but acknowledges the Scriptures, in the light in which each devout member of the church may regard it, as the only rule of faith and practice. The Pitts Street Chapel obtains the services of Christian ministers of every denomination in turn, to give free religious instruction to the poor."—*J. S. Buckingham's America*, vol. iii. p. 342, *et seq.*

More delightful still! if the United States be the Greece of Volantaryism, Boston is its Athens, for in Mr. Buckingham's rapturous summing up of the whole—

"All are conducted on the voluntary system, without the least aid, either in patronage or pay, from the state; and in no city in the world are the clergy better provided for, the churches more commodious and comfortable, the congregations more numerous, or the harmony and friendly feeling between the different sects more remarkable than here."—*J. S. Buckingham's America*, vol. iii. p. 344.

And though some may think it a slight drawback that in no city of the world is Socinianism more general, yet the causes of the spread of heresy in this earthly "paradise of clergymen," are shrewdly enough detailed.

"With whatever religion men begin life, when they grow rich, they become unitarians, in Boston; first, because they feel themselves relieved from a great deal of the troublesome duty of attending prayer-meetings, private conferences, confessions of experience, and other searching and disagreeable inquisitions, from which, the moment they become unitarians, they are free; secondly, because, whatever may be their peculiar views of religion, as to its mysteries and doctrines, they are unrestrained in the fullest indulgence of them, without being chargeable with heresy; as independence of judgment is allowed to all, without injury or responsibility."—*J. S. Buckingham's America*, vol. iii. pp. 450, 451.

In other words, Unitarianism is the creed of the self-indulgent, the worldly, the profane, and the liberal; and when we are told of the austerities of fasting, and of the "will-worship" of the daily service, and of the uncharitableness of an exclusive creed, let such objectors ask themselves whether Unitarianism is not the consistent result of their own principles?

The whole thing has had a fair field in the United States, and its fullest development in the city of "the Pilgrim Fathers," (traitors and heretics, by the way, to a man,) and yet in Boston nearly one-half of the so-styled churches are held by Unitarians; for in America, as in England,* Presbyterianism is only another name for

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"royalty in its name, episcopacy in its ritual, and unitarianism in its doctrine." God forbid that there should be the slightest affinity between what he calls "episcopacy," meaning the doctrine of the Church, and the mangled and blasphemous prayer-book of King's Chapel, Boston!

* "*Nearly every congregation* of Presbyterian foundation in England has arrived at Unitarian views through adoption of the same principles."—*Address from a Body of Socinians*, 1842, quoted in "Plain Words to Plain People." p. 22.

Socinianism *in transitu.* In Boston, the most polished, quiet, respectable, learned place in the Union,—almost all the "wealthy and influential," such as Mr. Webster, for example, deny the doctrines of the Trinity and Atonement; and they take pride in proclaiming, that (to use their own detestable jargon) they are "neither Trinitarians nor Satisfactionists."

One would think that he who runs could read this. The country of the United States was peopled by the outcasts of society—awful warning this of the possible fate of our other plantations!—Puritans, fifth-monarchy-men, rebels, the broken in fortune, the loose in creeds, and the loose in practice, found a common refuge in this the *sentina reipublicæ*, this the *colluvio gentium:* schism was patronized and fostered; the Church struggled on as it could without episcopal authority, a headless body, subject to every evil influence of politics and oppression; the Arian tendencies of our English Hoadleys and Clarkes and Blackburnes were unchecked; and in the partial apostasies, at home, of such men as Linsey and Belsham, we can too well understand the sad history of King's Chapel, Boston, and of the other congregations which exchanged our Catholic services for the cold deformities of Socinianism.

Where there are no bishops and no discipline to feed and trim the sacred flame, the candlestick of a church is only not "removed out of his place;" and in this instructive, yet fearful fact, we can readily account for the universal spread of Socinianism, without reckoning the other important leaven of insurrectionary successes.

It requires but little change to adapt the celebrated lines to that dread truth which we are now called upon to witness and to describe.

> "Westward the course of *error* takes its *flight;*
> The four first acts already past,
> A fifth shall close the drama with the *night;*
> *Schism's blackest* offspring is the last."

And tremendous indeed is the last offspring of religious freedom in "the far west." Socinianism itself is only a state of change; it may seem the final term in the long descent of heresy; but hell is so fruitful in wickedness, that we can never tell what monstrous forms of evil remain to be developed under the genial influences of a vaunted liberty in creeds. Every thing seems gigantic in the valleys of the Mississippi and the Missouri; but the Mastodon and the Megatherium of a guilty world are not more awful instances of God's wrath upon these fruitful valleys, than is Mormonism* a sign of the empire of Satan over the corrupt mind and will of man.

We all remember with what a tumult of horror the existence of Socialism in our towns and villages was proclaimed; but we are now called upon to be witnesses, some of our readers haply in the case of their own parishioners, of Englishmen by thousands deserting the land of their birth and the Church of God, to ally themselves to a

* What a significant name! We know not whence it originated, but our readers will remember that Hesychius describes *ωορμὼν—μορμόνες*, as "*wandering demons.*"

new religion, to enlist themselves under the banners of a new prophet, whose imposture seems as likely to prevail as that of Mahomet, to accept a new creed and a new revelation contained in "the Book of Mormon," to renounce their baptism, and to flock to Nauvoo, the city of the "latter-day saints," a wild place in the unsettled state of Missouri, two hundred and thirty miles from the conflux of the Missouri and Mississippi, fifteen hundred miles north of New Orleans, and two thousand miles west of New York, in the very centre of the western continent: or if not this, to cherish its doctrines, in secret, at home.

Mr. Caswall, a graduate of one of our universities, divinity professor in the excellent college at St. Louis, Missouri, U. S., founded by the good missionary Bishop Kemper, in whose diocese Nauvoo is situated, and very favourably known in England by his "America and the American Church," is now, we believe, in this his native country, for the purpose of enlisting christian aid for that branch of the Church Catholic, at whose altars he now serves, and in the stability and increased power of which alone can be found the remedy for this frightful fanaticism.* He has just published a most extraordinary pamphlet, the title of which is prefixed to this article, and he meditates a detailed history of Mormonism. It will be at once apparent that he has availed himself of opportunities of investigating this terrible delusion which have fallen to the lot of few: he spent three days at Nauvoo; he visited the Mormon prophet; talked and argued with the people; examined their Teraphim, (though it does not appear that he or any one else was ever permitted to view the celebrated golden plates upon which the new revelation was inscribed;) saw the temple now building; and was present at their services, if such they may be called, in company with 2,000 persons;—and his station and character render his testimony above suspicion.

But our readers are unacquainted with the history of this last falling away, or, if they ever heard of the "latter-day saints" in England, they may have disregarded or forgotten it. About fifteen years ago, one Joseph Smith, born in the town of Sharon, Windsor County, Vermont, now about 37 years old, declares that the angel of the Lord appeared to him and directed him to a certain cave where were deposited the golden plates of "the book of Mormon," also the Urim and Thummim of Israel, and the golden breastplate of the high priest. These were in due course exhumed, and they are thus described by Smith's mother, a woman who seems not so much a dupe of her son's knavery as an active agent in his imposture.

"I have myself seen and handled the golden plates; they are about eight inches long, and six wide; some of them are sealed together, and are not to be opened, and some of them are loose. They are all connected by a ring which passes through a hole at the end of each plate, and are covered

* Mr. C., p. 58—60, suggests a system of emigration on religious principles, for which we wish that we had room. Another indication, of "a more excellent way," may be found in the scheme of Bishop Chase, in connexion with which we refer to a letter which appears in the present number of the "Christian Remembrancer."

with letters beautifully engraved. I have seen and felt also the Urim and Thummim. They resemble two large bright diamonds, set in a bow like a pair of spectacles. My son puts these over his eyes when he reads unknown languages, and they enable him to interpret them in English. I have likewise carried in my hands the sacred breastplate. It is composed of pure gold, and is made to fit the breast very exactly."—*The City of the Mormons*, p. 27.

This new revelation,

"Like Mahometanism, possesses many features in common with the religion of Christ. It professes to admit the inspiration of the Old and New Testaments; it even acknowledges the Trinity, the Atonement, and Divinity of the Messiah. But it has cast away that Church which Christ erected upon the foundation of Apostles and Prophets, and has substituted a false church in its stead. It has introduced a new book as a depository of the revelations of God, which in practice has almost superseded the sacred Scriptures. It teaches men to regard a profane and ignorant impostor as a special prophet of the Almighty, and to consider themselves as saints while in the practice of impiety. It robs them sometimes of their substance, and too often of their honesty; and finally sends them, beneath a shade of deep spiritual darkness, into the presence of that God of truth whose holy faith they have denied."—*The City of the Mormons*, pp. 2, 3.

The Book of Mormon has been published in an English edition, at Manchester, for the use of the "latter-day saints," under which name they are known here; but this is a mutilated edition; the genuine one

"Contains five hundred and eighty-eight duodecimo pages, consisting of fifteen different books, purporting to be written at different times, and by different authors, whose names they respectively bear. The period of time covered by these spurious records is about a thousand years, commencing with the time of Zedekiah, and terminating with the year of our Lord 420. It professes to trace the history of the American aborigines, from the time of their leaving Jerusalem, in the reign of Zedekiah, under one Lehi, down to their final disaster near the hill Camorah, in the state of New York; in which contest, according to 'the prophet Moroni,' about 230,000 were slain in a single battle, and he alone escaped to tell the tale. These records, with which various prophecies and sermons are intermingled, are declared by Smith to have been written on golden plates, in 'the reformed Egyptian character,' and discovered to him by an angel in the year 1823."*—*The City of the Mormons*, pp. 62, 63.

A general view of their doctrine may be gathered from the preacher whom Mr. C. heard.

"He began by stating the importance of forming correct views of the character of God. People were generally content with certain preconceived views on this subject derived from tradition. These views were for the most part incorrect. The common opinion respecting God made him an unjust God, a partial God, a cruel God, a God worthy only of hatred; in fact, 'the greatest devil in the universe.' Thus also people in general had been 'traditioned' to suppose that divine revelation was confined to the old-fashioned book called the Bible, a book principally written in Asia, by Jews, and suited to particular circumstances and particular classes. On the other hand, they supposed that this vast continent of America had been destitute of all revelation for five thousand years, until Columbus discovered it, and 'the good,

* Smith's mother speaks of "fifteen years ago" as the time of the pretended revelation, (see Mr. Caswall, p. 26;) but in this passage Mr. C. dates it 1823: there is an error somewhere, which we cannot explain.

pious, precise Puritans brought over with them, some two hundred years since, that precious old book called the Bible.' Now God had promised to judge all men without respect of persons. If, therefore, the American aborigines had never received a revelation, and were yet to be judged together with the Jews and the Christians, God was most horribly unjust; and he, for his part, would never love such a God; he could only hate him. He said there was a verse somewhere in the Bible, he could not tell where, as he was 'a bad hand at quoting,' but he thought it was in the Revelation. 'If it's not there,' he said, 'read the whole book through, and you'll find it, I guess, somewhere. I hav'n't a Bible with me, I left mine at home, as it ain't necessary.' Now this verse, he proceeded to observe, stated that Christ had redeemed men by his blood out of *every* kindred, and tongue, and people, and nation; and had made them unto God kings and priests. But in America there were the ruins of vast cities, and wonderful edifices, which proved that great and civilized nations had existed on this continent. If the Bible was true, therefore, God must have had priests and kings among those nations, and numbers of them must have been redeemed by the blood of Christ. Revelations from God must consequently have been granted to them. The Old and New Testaments were therefore only portions of the revelations of God, and not a complete revelation, nor were they designed to be so. 'Am I to believe,' said he, 'that God would cast me or any body else into hell, without giving me a revelation?' God now revealed himself in America just as truly as he had ever done in Asia. The present congregation lived in the midst of wonders and signs equal to those mentioned in the Bible, and they had the blessing of revelation mainly through the medium of that chosen servant of God, Joseph Smith. The Gentiles often came to Nauvoo to look at the prophet Joseph—old Joe, as they profanely termed him—and to see what he was doing; but many who came to laugh remained to pray, and soon the kings and nobles of the earth would count it a privilege to come to Nauvoo and behold the great work of the Lord in these latter days. 'The work of God is prospering,' he said, 'in England, Ireland, Scotland, and Wales; in Australia, and at the Cape of Good Hope, in the East and West Indies, in Palestine, in Africa, and throughout America, thousands, and tens of thousands are getting converted by our preachers, are baptized for the remission of sins, and are selling off all they have that they may come to Nauvoo. The great and glorious work has begun, and I defy all earth and hell to stop it."—*The City of the Mormons*, pp. 11—13.

They believe—but we are almost frightened at transcribing these blasphemies—that, to use the words of a Mormon doctor, who was once an Atheist,

"'The Father is God, the Son is God, and the Holy Ghost is God; that makes three at least who are God, and no doubt there are a great many more.' He went on to state, that the Mormons believe that departed saints become a portion of the Deity, and may be properly denominated 'Gods.'"—*The City of the Mormons*, p. 34.

Smith, their prophet, is proved to have said—

"That he believed Mahomet was a good man; that Mahomet was a true prophet; and that if people molested him he would establish his religion by the sword; and that he would become to this generation a second Mahomet."—P. 76.

For which purpose he has organized a legion consisting at present of seventeen hundred men.

Nor must it be thought that this is an absurd delusion, to which it is foolish to call attention, and that it will die away of itself. Mr. Caswall may by many be thought to overrate the danger; but let us

hear him: having *seen* the thing, he must know more about it than we can pretend to do.

"I felt convinced, that palpable as are the absurdities of Mormonism, it is a system which possesses many elements of strength, and of extension. When the present generation of deceivers and of dupes shall have gone to their graves, a new class of Mormons may have arisen, educated in the principles of the sect, and taught by experience to disavow some features in their religion which are at present its shame and its disgrace. They may consign Joseph Smith to perdition, together with the sweet Psalmist of Israel; while his doctrines, somewhat refined, may be a rule of faith and action to admiring millions. It remains (under God) for Christians of the present day to determine whether Mormonism shall sink to the level of those fanatical sects which, like new stars, have blazed for a little while, and then sunk into obscurity; or whether, like a second Mahometanism, it shall extend itself sword in hand, until, throughout western America, Christianity shall be levelled with the dust."—*The City of the Mormons*, p. 56.

"System and discipline, almost equal to those of Rome, have been brought to its aid." They are establishing a Mormon university. Mormonism numbers at the present moment *one hundred thousand* victims, a large portion of whom are natives of England;—some of them are described as having been members of "the Methodist Episcopal Church," whatever that may be; and others of different sects;—but the majority seem to have fallen away, if from anything, from a nominal adherence to our own Church; and it is appalling enough to be reminded that, of the numbers of emigrants who leave England and Ireland, and who have been educated in the principles of the Church, "few attach themselves to the Church in America, many connect themselves with various dissenting denominations, while still more, it is to be feared, sink into heartless apathy and irreligion," (p. 59;) and again, that "the indifference of the poorer class of English emigrants to the Church of their fathers is truly lamentable. The Roman Catholic emigrant, however poor or friendless, retains his attachment to his faith. The German Lutheran is firm, &c."—p. 80.

As we have seen, these Mormons are not confined to the location of Nauvoo, though this is to be their earthly Zion, and the seat of their temple now building;* "to assemble there the outcasts and gather together the dispersed from the four corners of the earth, that the sons of strangers may build up its walls, and fly to it as a cloud, and as doves to their windows;" (p. 10.) and also a sort of

* "The building is a hundred and twenty feet in length, by eighty in breadth; and is designed to be the finest edifice west of Philadelphia. The Mormon informed me, that in this house the Lord designed to reveal unto his Church things which had been kept secret from the foundation of the world; and that He had declared that He would here restore the fulness of the priesthood. He showed me the great baptismal font, which is completed, and stands at the centre of the unfinished temple. This font is, in fact, a capacious laver, eighteen or twenty feet square, and about four in depth. It rests upon the backs of twelve oxen, as large as life, and tolerably well sculptured; but for some reason, perhaps mystical, entirely destitute of *feet*, though possessed of legs. The laver and oxen are of wood, and painted white; but are to be hereafter gilded, or covered with plates of gold. At this place baptisms for the dead are to be celebrated, as well as baptisms for the healing of diseases; but baptisms for the remission of sins are to be performed in the Mississippi."—*The City of the Mormons*, p. 16.

caravanserai, founded by revelation, "a house of boarding, a house that strangers may come from afar to lodge therein . . . . . and let the name of that house be called the Nauvoo House, and let it be a delightful place for man, and a resting place, &c." p. 72. They are to be found, we suspect, where we should least anticipate it: we have already seen one of the preachers boasting that they had proselytes in every part of the globe; and, in the "Times and Seasons," (a semi-monthly magazine, containing the official papers and revelations of Smith, now edited by himself, but formerly by his brother, now deceased, styled Don Carlos Smith,) for April 1, 1842, we have an extract from a letter of Hyde, dated "Jaffa on his way to Jerusalem." From Palestine to Nauvoo is a fearful range.

The party with whom Mr. Caswall steamed from St. Louis to Missouri, consisted of three hundred English emigrants, from the neighbourhood of Preston, who had been converted by the English missionaries of Mormonism; (one of them boasted to Mr. Caswall, of having baptized seven thousand in this country during the last year alone;) they were "decent looking people, and by no means of the lowest class." (p. 4.)—We are tempted, though it is some of the longest, to venture on another extract.

"I am permitted by a Clergyman of the diocese of Chester to give the following extracts from a letter, addressed by him to me, February 4th, 1842.

"For your very kind and satisfactory information as to that arch-impostor, Joe Smith, I most cordially thank you. Mormonism is a heresy of a very dangerous and disgraceful tendency; and I am sorry to add, it has produced effects already in some parishes in England which, in this enlightened age, one could scarcely imagine possible. They first of all laid their blasphemous scheme at Preston, in Lancashire, after taking out a licence at the quarter sessions. This occurred about the year 1836 or 37; and they soon numbered in that locality nearly 500 converts. In 1838, they extended their iniquitous operations to various villages on each side of the Ribble. At Ribchester, the famous Roman station of Ribcunium, they seduced many; and the same results followed in other places near Clitheroe. Since that time, itinerant preachers among the Methodists and Calvinists have joined the unholy compact; and even farmers, labourers, mechanics, and others, —in short, whoever among them could supply the *needful*,—have been persuaded to sell their property, and emigrate to Nauvoo. In 1838, every Mormon in one village, and in other villages probably the same, received a certificate, or passport, of which the following is a copy:

'We do hereby certify that A. B., the bearer of this, is a regular member, and in good standing and fellowship, in the Church of the Latter-day Saints in Waddington, and is a worthy member of the same; and as a token also of our love and good-will, we give unto him this letter of commendation to the esteem and fellowship of the Saints, in any land or country to which he may be pleased to remove.

'*March* 29, 1838.

'H. C. KIMBALL,
'ORSON HYDE,
'Presiding Elders of said Church.

'This will be called for.'

* * * * * *

Three hundred of these certificates were printed at Clitheroe, by which speculation about 15*l.* were realized. * * *

"In England, the preachers of Mormonism generally begin by insinuating among the astonished natives of rural villages, or the weak and wavering classes in larger towns, that our Bible has suffered by translation,

and that it is deficient and incomplete in many particulars. They next declare that the Book of Mormon and the revelations bestowed on Smith and Rigdon are additional favours from the Deity, designed to explain the obscurities and supply the deficiencies of our Scriptures. It never enters into the minds of their dupes to inquire as to the *credentials* of these preachers. They are the eye-witnesses of no miracle: they see no dead raised to life, no dumb qualified to speak, no blind enabled to see.

"One night the Mormon elder commences by observing to his congregation that he does not know what to say, but that he will say whatever the Lord shall put into his mouth. On another night, he gravely announces his intention to read a portion of the old Scriptures for edification; invariably, however, taking care not to confine himself to any particular subject, but to have as extensive a field as possible, in order to weave in, from time to time, such portions of the "Book of Mormon" as he knows to be best adapted to effect his object. • • •

"For the continuance of the fraudulent scheme, they proceed to enact a mock ordination, choosing out of the whole body of converts certain individuals who are deemed most trustworthy. These assume their blasphemous calling on the pretended sanction of the Deity, immerse converts after dark, *confirm* the parties next day, and administer, in the course of two or three days at the farthest, a mock sacrament, to individuals who, in the bewildered state of their minds, scarcely know their right hand from their left.

"It is under the very convenient cloak of night, however, that Mormonism in England performs most of its operations. It is then in the zenith of its glory, converting ignorance into the tool of delusion, chaining it fast by iniquitous discipline, order, and system, and trying with all its energy to make the worse appear the better cause. In such beguiling hours, the secret 'Church Meeting' is held, to the exclusion of every individual except the initiated. High and mighty is the business transacted on such occasions. It consists of exhortations to stand firm, instructions given, explanations offered, visions and revelations stated, gifts received for the 'Bishop of Zion,' confessions made, threatenings held out, converts reprimanded, apostates excommunicated, the successes of Mormonism described, and suggestions offered for removing the difficulties in its way. Inquiries are made in reference to other particulars: for example,—'What kind of people reside in this neighbourhood? What places of worship do they frequent? What opinions have you formed as to the natural bent of their respective dispositions? Will they be disposed to join us, or will they exercise an influence against us? Are they principally in the humble walks of life, or are they of some knowledge and understanding?' If the answer to these and other questions be apparently favourable, the necessary advice is given to the first converts how they may prevail upon more. Suggestions are thrown out how to persuade; and the next step is to urge in every possible way the grievous sin of baptizing infants, and the absolute necessity of *dipping*, as the very *sine quâ non*, the only effectual path to everlasting salvation."—*City of the Mormons*, pp. 63—68.

Well may we sympathize with Mr. Caswall's horror at finding in the Mormon congregation "numerous groups of the peasantry of Old England: there too were the bright and innocent looks of little children, who, born among the privileges of England's Church, baptized with her consecrated waters, and taught to lisp her prayers and repeat her catechism, had now been led into this den of heresy, to listen to the ravings of a false prophet, and to imbibe the principles of a semi-pagan delusion." (p. 9.) Semi-pagan! ten thousand times worse than paganism! for as Mr. Caswall acknowledges, "the Indians are superior in morality and common sense to the 'latter day saints.'" p. 30.

It only remains to add that the Mormon prophet is a great rascal, as these very Indians say, p. 31, in so many words: coarse and plebeian in aspect, a "curious mixture of the knave and clown;" addicted to drunkenness and profane swearing, vindictive, passionate, and illiterate* in the extreme; and that he makes his religious character the means of considerable gain by combining all sorts of trades and professions; and his deluded followers are guilty of constant intemperance and robberies. It may be as well to append the following as a specimen of the consolation, which Mormon emigrants may expect. "Many of the English who have lately come here have expressed great disappointment on their arrival.—If they are not satisfied here I have only to say this to them,—Don't stay whining about me, but go back to England and be ——." *Smith's Sermon*, 9 *May*, 1841, *quoted* p. 54.

We have been particular in our account of this execrable imposture, not only because we think it a plain duty to expose it, and also for the sake of the Clergy in whose extensive parishes these emissaries of Satan may at this moment be at work unknown to them; but for two other reasons, and very solemn ones.

1. Because it will help to realize to earnest minds a conviction of the awful nature of these, which may in no figure be, the "latter days." Dark shadows of the coming Antichrist are, from time to time, projected across the Church's path, to bid her walk warily, and as looking for "the coming of the Lord." We would not pronounce that the Mormon apostasy is the prophetic antichrist; but it is an image, an earnest, a figure, a forecast, as it were, of antichrist; just as the gnostic, *and indeed every other heresy and form of schism*, is antichristian; just as rationalism may be a specimen of the mind, and Mahomet of the person, and the French apostasy of the persecution, of Antichrist. Nor will this conviction be lessened if we look, and this not fancifully, into this miserable "deceivableness of unrighteousness in them that perish."

In some mysterious way, each eminent type of antichrist has been strangely mixed up with the Jewish system, has meddled with Jerusalem and the Jews;—Julian the apostate attempted to rebuild the holy city; even Napoleon Buonaparte had some such scheme; he was on his road to Jerusalem when "the hook was put in his nose." It seems that, in some sort, one especial mark of "the mystery of iniquity," will be to resuscitate the Jewish forms; to wrest holy symbols to the "doctrine of devils;" to "sit in the temple of God;" to

* Mr. Caswall took with him a Greek MS. of the Psalter, to test the prophet's powers. "No," said he, viz. the prophet, "it ain't Greek at all; except, perhaps, a few words. What ain't Greek is Egyptian; and what ain't Egyptian is Greek. Them figures is Egyptian hieroglyphics, and them which follows is the interpretation of the hieroglyphics, written in the reformed Egyptian."—p. 35. But as Mr. Joseph Smith quotes the fathers, we recommend the Record to establish a parallel between Mormonism and, what their hand-bills are pleased to call, Puseyism. Messrs. Seeley will be grateful for the hint. "Crysostom (*sic*) says, that the Marchionites (*sic*) practised baptism for the dead, &c."—*Times and Seasons, April* 15, 1842.

engraft upon the types of the law some novel worship, like, yet different from, the old one. Let us attend to the startling coincidence of the temple building on the Mount at Nauvoo, the "corner stone," as they blasphemously declare it, "He had appointed for Zion,"—the ingathering of the people, who have been scattered from every land,—the priesthood to be restored,—the sacred book of the new law of Mormon,—the Urim and Thummim,—the breastplate,—and the great laver, or sea, resting on the twelve oxen—all Jewish emblems and all engrafted into Mormonism.

Again: another sign of Antichrist shall be his inexplicable pretensions to miraculous powers—"whose coming is after the working of Satan with all power and signs and lying wonders; and for this cause, God shall send them strong delusion that they should believe a lie;"—so, in the Mormon creed, "we believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues."—(*Times and Seasons*, vol. iii. p, 709.) "The old man replied, that the healing of the sick, the casting out of devils, and the speaking of unknown tongues, were very frequent in the 'Latter-day Church.'"—(*The City of the Mormons*, p. 41;) and the "strong delusion" may find a sad counterpart in what the Mormon doctor owned—that "Smith might be a swindler, a liar, a drunkard, a swearer, and yet be a true prophet."—p. 46.

Again: Egypt, according to the belief of the ancient Church, as well as Sodom and Babylon—"the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified," was a type of that polluted Jerusalem, in which Antichrist should reign. We can see indications of this correspondence in the case of Mormonism,—the last, and to us, most remarkable type of Antichrist. The "Book of Mormon" is written in the "reformed Egyptian." Papyri, with Egyptian inscriptions, are kept in the *sanctum* of the Mormons: these writings they pretend to be those of Abraham, while in Egypt: they attempt to decipher the hieroglyphics: four mummies in Joseph Smith's possession he declares to be a king of Egypt with his two wives and daughter. Of course, we cannot enter fully into the matter here; but the "form of creeping things and abominable beasts, portrayed on the wall—the dark chambers of imagery"—spoken of by the prophet, have always been referred to the Egyptian hieroglyphic paintings: we know these to have been of a religious and symbolical character. All false religions are demon-worship; and the revival of this "doctrine of devils" is very extraordinary, coupled with all the other indications and glimpses, as it were, of some more than ordinary manifestation of satanic power and malice.

These things, viewed singly, may not bear out our meaning; but taken altogether, they are, to say the least, significant: anyhow, we ought not to be taken by surprise. We must watch; watch, as for the rising of the day, so for the great gathering in the heavens. But we ought never to behold "a vile person stand up in his estate," "a raiser of taxes," "setting himself in the place of God," proclaiming a new revelation, taking to himself the powers of the Church, and

the rest, without a thrill as at approaching evil, however faintly defined, and the revelation of something we know not what, save that, if it be not antichrist, most certainly it is of antichrist. Anyhow, it is the part of Christian faith to look at these sudden and extensive apostasies, in which tens of thousands make shipwreck of that tremendous faith in Christ, into which they were baptized, as the active agency of the devil and his angels: we must believe in hell and its powers as powers,—not as mere abstract tendencies, which is all that the irreligion of the day can arrive at,—even if it reach thus far!

It is as though the clouds were sweeping together in vast convulsion for the last and most awful storm; as though the hosts of the prince of this world were mustering for the great and final conflict; and if ever there were on the face of this earth, (and here we would be but understood to speak of America as apart from that noble Church which it should be our boast to love, and in some things, to imitate,) if ever, we repeat, there were a chosen battle-field for this fierce strife, and for the sorest persecution of the Church, surely we might, without presumption, expect that it would be a country whose beginnings were contempt of all law, human and divine;—whose glories are tainted with the unvisited sins of their fathers, unnatural rebellion and kinsmen's blood;—a land, and we say it with sorrow, as of those who have sprung from the same loins with ourselves, in which the godless sentiment is acted upon, and not avowed only, that as a state it has nothing to do with souls, and that truth has no standard, or, in other words, that God has deserted His people, and given them up to the stormy excesses of their own self-willed and reprobate hearts;—a land whose children are brought up without religion,—for this is the same as to say that in religion all forms may be equally right, or equally wrong;—a land where commercial pursuits blight christian faith in its very bud;—a land where the popular breath, and none but results apparently successful, and expediency and truckling to interested motives, and compromising duty for applause, have their place in the most sacred affairs,—for this is the essence of voluntaryism;—a land whose brightest triumphs are the oppression and pillage of the Clergy, the contempt of old Reverence, and Law, and ancient Duty, and the dignified proprieties of primitive faith and traditional awe for holy persons, holy things, holy seasons, and holy places;—a land whose especial boast is, that it is the newest, most original, most worldly, and most enlightened among all the nations of the earth; whose debts to the accumulated experience and wisdom of ages are the fewest; whose motto is civil and religious liberty, equality, and freedom from every restraint save that of a corrupt heart, and that wisdom which is "earthly, sensual, devilish:" if in such a land we might anticipate the chosen seat of Antichrist, whose "iniquity doth already work," and where "even now are many antichrists,"—surely such a land is the United States of America; and this brings us to our last reflection, which is this:—

2. That in the Church Catholic, in all its doctrine, and in all its order, is the sole antagonist and remedy of such an abominable

apostasy as Mormonism. It is significant that the Romanists, who, with so many and grievous corruptions, have retained the substance of the one true ancient Church, almost alone present an impregnable front to this satanic deceit; for it were too much to suppose that our own branch of the great catholic body in America, only just breathing after persecution, and just awaking to a consciousness of her gifts, has yet had either time or consolidation to do more than witness, in the person of her truest sons, such as Mr. Caswall, against it. And it may be instructive to some among ourselves, who would humbly read the signs of the times, and who are not too proud to see God holding up the sins of others as beacons by which we may steer, to point out what some of our readers may have anticipated us in perceiving, which is this:—

Mormonism is not so much a heresy, or rather an apostasy, single and complete in itself, as the aggregate and compound and ultimate result of nearly all deflections from the Catholic faith and communion: it is the combination into one of all scattered attempts to substitute something wiser and better for the Church: it is the gathering together into one focus the varied and discordant rays of error: it is the perfect development of an unbelieving age: it is rationalism, to adopt the phrase for the mere sake of avoiding circumlocution, full grown. As Mahommedanism is the result of the greater ancient heresies, so Mormonism seems but the unchecked completion of the spirit of dissent. There is perhaps not a sectarian body which could not find its essential element of opposition to the Church, what would be termed its peculiar tenet, embodied in Mormonism. We will give an instance or two as specimens of the rest, and these shall be extracted from their creed:—

"We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost:"—an article identical with the Arian and Socinian formula: it is the truth, but not the *whole* truth.

"We believe that men will be punished for their own sins, and not for Adam's transgression:"—Socinian again, and Pelagian.

"We believe that these ordinances are,—1st. Faith in the Lord Jesus Christ; 2d. Repentance; 3d. Baptism *by immersion* for the remission of sins, &c.;" which is what the so-called Baptists urge.

"We believe in the same organization that existed in the Primitive Church, viz. Apostles, Prophets, Pastors, Teachers, Evangelists, &c.

"We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, &c."—adopted verbatim from Irvingism.

"We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God:"—identical with the *principle* of the followers of Johanna Southcote.

"We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be built on this continent; that Christ will reign personally upon the earth; and that the earth will be renewed, and receive its paradisaic glory:"—which, though it may be true in a Catholic sense, yet, as it is understood by the Mor-

monists, is the ancient heresy of the Millenarians, and the opinion of a considerable school of interpreters of prophecy among ourselves.

"We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may:"—which is but a plain statement of that open denial of the stringent claims of the Catholic Creed, which, under the names of Dissent, Latitudinarianism, Indifference, or Rationalism, is *the crying characteristic sin* of our day.

And it ought to be a subduing thought to those among ourselves, who, be they dissenters or pseudo-Churchmen, talk of the right of private judgment, and clamour against the tyranny and bigotry and formalism of exclusive dogmas, just to reflect that the Mormons adopt these same objections and avail themselves of these very tenets, and that their avowed confession of faith (*Caswall*, pp. 80—82) looks fair, and reads well, and sounds charitable and comprehensive,—that their additions to "the faith once delivered to the saints," are on the common plea of making the Church more spiritual,* and more in accordance with what they, without regard to the testimony of the Universal Church, choose to think, upon their own private judgment, was or ought to have been Apostolic practice;—and yet, with all its showy seeming, let such men consider that Mormonism is the most frightful and anti-christian apostasy and satanic delusion which perhaps the world ever saw; and we know how this argument will tell upon the question of the alleged bigotry of the Church.

In quitting this most painful and threatening subject, we thank Mr. Caswall most sincerely for his instructive, although appalling, pamphlet; and in all his ministrations, be they on the banks of the Missouri or the Thames, we "bid him God speed," we "wish him good luck in the name of the Lord!"

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* One of the Mormons said "that the Church of England had a form of godliness, but denied the power thereof, and that it was the duty of all men to turn away from her; that she denied that the gifts of the Holy Ghost are communicated at this day to the people of God." (p. 37.) Another renegade said "that the Thirty-nine Articles were a bundle of inconsistencies from end to end," (p. 38.) and he wished to know "how the commission of the clergy could be proved without miracles," (p. 39.) that "the English succession must have come through Rome; and that Rome was the mother of harlots." (p. 48.) Another said "that the English Church was merely a Parliament Church," (*ibid.*) And, to conclude, "The method in which the Mormons baptize is a perfect burlesque on the holy initiatory sacrament of the gospel. On one occasion, a hundred and sixty-five persons were baptized by immersion at Nauvoo, some for the remission of sins, and some for their deceased friends, which is their baptism for the dead. This business was done by seven elders, who enjoyed it as a capital frolic. One of these elders baptized a woman six times during the same day. Not satisfied with this, she presented herself a seventh time, when the elder jocosely remarked, "What! haven't you got wet enough already?" A very tall man offering himself, the elder, who is very stout, laughed aloud, and said, "I am the only one big enough to put tall chaps like you under water."

It seems worthy of remark, that, as it seems, they have nothing—God be praised that He has vindicated His holiest gift!—which, in the way of substitute or imitation, profanes the Holy Eucharist. May not this be significant of those "seducing spirits and doctrines of devils, speaking lies in hypocrisy—commanding to abstain from meats which God hath created to be received "μετὰ εὐχαριστίας τοῖς πιστοῖς?" 1 Tim. iv. 3.

CHAPTERS ON ECCLESIASTICAL LAW.—No. III.

CURATES AND CURACIES.

It was doubtless both the intention and practice of the early Church for the bishops personally to interfere in the selection of the candidates for ordination, and by no means to delegate such an important duty to subalterns. In a small diocese it was possible for the bishop to have an accurate personal knowledge of every parish, and of the kind of minister required for its benefit, and thus to make appointments in which the fitness of the person for the place was as much considered as his general qualifications for ordination. Powers, however, have now become delegated; and whilst the bishop retains to himself and his immediate chaplains the duty of strictly examining into the moral and religious fitness of the candidate, he delegates to the incumbents in his diocese, the duty of presenting to the bishop no candidate who is not fitted for the people and the parish to which he proposes to apply his services. The very careless manner in which curacies are constantly given to young men, perfect strangers to the incumbent, and, though pious and excellent men, yet totally unsuited for the parish in which they are to be fixed, calls for great reprobation. Incumbents should remember, that, in the choice of a curate, they have to consider the duty devolved on them by the Church, of training up her members—her junior ministers, without, at the same time, neglecting that duty which they owe to their parishioners, of consulting their feelings, and providing for their benefit in the selection. In the one case, they would not request their diocesans to ordain a young and inexperienced man to be sent down, alone, to a country parish, entirely deprived of the direction and advice of his rector, who is non-resident either in London, or on some more valuable piece of preferment; whilst, in the other case, they would extend as little patronage to "clerical agents" and their "houses of call for curates," as their wives do to "domestic bazaars," and other slave markets; they would no longer encourage the quasi-Simony to which these agencies give rise.

Perhaps very many of our readers consider these clerical agencies either as harmless, or perhaps as useful; are they aware of the tariff established by them in titles to orders? It was not long since that a friend of ours, desirous of obtaining a curacy, called on one of the most respectable of these clerical agents. The agent showed him his list of vacancies, described their various qualifications, *à la Robins*, and concluded by recommending one in Yorkshire as a desirable situation. "I suppose," said the applicant, "Mr. ———, there will be some few fees to pay you?" "Why, yes, a couple of guineas, or so, merely for the trouble of writing to the gentleman, and settling the matter." "I can hardly object to that," replied our friend; "perhaps you will then write to the rector?" The agent seemed to hesitate; at last he rejoined, "I do not know, sir—

whether—perhaps—you are acquainted with the fact of this being a title, sir?" "Of course," replied the applicant. "Why you see, sir," replied the agent, "that rather alters the price." "Indeed!" said our friend. "Why yes, sir, titles vary from twenty-five pounds to about two hundred." "And this?—" "Would be twenty-five pounds; or rather twenty-five guineas, including all expenses." "Good morning," said our friend, as he left the agency office.

Surely this looks like simony. Not, indeed, under the act of Elizabeth, nor indeed according to the canon; because neither the act nor the canon ever contemplated such a transaction, and therefore the latter provided merely for the simoniacal conduct of the bishop or his surrogate, and the fees to be received by his inferior officers. Yet what is the case? The bishop delegates to the incumbent the duty of selecting his curate, guaranteeing his ordination if found morally and religiously fit. The incumbent delegates this power of choosing to the clerical agent, who demands a regular payment according to the value of the title. Is not this simony of the highest kind? No, it may be said, the money is not paid for the imposition of hands—God forbid. But when we consider that the canons have decided that, in the majority of persons desirous of admittance into the ministerial office, a title is a pre-requisite, and that title is purchased for money, does not this become the obtaining ordination by the means of a simoniacal payment? With these remarks we pass on to the minutiæ of our subject.

It would be a work of supererogation to set out the canons and other ecclesiastical ordinances relating to the ordaining of curates, and, at the same time, hardly consistent with the scheme of these articles, intended, as they are, rather to set out the latest alterations in the law of matters spiritual, than to enter at length into the theory of particular ordinances in the Church and enactments by the State. The latest enactment respecting curates has been that omnibus Act, the 1 & 2 Vict. c. 106, known as the Pluralities and Residence Act; and as minutiæ in all matters are the better understood in tabular forms, we have preferred reducing, as far as the Act would allow us, the various clauses of this statute into the annexed Table.

TABULAR VIEW OF THE ENACTMENTS IN THE ACT 1 & 2 VICTORIA, CAP. 106, RELATING TO CURATES.

POWER OF BISHOPS TO APPOINT CURATES.

Diocesan may appoint and license a curate, absolutely, and without previous summons, to serve any church or chapel, or both, in a benefice.	(1) If any spiritual person, not licensed by the bishop under the previous clauses of non-residence, not *actually* residing thereon nine months in each year, shall absent himself from the same for three months, either altogether, or to be accounted at several times, without leaving a duly licensed and approved curate to perform his duties. Sec. 75.	No appeal.
	(2) Or shall for a month after the death, resignation, or removal of his curate, neglect to notify the same to the bishop. Sec. 75.	Ditto.

	(3) Or shall for four months after such death, resignation, or removal, neglect to nominate to the bishop a *proper* curate. Sec. 75.	No appeal.
Diocesan may appoint and license a curate,* after previous notice † to incumbent to nominate, and three months neglect on part of incumbent to obey such notice.	Where the bishop having reason to believe that the duties are inadequately performed, shall be certified by the commissioners, or the major part of them, whom he is authorized to appoint, to inquire into the facts,* that such is the case; the certificate to be in writing. Sec. 77.	The incumbent may appeal to the archbishop within one month of the service on him of the notice * requiring him to nominate a curate.
* *Stipend same as in cases of non-residence, and not, except in cases of negligence, to exceed half net proceeds of benefice.* † *Must specify grounds of notice.*	* *No power to take evidence on oath. The commissioners, four beneficed clergy of the diocese, one the rural dean of the district, and one other appointed by incumbent.*	* *The service must be personal.*
Diocesan may appoint and license after previous notice* and three months neglect on part of the incumbent to obey.	(1) If annual value of a benefice obtained after 14th August, 1838, exceed £500, and population amount to 3,000. Sec. 78. (2) Or annual value exceed £500, and population less than 3,000, but separate church or chapel in the benefice not less than two miles from the mother church, with a hamlet or district of not less than 400 persons. Sec. 78.	Appeal to archbishop within one month after service * of notice to appoint, or notice of actual appointment by the bishop.
* *Need not specify grounds of notice. Stipend not to exceed one-fifth net annual value of benefice.*		* *Service need not be personal, but at his dwelling-house, or last place of residence.*
After requisition * to incumbent, and three months' default, diocesan may appoint two curates, or if one already, one other curate.	If a spiritual person has become incumbent of a benefice after 20th July, 1813, or shall hereafter become so, be non-resident, and the population exceed 2,000. Sec. 86.	Appeal same as under section 78.
* *Need not specify grounds. Stipends of both curates together not to exceed that legally due to one, except with consent of the incumbent.*		

STIPENDS OF CURATES OF INCUMBENTS INSTITUTED BEFORE JULY 20, 1813.

Diocesan restrained from appointing any stipend.	(1) Above £75, together with house of residence, gardens and stables. Sec. 84. (2) Or a further sum of £15 in lieu thereof. Sec. 84.

OF NON-RESIDENT INCUMBENTS INSTITUTED AFTER JULY 20, 1813.

Annual value.	*Stipend.*	*Population.*	
Not more than £80.	£80, or annual value if less than £80.		Sec. 85.
Not more than £100.	£100, or annual value if less than £100.	300.	Sec. 85.
Not more than £120.	£120, or annual value if less than £120.	500.	Sec. 85.
Not more than £135.	£135, or annual value if less than £135.	750.	Sec. 85.
Not more than £150.	£150, or annual value if less than £150.	1,000.	Sec. 85.
Not more than £400.	£100 if curate resident, and no other cure.	Under 300.	Sec. 86.
Ditto Ditto.	Bishop may add £50 to curate's stipend if resident, and no other cure.	500.	Sec. 86.

In all other cases the amount of the stipend is to be, as at present, a matter of arrangement between the incumbent and the curate, the former taking care to inform the bishop of the amount on his application for the license; and the bishop specifying in the license the sum agreed upon. Sect. 83. And in the case of non-residents, the 80th section gives the bishop power to assign a lower stipend, on the condition of the special reasons for the act appearing in the license. Other provisions are made by the two following sections for the case

of an incumbent who has two benefices, and resides on them both during certain portions of the year, and who is compelled by the Act to grant the curate who interchanges the duty with him a stipend, not greater than that allowed under sect. 85 for the larger benefice, nor less than that similarly assignable for the smaller incumbency; and also for such curates as serve, or incumbents as serve as curates, in neighbouring parishes, to whom the bishop may assign a salary of 30*l.* less than that required by the 85th or 86th sections.

LICENSES.

Nature of Incumbency.	*Specifications.*	*Fees.*
Every application for a curate's licenses by an incumbent who is *non-resident*, must specify,	(1) Whether he intends to perform any part of the duty, and where he resides, or intends residing. (2) The salary, and whether resident or non-resident curate, and whether in house of residence or not. (3) If not in residence-house, where is he to reside? does he serve any other cure, or has any other preferment? (4) The value of benefice, number of churches and chapels in it, and date of admission of incumbent. Sec. 42, 43, and 81.	Ten shillings over and above the stamp duty.* * *One signature of the declaration required by the Act of Uniformity, and one certificate of such signature sufficient in the case of a curate licensed to two curacies.* Sec. 82.
Every application for a curate's license by an incumbent who is resident or not, must specify,	That the one bonâ fide intends to pay, the other bonâ fide intends to receive, the whole stipend stated in the application, with abatement for rent, or consideration for the use of the glebe-house; or any other deduction* or abatement whatever. Sec. 81.† * *Except where the stipend amounts to entire value of the benefice, when it shall be subject to all such charges and outgoings as legally affect the value, or to any loss or diminution which may lessen the value without the default or neglect of the incumbent.* Sec. 91. † *All agreements between incumbents and curates in fraud or derogation of all or any of the provisions of this Act, absolutely void, and not to be pleaded or given in evidence in any court of law or equity.*	

Previously to the year 1817, a curate had his remedy at common law, though under great disadvantages, equally with that in the courts ecclesiastical, for the recovery of his stipend. An Act passed in that year (57 Geo. III. c. 99), by its 74th section took away the common law remedy, wherever that in the spiritual courts was given by the Act; and this clause being re-enacted in the 109th section of the present Act, the curate is now confined to his remedy by monition and sequestration for the recovery of his stipend. And by the 90th section, he, or his representatives, within twelve months of his leaving his curacy, or dying, may recover by that means not only what may remain unpaid in a bonâ fide case; but supposing the curate to have accepted a less sum than that stated in the license, and to have given his receipt for it, he, or his representatives, may recover the balance of the legal amount from the fraudulent incumbent.

At the end of the Act which we have been analyzing, is a respectable legal olio, of some twenty clauses, on about half as many different

subjects; such must be the conclusion of our paper, into a stray corner of which we must gather all that now remains unnoticed in this lengthy statute. By the 92d clause, where an incumbent has assigned the entire income of his living to the curate, he may deduct from it so much as may be required for preventing the dilapidation of the chancel and the house of residence, so that it does not exceed one-fourth of the receipts and where the annual value being not more than 150*l.*, from some cause or other the stipend is less than the full annual value; then, where the repairs exceed the difference between the stipend and the annual value, the surplus, to the amount of one-fourth of the stipend, may be deducted from the curate's salary; at least such we believe to be the meaning of the following words:—"And it shall be also lawful for the bishop in like manner to allow any spiritual person holding any benefice, the annual value whereof shall not exceed 150*l.*, to deduct from the stipend assigned to the curate in each year, so much money as shall have been actually expended in such repairs above the amount of the surplus remaining of such value after payment of such stipend; provided that the sum so deducted, after laying out such surplus, shall not in any year exceed one-fourth part of such stipend." By the next clause, 93, curates directed to reside in the residence-house, may have certain portions of the glebe assigned to them, at a rent to be decided by the archdeacon, the rural dean, and one neighbouring clergyman; whilst 94 provides that the curate who receives the entire income, shall pay taxes for the house of residence as if the actual incumbent. The last point necessary to be noticed, is the power given to an incumbent, with the permission of his bishop, to compel a curate to resign after six months' notice, and to deliver up the residence-house, under a penalty of forty shillings a day for disobedience. To these clauses, 95, 96, there are two exceptions; first, in the case of a new incumbent, the time of the notice is shortened to six weeks; and secondly, (1 & 2 Vict. c. 107, s. 18,) no curate duly licensed to a district church or chapel can be affected by the death or avoidance of the incumbent of the parish, but only by a revocation under the hand and seal of the bishop.

This paper may reasonably be concluded by a case decided, not many months ago, in the Court of Exchequer, regarding the claim which a curate, appointed by sequestrators to undertake the cure during the interval between the death of one incumbent and the appointment of his successor, has upon the new incumbent. The case was this. On the death of the plaintiff's father, who was incumbent of St. James's, Colchester, the sequestrators requested the plaintiff, as he was in holy orders, and already licensed to a neighbouring cure, to undertake the duties of the Church until the new incumbent should be appointed. This the plaintiff did; and on the appointment of the defendant, sent in his claim to him for remuneration, which was refused by the defendant, and the action brought to recover the salary. After some technical objections had been amended, the

cause came on for hearing, and the point for the plaintiff was, whether, under the 10th section of 28 Hen. VIII. c. 11, a clergyman doing duty during a vacancy, under an appointment from the sequestrators, without a regular license from the bishop for that cure, was not entitled to be paid by the next incumbent. The defendant took the objection of no regular license quoad hoc, and also that the new Act, 2 Vict. c. 106, barred the plaintiff's right under the statute of Henry. "The court," said Mr. Baron Parke, "was unanimous in opinion that the plaintiff ought to recover. As to the operation of the recent statute on that of Hen. VIII., *it was enough to say that it could only bar the plaintiff by express enactments*, of which there were none to be found in it; and as it did not appear that the plaintiff's appointment was of a permanent nature, it was clear that no license was necessary. Under these circumstanees the judgment of the court must be for the plaintiff." *

NOTICES OF BOOKS.

Baptismal Regeneration, opposed both by the Word of God and the Standards of the Church of England. By the Rev. CAPEL MOLYNEUX, B.A., *Minister of Trinity Episcopal Chapel, Woolwich.* London: Seeley and Burnside. 1842.

IN our last number we commenced the consideration of Mr. Molyneux's arguments in favour of his paradoxical thesis, that the Church of England "does not teach but opposes" the doctrine of Baptismal Regeneration. We flatter ourselves that we showed how little support he gains from the Articles,—that the limitation they make of the grace of the sacraments to those who receive them worthily stands him in no stead, inasmuch as all infants are held to receive that of Baptism worthily,—that the previous faith and repentance necessary in adults, and *confirmed and increased* in the reception of Baptism, do not prove regeneration to take place before instead of in and by that blessed sacrament; because, while faith and repentance have, by God's grace, been implanted in men's hearts from the beginning, regeneration is a benefit peculiar to the Gospel covenant, involving a change of situation, circumstances, and constitution, to which the saints of the elder covenant were strangers *while on earth*,—involving all that mighty and mysterious fellowship with the universal Family, to which St. Paul tells the Hebrew converts they had been brought, (Heb. ix. 22, 23, 24,) and to which his whole argument shows they might have been brought, to no finally saving effect. In the language of Waterland, "Faith and repentance are not regeneration, but qualifications for regeneration." We cannot pause on this question at present, further than by remarking, that if the school to which Mr. Molyneux belongs, (of which, however, we are bound in candour to

* Dakins, *Clerk*, *v.* Seaman, *Clerk*. Exchequer, April 27. Legal Guide, Vol. VIII., No. 4.

say he is a very extreme specimen,) would calmly and candidly consider the exceeding difference indicated in the New Testament between men's condition before and after the day of Pentecost, their theology would gain both in accuracy and depth.

Mr. Molyneux now takes leave of the Articles, (with what fortune in his encounter with them, we have seen,) but he ought not to have done so quite so soon. He ought to have tried to harmonize Article XVI. with his views. As it is *primâ facie* opposed to them, and as he has not attempted to do away with its adverse aspect, we do not feel constrained to dwell on it ourselves. He takes no notice, moreover, of a fact, which probably, indeed, he does not know, that in Article IX., in the sentence "to them that believe and are baptized," the word *renatis* answers in the Latin version to *baptized* in the English.

In passing from the Articles to the formularies of our Church, Mr. Molyneux endeavours to maintain for the former a superiority in respect of authority, which he says "is important, because it is on expressions occurring rather in the formularies and services than in the Articles of the Church, that the doctrine of Baptismal Regeneration is grounded, and whereon its advocates take their stand; whereas—admitting that such expressions justified their interpretation of them—it would, in opposition to the Articles speaking a different language, be utterly untenable, and avail nothing in respect of their cause." In opposition to this, we maintain the authority of the formularies to be equal to that of the Articles; for we cannot imagine how any can be greater than that which a book, to all of which certain parties have declared their "unfeigned assent and consent," has over those parties. This the Clergy have done in regard to the Prayer-Book; and were they to find—what we see no fear of their finding—any inconsistency between it and the Articles, their choice would certainly lie, not between the two authorities, but between an honest and dishonest course of action,—between continuing to eat the bread of the Church of England and frankly surrendering it.

From this little indication, we cannot help suspecting that Mr. Molyneux's "assent and consent" to the Prayer-Book is not very cordial. We shall soon see that it would be wonderful if it were.

He denies, however, that the services are against him, arguing that those for Public Baptism require and suppose "a profession of faith and promise of obedience," in deference to which the recipient is considered regenerate, *i. e.* that if such faith were really his own he would be regenerate before Baptism, according to an argument of Mr. Molyneux's, which we have already refuted. But let us see, and in seeing, let us feel that we can never sufficiently admire Mr. Molyneux's boldness, how he deals with the case in which no sponsors and no profession are required—that of Private Baptism.

"It is true, that in the service for Private Baptism, sponsors are not required; but an emergency of a very pressing nature is here supposed, and the Church does all she can to meet the emergency: this is the exception, not the rule. Yet even here, the principle we contend for is not abandoned,—quite the contrary; the minister, in this case, is required by the rubric, together with those present, to call upon God for the blessing *before* he baptizes, and the blessing being asked, is, as in the other services, supposed to be vouchsafed *before* the administration of the rite. Thus integrity of principle, and consistency of practice, are maintained throughout." —Pp. 52, 53.

Regeneration in this case is "supposed to be vouchsafed *before* the administration of the rite," says Mr. Molyneux. In this same case, "this child is now by the laver of regeneration *in* Baptism received, &c." says the Church of England. Verily she not "only does not teach but opposes" Mr. Molyneux's doctrine.

"Next," says our author, "let us turn to the Catechism." With all our hearts, say we; we never were readier to obey a summons. The first point on which Mr. Molyneux fastens, is the assertion of pre-requisites for Baptism in every case, repentance and faith being demanded in adults, and a promise of both being made for infants by their sureties. In order that we may not be supposed to blink any of our author's arguments, we present our readers with the conclusion he draws from this.

"'*Why then?*' observe,—it is a matter of surprise! an objection is anticipated,—some one is supposed to say, 'But since repentance and faith are indispensable in order to baptism, *why then* are infants, who cannot be personally subjects of them, baptized?' This very supposed, and felt, difficulty determines the view of the Catechism; for, on the principle of baptismal regeneration, no such difficulty could have presented itself, or been at all anticipated; if baptism be the all-effectual means of regeneration, then what question would exist about the infant's fitness for its reception? The only fitness for regeneration is sin and corruption; the only subject on which it acts is the sinner: and since infants are, without controversy, "shapen in iniquity and conceived in sin," they are, without further qualification, eminently fitted for the operation of regenerating grace; there would be *then* no difficulty at all about their baptism. But the *fact* of a difficulty being contemplated and suggested, shows that such is not the view of our Catechism; while the *nature* of the difficulty itself, as there suggested, evidently imports, that unless we can, somehow or other, regard the infant as possessed of repentance and faith, or in the light of a penitent believer, it is not a fit subject for baptism, nor can the rite, with propriety, be administered. And how, then, is the difficulty met, the objection removed? Just in the way which might be expected;—not by the recognition of the doctrine of baptismal regeneration; not by the assertion that baptism will itself confer these essential graces,—but, by the charitable recognition and acceptance of the profession of others instead of its own: by accepting the proxy for the principal; by identifying the child with its sponsors, and regarding the profession of the former as that of the latter, and actually dealing with it as though it were so. It is thus the Catechism meets the objection, and solves the difficulty. Infants are baptized, it teaches, "because they promise both repentance and faith by their sureties." And hence, by reason of the promise, and profession, made by sureties on the part of the child, the child is regarded as itself possessed of the requisite graces,—in the eye of the Church it has, when presented at the font, repentance and faith, and makes profession of them,—and on this ground, and no other, baptism is administered. I call particular attention to this point, (because of such moment,) that repentance and faith are not promised for children as the consequence of, but qualification for, baptism. The Catechism does not teach, (as some would perhaps have it,) that on condition of the Church's baptizing infants, they shall hereafter repent and believe; but, on condition of their appearing at the font as penitent believers, that the Church will baptize them. It is impossible to deny that this is the view of the Catechism, for the question is not, 'What will follow baptism?' but what is required of persons to be (or in order to be) baptized? In other words, what must precede baptism as a qualification for its reception in the candidates? And it is specifically and decisively asserted, that, in every case, without exception, repentance and faith are, and must be, the pre-requisites; and it proceeds then to show (as I have explained) on what principle infants can be regarded as though possessed of these graces, and so justly entitled to the administration of the rite."—P. 54—57.

As the whole of this argument is built on a misapprehension regarding the different degrees of grace, a want of distinction between those beginnings of better things whereby God's Spirit implants repentance and faith in fallen man, and that "destruction of the

old Adam nativity," that new spiritual calling and creation which was unknown in the world before the day of Pentecost, and to which each individual must be a stranger until his Baptism, which we have already answered, we need not dwell long on it now. We must, however, add, that "sin and corruption" are not "the only fitness for Regeneration." Other qualifications, Faith and Repentance, are requisite in adults, not, indeed, as purchase-money for it, but as conditions without which in the nature of things it would be meaningless and dead. With infants, not in the article of death, the stipulations by proxy are necessary, as a security that the unspeakable gift will not be abused but duly cherished and developed.

Mr. M. then passes in a very hurried manner over those passages in the Prayer-book, which bear most decisively against him — the declarations in the Baptismal Service that the baptized child is regenerate; and the answer in the Catechism, wherein the catechumen is taught to pronounce himself so. To these he gives the hackneyed explanation of his party, that the whole proceeds on a charitable hypothesis. Granting for a moment that the Baptismal Service admits of this explanation, which, when viewed in connexion with the Articles and other formularies, it altogether refuses, how can it apply to the Catechism? "I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Who ever heard of teaching any one to proceed on a charitable hypothesis in regard to himself? Truly the lesson were but too easily learned. On this one answer in the Catechism, which no sophistry can evade or explain away, might we take our stand; nor could we express our "unfeigned assent and consent" to the Prayer-book, if we believed that the first lesson it taught a child was to say that of himself, which in all probability was quite untrue.

In the concluding part of the Catechism, Mr. M. finds the following *argument* (?) on his side:—

"Nor is the remaining statement, 'a means whereby we receive the same,' at all at variance with this interpretation, as—if we will let the Church speak for herself—will appear in a moment. For, in the first place, observe, the statement is *a* means, not *the* means;—this is very remarkable! why did not the framers of the Catechism declare it here to be the means? Because evidently they did not so regard it; nor intend that their disciples should. A means is all that they avouch concerning it, and *a* means it may be, doubtless sometimes is,—who disputes it? But this is widely different from *the* means."—P. 64.

It is difficult to maintain a discussion with a man who can seriously argue thus. Does Mr. M., when he reads in the Collect for the Second Sunday after Easter, the words "hast given unto us Thine only Son to be unto us both *a* sacrifice for sin, &c." infer, from the indefinite article that other sacrifices for sin have been given us also?

Finally, Mr. Molyneux appeals with triumph to Art. XVII., an article which is our property as well as his, and which, involving as it does, some of the most difficult points in divinity, he does not strike us as at all competent to interpret; but staring him in the face is Art. XVI., teaching doctrine contrary, not to Art. XVII., but to the couple of pages he has written upon the latter. Of this, however, as we have already said, he has taken no notice. Now we plead, not for Art.

XVI. *versus* Art. XVII., nor for Art. XVII. *versus* Art. XVI.; but for Articles XVI. and XVII. taken together.

To the Homilies, Mr. M. makes no reference whatever. We therefore content ourselves with saying, that they distinctly assert the doctrine of Baptismal Regeneration.

We have confined ourselves, as we proposed at the outset, to the ecclesiastical question, not having leisure or space at present for the scriptural one, which, indeed, as far as anything novel or formidable in Mr. Molyneux's arguments is concerned, there is no great occasion for discussing. Our aim has been to show that, be the orthodox doctrine of Baptism true or false, the Clergy of the Church of England are committed to it; and that those who are offended with such Clergymen as preach it, are at issue not with them but with her. We have seen how poor a figure Mr. Molyneux makes when trying to torture her declarations into a sense favourable to his own opinions; how he has passed over some of the most important without notice; under what immense mistakes he has approached others; and how entirely one of them (that from the opening of the Catechism) refuses to submit to the process of evasion whereto he would subject it.

It would, however, be a serious thing were the Church of England and all her Clergy committed to a doctrine contrary to Scripture; and we rejoice in the assurance that this is not the case. Nothing that Mr. Molyneux has advanced has in any degree shaken our confidence here. In correcting one of his misapprehensions we have, as we remarked at the time, refuted nearly all his arguments from Scripture; and we now refer those of our readers to whom the subject may not be quite familiar, to Bishop Bethell's admirable work, if they would wish to see on what copious, what superabundant scriptural authority the doctrine of Baptismal Regeneration reposes. To the same valuable treatise we must commend them for an explanation of St. John's language in his first epistle; a subject on which we intended entering ourselves, but from which we feel precluded by the length to which our remarks have gone already.

We have spoken severely of Mr. Molyneux, and we feel justified in doing so. Theological ignorance like his is surely a sin in a Clergyman; had he been self-distrustful and inquiring, he would not have been under the cloud which his diocesan has been reluctantly obliged to put over him,—the peace of his neighbourhood would not have been disturbed,—and his congregation would have received from him deeper and truer, because more scriptural, doctrine than they do at present.

The Unity of the Church, the Condition of the Conversion of the World; a Sermon preached in St. Paul's Cathedral, at the 141*st Anniversary of the Society for the "Propagation of the Gospel in Foreign Parts," May* 27, 1842. *By the Right Rev.* EDWARD DENISON, D. D. *Lord Bishop of Salisbury.* Prefixed to the Society's Report. 8vo. Pp. 21.

IT is very remarkable how deficient we are either in Missionary records, or in books or even sermons, which place the obligation of

evangelizing heathen lands on the true ground. However, our neglects may well account for our silence. The history of English missions is the blankest page in our ecclesiastical annals. In the list of preachers before the Propagation Society, we find the name of Berkeley, whose attempted college in Bermuda was even a better evidence than his sermon, that he, at least, knew how the gospel ought to be propagated; but after him, Butler almost alone breaks the long mediocrity of results alike and motives, by anything like a reference "to the Catholic visible Church as the repository of the written oracles of God," (Works, vol. ii. p. 284,) and, by consequence, the sole commissioned originator of missionary schemes. Horsley, perhaps, is the other noblest name among nearly a century and a half of preachers; but his sermon is a tedious disquisition on the promise made to St. Peter. But if the Bishop of Salisbury has had so few predecessors who have distinguished themselves on this inspiring occasion, it is not too much to say, that, had even all our Fathers since 1702 (the first anniversary of the Society) understood, and, understanding, pressed with all their powers the true obligation and means toward the success of missions, none could in power and clearness have surpassed this year's preacher. Our Lord's last prayer was for unity;—the unity of the Church is the condition named by the Head of the Church for the conversion of the world; and not only this, but unity among ourselves is to the heathen to be the sign of our mission,—the pledge of our success in preaching the gospel. Hitherto we have not been one; the want of unity is the cause of the sterility of our missions. It is undeniable that our missions have produced very few fruits; hence we must, above all things, labour for unity, pray for it, and personally live obedient and holy lives, in order to win this long-absent blessing; and then, when we are one at home, and when all difficulties of communion with other branches of the Catholic Church are removed: and when other christian bodies are conformed to the apostolic discipline and pattern, the condition of unity being fulfilled, we may reckon upon the fulfilment of the promise: but to hasten His kingdom we must be one. Such is a meagre outline of this beautiful and, as it was delivered, most impressive sermon. Local subjects, and those of present and engrossing interest, are touched upon; and this on the same general principles as have been adopted by the Bishops of Oxford, Exeter, and Down; but in a tone which to us, though we may be prejudiced, sounds even more soothing, more paternal, more encouraging, and more catholic. We scarcely know what to extract; but as the discourse will soon be in all our readers' hands, we here rather desire to express our great gratitude and comfort in reading it.

"How different, again, would be the effect upon heathen nations, were Christianity presented to them in that harmonious development, in which it was set forth by the inspired followers of its divine Author, and all who bear the name of Christian were seen to be united in one faith and one worship! Instead of this, our present dissensions too often exhibit the nominal Church of Christ as a jarring assemblage of hostile sects, and thus divert the attention from the simplicity of truth to the complications of error; and distracting and confusing the mind with conflicting claims, either make an universal scepticism appear the sole refuge in the hopelessness of true judgment; or, at best, if some of the great doctrines of faith be embraced, deprive them of the support they were designed to receive from being incorporated in the visible institution of the Church as a living body."—Pp. 11, 12.

"It is easy to observe that a sense of this truth, which has too long lain dormant, has of late been extensively revived in various quarters. Whereas our branch of the Church has rested for generations complacent and self-satisfied in that separation from the rest of Christendom in which it has been placed by unhappy circumstances, there is now a growing feeling of dissatisfaction at this isolation, and an obvious yearning of men's minds after the long-lost blessing of spiritual communion." P. 12.

After alluding to and deploring our separation from the churches under the Roman obedience, and from those of the Eastern world, his lordship, in reference to the continental protestant bodies, says, with great truth—and we trust that these weighty words will have their due effect in all quarters, even in the very highest—

"But if, in relation to the Church of Rome, we saw reason to believe that some among ourselves were led so highly to estimate the order and constitution of the Church as to be almost blinded thereby to corruptions both of doctrine and practice, so we must not forget that there is a contrary extreme to this; and that there are both those by whom the mere negation of Romish error appears to be deemed almost more important than the essentials of Christian truth, and many more who, in their zeal for certain doctrinal verities, which they arbitrarily establish as comprising the sum and substance of Christianity, appear to know no other note of the true Church than that which consists in an agreement respecting these.

"We must, therefore, be on our guard against this extreme also; and be careful that, even in love and charity to others, we be not led into any act inconsistent with the distinctive character of our own Church. We will place no obstacle in the way of a lawful union with any members of the Christian family, who hold the doctrines of the faith in orthodoxy; nay, rather will we gladly cherish every approach thereto. But we will be careful that we do not, in seeking to anticipate the time of God's providence, act upon a hasty longing that will end in disappointment. The gift we have to communicate is too sacred to be made the subject of any doubtful or questionable dealing. It must be duly valued before it can be fitly disposed. It is not for those who are reluctant to receive it, or who view it as a thing indifferent. It depends upon 'the real state, and spirit, and character,' of any communion, whether it be a fit recipient of it, and into these, therefore, inquiry should be made. We must not, in trying to court others to accept at our hands that of which they stand in need, act or speak as though we did not rightly prize our own privileges. We must not commit our Church, or appear to commit her, to anything at variance with her own principles, lest, in too hastily seeking an unity which we may after all fail to obtain, we hinder and trouble that which it is our own fault if we do not enjoy."—Pp. 17, 18.

A Steam Voyage to Constantinople, by the Rhine and the Danube, in 1840-41; *and to Portugal, Spain, &c. in* 1839. *By* C. W. VANE, MARQUESS OF LONDONDERRY, G.C.B. &c. *To which is annexed the Author's Correspondence with Prince Metternich, Lords Ponsonby, Palmerston, &c.; in* 2 *vols.* 8vo. London: Colburn. 1842.

THE interest which attaches to published Travels depends upon two circumstances—the nature of the country visited, and the qualifications of the person visiting, both as a traveller and a writer. As regards the former, though the ground traversed by Lord Londonderry is by no means new, it is yet sufficiently diversified to afford matter for an interesting work. Vienna and Constantinople, Athens and Naples, Palermo and Gibraltar, Lisbon and Seville, together

with the countries intervening, are enough, it must be owned, to fill two octavo volumes; and these were all visited by the noble Marquess in the two tours here described. Again, his style of writing is easy and unaffected. But what recommends these volumes most is the position occupied by the writer; by which we mean, not simply his rank and station in the peerage of England, but the European reputation which he had gained by his military and diplomatic services, which secured him access to sovereigns and their ministers. It would be impossible, of course, but that the brother of Lord Castlereagh, and the English ambassador at Vienna in 1815, should be favourably received at that court in 1841; and accordingly, the account of the veteran Metternich forms to our mind the most interesting feature in the book. The testimony of Lord Londonderry is also valuable in reference to the changes which six-and-twenty years have produced upon the continent of Europe. The king of Bavaria had the bad taste to refuse an audience to his former companion in arms on some petty ground of etiquette.

The tour first in order in these volumes, but in point of time two years later, was cut short at Palermo, by the arrival of the disastrous news of the loss of his Lordship's mansion in the county of Durham, by fire,—an event to which, we must do him the credit to say, he alludes with the expression of very right feeling. We are anxious to make this acknowledgment, for we must confess that we have not risen from the perusal of these volumes with an increased sense of the moral dignity of the writer. There is an appearance, perhaps, of vanity in the notice which he takes of certain insults offered to him by those who ought to have known better; but we believe it only to be an appearance; and we think that he has acted only with proper spirit and high moral courage, in making public the slights that he received from Lords Ponsonby and Howard de Walden. It appears that these functionaries were so strongly imbued with Whig principles that they could not bear the approach of one holding opposite sentiments; and moreover, feeling that their reign would be short, they had each retired from the capitals of the monarchs to whom they were respectively sent; and, leaving the concerns of their countrymen to chance, employed themselves in saving as much out of their official incomes as the time would allow. This might be prudent, but certainly it was not just. We do not therefore blame Lord Londonderry for insisting on the respect that was fairly due to him *from those who were in a condition to offer it;* but it does not impress us with the greatness of a person's mind to find him continually talking of creature-comforts, and lamenting their absence when not to be had. In fact, his Lordship appears to us a much more selfish person than we should have expected in the old soldier. Nevertheless, the volumes will do well for the Book-Club.

The National Psalmist, under the immediate sanction of H. R. H. Prince Albert, His Grace the Archbishop of York, the Professors in the Universities of Oxford, Cambridge, and Edinburgh, and upwards of Three Thousand Nobility, Clergy, &c. By CHARLES DANVERS HACKETT. London: Simpkin and Marshall.

THIS is the somewhat pompous designation of a work now in course of publication, of which five parts have reached us. It contains, as far as already published, a collection of psalm-tunes original and selected, with a preface on the history and present state of psalmody. In the class of selections, we are glad to find a greater sprinkling than is common in such publications, of the old church tunes; and in the *original* department, we have, besides those of the Editor himself, a variety of compositions by Camidge, Crotch, Elvey, Horsley, Turle, Wesley, Novello, and other professional gentlemen of the present day, whose names are duly emblazoned in the title of the work; a display which we suppose is necessary now-a-days, in order to get a new work properly introduced to the notice of a "discerning public." We are inclined to say of the original as of the selected portion of this work, that, with some exceptions, the compositions are greatly above the average of what we meet with in such collections; and it is but just to say, that, throughout the whole, Mr. Hackett has shown his good taste and reverential feeling in avoiding those meaningless rants,* with which, under the name of Psalm tunes, our ears are so often and so painfully afflicted. Having said thus much in praise of the National Psalmist, we are bound to mention some things which greatly detract from its value. 1st. The music, though printed in score, (and handsomely printed too,) has, unhappily, the alto and tenor parts written in the G clef, according to a vicious system lately introduced. In a work of such pretensions, Mr. Hackett should not have descended to this, and we are sure that, with the increased attention now paid to vocal music and sight-singing, he *need* not have done it. 2d. We wish that the old church tunes had been really given in their original dress. Something certainly has been done by Mr. Hackett, towards bringing them back to their proper form, both by divesting the melodies of modern *improvements*, and also by restoring in part the older harmonies;† but still they are *not* as they appeared in the old collections of Ravenscroft and others; and, as we observed last month, they are in consequence far inferior in effect. Let these tunes be properly performed, according to the ancient arrangement, the *tenor* voices singing the *melody*, and the treble, alto, and bass sustaining their respective parts in the harmony, and we are much mistaken if they do not turn out to be both skilful and beautiful compositions. 3d. We must protest against the *words* which Mr. Hackett has adapted to the tunes, which are, for the most

* In Mr. Hackett's preface, we have some amusing notices of the airs (amorous and bacchanalian many of them) from which several of the tunes in common use are derived.

† See, for instance, Tallis's tune, commonly called the Evening Hymn, of which Mr. Hackett justly says that the outrageous corruptions which have been grafted upon it, render a return to the original absolutely necessary. For Tallis's *own* arrangement of the tune, however, see the volume noticed in our last number, *Sacred Music by Tallis, Tye, &c.* p. 16.

part, quite inadmissible. We know not where they all come from, but we can trace several of them to dissenting sources; and, at all events, there is no authority for their use, and generally they are very unfit company for the music, which it would have been much better to have printed alone. One other remark must be made. We cannot but regret the tendency which is fostered by such publications as the present, to undervalue, if not to supersede, the proper music of the Church,—the chant and anthem. Much is now done in the way of reviving attention to the music of the Church, but little comparatively, we are sorry to say, in the right direction. In the instance before us, we have 100 folio pages of metrical tunes alone; and though there is something said on the wrapper of "chants, &c.," yet this is apparently but a make-weight, and not a word appears in the preface, which would so much as lead the reader to suppose that any music but the psalm-tune was provided for in the ritual of the Church. Certainly this is not putting things in their proper order. Another symptom of the same disposition is supplied by (what do our readers suppose?) an adaptation of part of Farrant's anthem, "Lord, for thy tender mercies' sake," as a hymn-tune under the name of Tyre! Considering that this composition, in its proper form of *anthem*, is as simple and as easily sung as any thing can well be, it certainly argues an extraordinary preference for metrical psalmody, when we find it thus pressed into service, merely for the purpose of swelling a number of tunes already too large. We are quite content that the old metrical tunes should be retained, *along* with our old chants and anthems, provided always that these are not thereby superseded. And we hinted, on a former occasion, a special reason why it is well that they *should* be retained, even though the service of the English Church, as at present authorized by the rubric, is complete without the addition.—See Christian Remembrancer, vol. iii. p. 694, note.

Romantic Biography of the Age of Elizabeth; or Sketches of Life from the Bye-ways of History. By WILLIAM COOKE TAYLOR, LL.D. &c., *Author of the "Natural History of Society," &c.* London: Bentley. 2 vols. 8vo. 1842.

IF Dr. Taylor had called this work "the Romance of History," he would have chosen a better title. *Romancing* is a word well understood in our language, and exactly characterizes his performance. For the duties of a biographer he is eminently unfitted; first, because, either from ignorance or malice, he falsifies all history; and secondly, because he is quite incapable of entering into the characters of those concerning whom he writes. We propose, as shortly as may be, just to furnish proofs of these two statements, and shall then dismiss Dr. Taylor, never, we hope, to meet him again in the field of history or biography.

1. Two instances of misstatement, selected purposely, in matters of common notoriety, will suffice to establish the first position. 1. One of Dr. Taylor's chapters has for its title "Archbishop Whitgift and Dr. Cartwright," and has for its object the injuring the memory of the former. For this purpose he represents the archbishop as instigated by a personal hatred of his former fellow-collegian; and leaves the

reader to infer that that hatred was perpetuated even to the death of Cartwright in prison. To say that this is a falsification of fact, is of course only to say what is known to the veriest tyro in history. It is matter of common notoriety that Cartwright was reconciled to the Church before his death; and it is especially recorded by Collier that "the archbishop solicited the queen in his behalf, procured him his liberty, and her majesty's pardon;" and afterwards that "the queen was not pleased with his being so much considered, and thought that the archbishop had gone too far *in his good nature;* in return for which Cartwright treated the archbishop with a suitable regard, and continued quiet and inoffensive to his death, which happened about ten years after." 2. The other instance which we shall mention is found in the life of Calvin; representing him to have taken Holy Orders before the commencement of his erratic career, whereas the fact of his holding benefices without ordination has been again and again quoted in proof of the laxity of Church-discipline prevalent at that time. So much for the accuracy of Dr. Taylor's historical knowledge.

II. But what unfits him even more for the office of a biographer is the uniformly low view which he entertains of human nature. He seems unable to believe that any one can act on other than base motives. This is not owing to any prejudices, either religious or political; for all persons fare alike at his hands. Calvin and Whitgift, Laud and Jewel, are alike honoured with his abuse: the only exception that we have met with from this general law is in favour of the present Archbishop of Dublin. Now, we hold it indispensable to the biographer, that he should be able so far to throw himself into the views and feelings of the person whose life he is writing, as to give him credit for sincerity of motives: this is only the part of candour.

Further; Dr. Taylor has not only a sceptical, but also an irreverent and vulgar tone of mind, which is peculiarly offensive. What will the reader think of these passages? "Protestantism greatly increased the respectability of the devil: it supplied him with a longer 'tail' of followers than the policy or vanity of Daniel O'Connell collected *on* (sic) the first Reformed Parliament." "It is no easy matter to get up a perfectly new cry; there is danger of some explanation being required: but an old cry, such as 'No heresy!' or 'No popery!' has the stamp of old currency upon it, and gets rapidly into unquestioned circulation."

We regret to observe that some of Dr. Taylor's writings are on the list of the Society for Promoting Christian Knowledge. We do not profess to have looked at more than these two volumes: but his views are so universally latitudinarian and defective, and the tone of his mind altogether so un-Churchmanlike, that we feel sure that he cannot be deserving the patronage or the confidence of the venerable Society.

Forest Life. By the Author of "A New Home." 2 vols. 12mo. London: Longman & Co. 1842.

In noticing Mrs. Clavers' former work we suggested that it was worth reprinting in England; and we presume that she has acted on

that hint in the new one, which we now introduce to our readers. The first volume of "Forest Life" we consider to be superior to the "New Home;" it contains some very graphic and humorous descriptions, and some very sound sentiments: in the second, the interest is scarcely maintained. Some persons, it is possible, may be scandalized at the freedom of the language used; it is well, therefore, that they should know beforehand what to expect. The book is something in the style of "Sam Slick," but less coarse. The best sketch is that of the Margold family; the one which we give below approaches more nearly to an average specimen.

"Here we found our gentleman in conversation with the landlord, who was, with all his odd roughness, a very civil sort of man, and very fond of hearing himself talk, although he had shown so little patience with our prolixity. He seemed to be warmly engaged in arguing with Mr. Sibthorpe on some point connected with the vexed question of distinctions in society.

"'Respect!' he exclaimed; 'why should I show more respect to any man than he shows to me? Because he wears a finer coat? his coat don't do me any good. Does he pay his taxes better than I do? Is he kinder to his family? Does he act more honestly by his neighbours? Will he have a higher place in heaven than I shall? Show me the man that's a better man than I am, and you'll see if I don't treat him with respect! But to fawn and cringe before a fellow-critter, because he's got more money than I have, is agin my principles. I shan't help to blow up nobody's pride.'

"'But,' persisted Mr. Sibthorpe, waiving however the main question, *as one must always do in such cases*, 'are you sure that it is not your own pride that makes the difficulty? Otherwise, what could be easier than to mark those different grades in society which have been always marked since the beginning of time; and in all probability will continue to be so long as earth endures, in spite of the resistance of those who are unwilling to foster any body's pride but their own?'

"'Ah, stop a little,' rejoined the landlord, 'there's where you go too far! You think these ranks and distinctions will go on always, because you wish they should go on. *I* believe they are coming to an end as fast as the earth rolls round. In my opinion, this eternal Yankee nation has set the example to all the rest of the world; and before many years is gone by, there won't be a man in England that'll take off his hat to the queen, unless she makes her manners first. All men—and women too—was born not only free, but equal; and equal they've got to be, on earth as well as in heaven.'

"'Well,' said Mr. Sibthorpe, with his usual good humour, 'I am glad to have met at last with *one* consistent American. You believe in the equal rights of all human beings. You are not for exalting one class of men at the expense of another, or depressing any class that another may live in pride and luxury at their expense.'

"'No, indeed,' said our host, with a virtuous severity depicted in his countenance. 'Give every man a fair chance, that's what I say, and then we can see what stuff he's made of. Outside ain't nothing.'

"'You are not one of those,' continued Mr. Sibthorpe, 'who would shut a man out from all the privileges of society, because God has given him a black skin. You would look only at his worth, his abilities, or his piety; you would be willing to associate with him, and assist him in maintaining his just natural rights, in spite of a cruel prejudice.'

"'What upon airth are you talking about?' exclaimed our host, quite aghast at this sweeping conclusion. 'I should ra'ally be glad to know if you mean to insult me! Are you a talking of niggers? Do you suppose I look upon a nigger as I do upon a white man? Do you think I am sich a fool as not to know what the Africans is? Should I put myself on an equality with the seed of Cain, that was done over black to show that they was to be sarvants, and the sarvants of sarvants? I'm not an abolitionist, thank God! and if you're one, the sooner you get back to your own country, the better.'

"'I have not been long enough in your land of liberty,' said Mr. Sibthorpe, with a quiet smile, 'to have enrolled myself under any of your party banners. I only wished to ascertain how far you carried your creed of equality; and I find you draw

the line, like most of your countrymen, just where your interest or your inclinations indicate. I can now see very plainly why you think there ought to be no distinction of ranks in the world!' And, without waiting for the angry reply which seemed labouring in the mind of the landlord, Mr. Sibthorpe bade good night, and desired to be shown his room.

" 'What prejudiced critters these English is!' said our host, as he left the room."

The account which our authoress gives of the district schools in the United States, which it has been the fashion of the Edinburgh Review, and others of that party, to cry up as models for England, is miserable in the extreme.

Illustrations of the Liturgy and Ritual of the United Church of England and Ireland: being Sermons and Discourses selected from the Works of eminent Divines, who lived during the 17th Century. By JAMES BROGDEN, M.A. *of Trinity College, Cambridge.* 3 vols. 8vo. London. J. Murray. 1842.

THIS work differs in plan from Dr. Wordsworth's " Christian Institutes" only in this—that, instead of forming arbitrary divisions as " evidences of religion," " principles of government," &c., it so far follows the order of the Prayer-book, as to make it ever the text-book of the discourse. In other respects, the two works exactly agree: they are selected from the same class of writers, and both give complete treatises. The existence of the one, however, by no means renders the other superfluous. No one, who is at all acquainted with the richness of Anglican divinity, can suppose it to have been exhausted in four volumes. The two compilers, in fact, appear very rarely to have clashed. Sincerely, therefore, do we thank Mr. Brogden for this undertaking: whoever facilitates the study of the " divines of the seventeenth century" is a public benefactor.

So much for the general object and features of the work: as to details, there is room, of course, for some difference of opinion. To us there appears a want of definiteness in some few of the writers. We question, for example, if Bishop Hacket be the soundest expositor of the doctrine of the sacraments, or if Bishop Hall's views of the " Catholic Church" represent most faithfully our Anglican theology: even Pearson in this place is not free from objection, his design being rather to exhaust the subject, than to give a compendious summary.

But we will not find fault. Our wish is to encourage, not to criticize. We trust that Mr. Brogden may be induced to continue his labours through the remainder of the volume he has begun to " illustrate:" the divines of the seventeenth century would furnish the best commentary upon the Thirty-nine Articles. Or we should gladly see extracted from their writings a brief explanation of doctrinal terms. Books of reference of this kind are peculiarly wanted at the present time.

A Charge delivered at the Ordinary Visitation of the Archdeaconry of Chichester, in July, 1842. *By* HENRY EDWARD MANNING, M.A. *Archdeacon of Chichester.* Murray. 1842. 8vo. Pp. 51.

ARCHDEACON Manning is so well and favourably known to all sincere Churchmen, that it might have seemed sufficient to announce the publication of his recent Charge. But there is one point to which we wish to call attention, which is, the proper nature of an archdeacon's charge. We hold that these very important officers of the Church greatly transcend their functions when they meddle with doctrine and controversy; especially when they make the archdeacon's chair the opportunity of vilifying their brethren, their co-presbyters,—or when they take upon themselves magisterially to decide upon theological subjects, questioned and questionable. Let them remember that they are not bishops. *Oculus Episcopi, manus Episcopi, os Episcopi*, if you will, but not *auctoritas Episcopi.* Often when we have been compelled to listen to a long tedious archidiaconal charge, floundering through every controversy of the day, settling this and deciding that, dogmatizing and pronouncing even upon the principles of the faith with all the dignity of a general council, we are tempted to say, "Who made *thee* a ruler and a judge over *us?*" We often wonder that some of the archdeacons, instead of examining the roofs and pews, do not ask for the incumbent's last fifty-two sermons. Questions of law —the decencies of public service—church rates—tithes—societies—collections—these, subjects which we can well spare in "the godly admonitions" of our ghostly Fathers in God, ought to form the staple of an archdeacon's advice and instruction.

Now, Archdeacon Manning studiously keeps to his office,—he never ntrudes upon episcopal functions: not that he is not eminently qualified to debate controversial points; but he avails himself, and most properly, of other channels than his ordinary visitations to discuss christian doctrine, except in that indirect and assumed way in which every, even the minutest, integral of the Church system may be so treated, as to bear its own, and, because unexpected, most forcible witness to Catholic truth.

Although elsewhere we have thought it our duty to differ, and that on serious questions, from the Camden Society, we are at one with them in their crusade against pews. Let us hear the Archdeacon of Chichester:—

"It is well known that three hundred years ago the whole area of our Churches, with few and slight exceptions, was open and free to all; the only exceptions were seats of which the private and permanent use was assigned by the Bishop, or, in other words, by a faculty. The whole area of the Church was common to all parishioners, and very significantly shadowed forth the unity and the equality of all members in the mystical body of Christ. It was a pathetic witness against the self-elevation and self-preference of one above another, a rebuke of the exacting vigilance of private rights, and a manifestation that in Christ all things are united; that in Him there is "neither bond nor free;" that the mysteries of creation and regeneration are laws alike to all. There was a deep moral and spiritual meaning lying hid in this internal order of the Church of Christ; and not only so, it was a most wholesome and subduing discipline to the minds of those who, by their wealth or rank without the walls of the Church, might be tempted, to their own great spiritual

hurt, to carry the same bearing and temper into it. From time to time—be it for ever so short a season—all men were reminded of their natural equality, and of their equal need of one and the same atoning sacrifice. Separate seats were permitted only in cases of such peculiar exemptions as could not be drawn into precedent, *e. g.*, to the lord of the soil, to the patron, or to some great benefactor of the particular Church; and the exemption could be made by no one but the Bishop alone. The whole of the remaining space was free for the common use of the parishioners, subject to the disposal of the churchwardens. And so long as this disposing power was real and not nominal, there was no confusion, no strife, no litigation, but order and certainty, and a fitting arrangement of the parishioners, according as they and their families had need."—Pp. 11-13.

"The truth must be told. Pews are a strong abuse, a triumphant usurpation, fenced about by the difficulties and costs of obtaining a legal remedy. Private rights have no place in the freehold of God. It is against Him we commit the trespass."—P. 17.

"I will remind you of a plea often put forward even by right-minded persons—that pews are a means of privacy, and, therefore, of devotion. Now, I would have all such persons to consider whether it be wholesome and sound to train their devotional habits upon a support which is peculiar to the richer among us—whether, in reality, the true and living devotion be not rather that of the poor man, who, with no such refined and sickly helps to devotion, worships God in His house with open face?

"And again, it is to be remembered that privacy is the very plea that, beyond all extenuation, condemns the use of pews. Privacy in our own closet is intelligible, but it is a contradiction in terms to talk of privacy in public worship: too often it is a proof that we have got no further than private and individual acts of prayer; that common, united worship is an idea too broad, too high, and too heavenly for the narrow and isolating turn of our popular religion."—P. 21.

Equally wise and kind are the good archdeacon's recommendations of the offertory:—

"It seems perfectly obvious that the great works in which the Church as a body is engaged, can never be permanently and certainly maintained by the contributions of a class or a section of her members, but only by the oblations of the whole Church: first, then, any scheme of forming a revenue must be not partial, but universal: in the next place, it is plain that the smallness and inadequacy of the means now at the disposal of the Church arises in great measure from the fact that most people contribute on no fixed principle, by no relative measure, in no definite proportion to the means entrusted to their stewardship; for this reason, any such scheme must proceed upon the principle of making proportionate offerings to God's service: and lastly, the duty of giving for the work of Christ, through His Church, must be no longer severed from the offices and the sacred associations of divine worship. To lay by portions of our substance for the service of God—say one-fourth, one-sixth, one-tenth, &c.—is as much a part of Christianity as any evangelical precept; and it is only when viewed and done in its relation to our acts of grateful homage, that the practice of giving for religious works receives its full meaning and sacredness. Where, then, shall we find a principle which shall be universal in its extent, containing in itself the law of proportionate oblations, and interwoven with our acts of worship? Nowhere else than in the Apostle's precept, 'Upon the first day of the week let every one of you lay by him in store as God hath prospered him;' or, in other words, in the offertory of the Church."—Pp. 29, 30.

"We must protest against the privilege of alms-giving being made a refinement of the rich: we must take up a plea for the poor man, and claim for him the restoration of his birthright, to give for Christ's sake, and to be blessed in his deed. The keenest and the highest feelings of his nature are left unawakened, so long as we keep back from him the mystery of the fellowship of saints; the universal sympathy of the members of Christ; the communion of sorrow, and sufferings, and prayers, and consolations, and alms; the warfare of the Church; its strife against the spiritual evil of relapsed Christians in its own bosom, and its toil among the heathen nations of the world."—Pp. 32, 33.

We would willingly go on, but space forbids. We recommend the Charge heartily.

A Charge, delivered to the Clergy of the Archdeaconry of the East Riding at their Ordinary Visitation. By ROBERT ISAAC WILBERFORCE, M.A. *Archdeacon of the East Riding, &c.* York. Sunter. 8vo. Pp. 23.

WHAT we have said of Archdeacon Manning and his charge, applies, almost *totidem verbis*, to Archdeacon Robert Wilberforce, who is running the same useful course in the East Riding of Yorkshire. His suggestions are stamped with the same consciousness of his position, the same mild yet forcible and dignified character, and, above all, with the same practical value. He writes, as one who had tried and profited by all that he asks others to do. If we might venture upon a comparison which may seem offensive, we should say that the moral cuticle of our brethren in the north is somewhat thicker than that of the Sussex Clergy. At any rate, they seem to require admonitions, which to sound Churchmen ought to be—would that they were!—superfluous. Catechizing seems to be much neglected; hence the need of advising, not increased attention to the ordinance, but, its use at all. The more frequent celebration of the Eucharist follows, on which we gladly extract p. 9.

"It was little, therefore, to sweep away private masses, without bringing back the public Eucharist. The object of the Reformers was not merely to extinguish superstition, but to rekindle piety. 'Our Church,' says Bishop Beveridge, 'requireth, or at least, supposeth the Holy Communion to be administered every Lord's day and every holiday throughout the year, as it was in the primitive Church; for that is the reason that the communion service is appointed to be read upon all such days, and to be read at the communion table, that so the minister may be there ready to administer it to all those that desire to partake of it.'

"I pause to express my hope, that, unless unavoidably prevented, you all comply with this last order of the Church, and offer up the communion service at the communion table. The point might seem immaterial, but for the reason which Bishop Beveridge suggests, that the Church's service is imperfect unless crowned by that Eucharistic offering whereby we enter into union with Christ our Lord. And in a positive institution like the Church of Christ, no one can calculate the full consequence of deserting the rule of order and the practice of his brethren. It is from no groundless jealousy, therefore, that the rulers of our Church have lately inhibited all capricious derelictions of established usage. Suppose that the novel custom complained of be, that a company of singers is allowed to enter within the altar rails, or that the Lord's table is employed when names are to be inscribed in the register-books. Some may pronounce this a matter of indifference, and may distinguish, as was done of old, between the altar and the gift which was upon it. But the Church's command for setting apart the Holy Table, and for its seclusion from all profane uses, is conclusive, of itself, against such indecent innovations. And to those who look deeply into the matter, their mischievous effect is sufficientlymanifest. 'The Sacrament of the Lord's Supper,' to quote again from Bishop Beveridge, 'being the highest mystery in all our religion, that place where this sacrament was administered was always made and reputed the highest place in the Church.' Now, can men feel towards it in this way, who, when they enter God's house, think the Lord's table the fittest place on which to deposit their superfluous garments? Is it a seemly use of God's board to employ it as a writing-table? These remarks have been suggested by complaints made to me respecting the irreverence which in some places has been allowed to gain head. They will deserve especial attention in the Parochial Visitations, which, God willing, I shall make during the present summer. God forbid, indeed, that I should suppose such irreverence general. But where it has appeared, what wonder if faith has grown cold; if men have first disbelieved and then forsaken the sacraments; if the promises annexed to our public worship, and the sacredness of

our ministers, are alike forgotten; if men have been satisfied with appearing once a-year at the holy table, and that rather as notifying their own profession than from any true 'discerning of the Lord's body?'"—P. 9—11.

"Again, observe its absolute necessity for our brethren's welfare. The Holy Communion is the grand means of union with Christ our Lord. That we cannot serve God of ourselves is manifest; we need His grace. And His grace is given to men not as individuals, but as members of that mystical body, which the twelve gathered together in His name. For this body our Lord especially prayed; it inherited those encouragements and assurances, which were given to the Apostles. Now it is by Holy Communion, that men are members of this mystic body. As they are admitted to it by one sacrament, so is their union cemented by the other. Therefore does the English Church teach us to thank God for the Lord's Supper, 'in that He doth thereby assure us, who have duly received these holy mysteries, that we are very members incorporate in the mystical body of His Son.' In short, unless men are habitual communicants, they have no claim to be called Christians. Other means are useful in their way, but this is essential. For what gives to other ordinances their effect is, that those who participate in them are members of Christ, and Church-membership is bestowed through the Lord's Supper. Prayer and preaching are not effectual through their own vigour, but because they can claim the fulfilment of those promises, of which by communion with Christ men are inheritors."—P. 13.

We close with a beautiful and forcible peroration—alas! that it should be needful!

"And this is the great reason for regretting that those rules for our guidance which the Church has embodied in the Prayer-book, are so imperfectly observed. Were it only that we lose an argument which might tell upon our lay brethren, and can expect from them little deference for a rule of which we are ourselves unmindful, this were, no doubt, to be lamented. Yet is this a small thing compared with the practical loss under which we suffer. By bringing before us a course of daily worship,—by associating the several seasons of the year with those great events which ended in the establishment of the Church, and which form the central point in the world's history,—by prescribing seasons of peculiar humiliation and self-denial,—our formularies are calculated to infuse that devotional spirit, which God's grace only can give, but which is not to be expected except in an habitual use of the ordinances of His worship. If this were needful even for Apostles, if they found it essential to give themselves to prayer as well as to the ministry of the word, then cannot these laws, as inscribed in our Church's statute-book, be judged superfluous. What effect might follow if they were better observed, if the Clergy were again intercessors for the people in the full manner which the Prayer-book contemplates,—what blessing we might expect from Him who answers prayer, and is present in our public solemnities, what advantages we should gain for our congregations, what solace in our own hearts, I will not at present observe. I take lower ground. I confine myself to a more restricted object. I ask you, once a month, at all events, to give your people the opportunity of sacramental union with Christ. I entreat you to impress upon them its necessity. I beg that you will give to the season of Lent, at least, that decent observance which your promises demand, which your situation makes so important. Let the Church's protest on Ash-Wednesday be no longer unheard. Let its meaning be enforced and illustrated. So shall we be freed from the blood of souls, and acquit our own consciences in the day of judgment."—Pp. 22, 23.

By the way, it seems but a small thing, but we are delighted at the price of this Charge—threepence. If Churchmen and publishers could but tell the incalculable benefit of cheap publications, they would go upon a very different plan. The better a book or a pamphlet is, the dearer it is. The publications of Parker, of Oxford, and Rivington, yes, and of our own respectable publisher too, are far too dear. We are glad to find, however, that this evil is in a fair way of being remedied.

A Letter to the Rev. Edward B. Pusey, D.D., Regius Professor of Hebrew in the University of Oxford; being a Vindication of the Tenets and Character of the Wesleyan Methodists against his Misrepresentations and Censures. *By* THOMAS JACKSON. Mason, Wesleyan Conference Office, 14, City Road. 8vo. pp. 110.

As was to have been expected, the Methodists are in fearful wrath at the recent exposures of the rottenness of their system, and of their complete abandonment of the principles of him whose name they bear. Dr. Pusey's allegation of heresy appears to have nettled them most. *Hæret lateri lethalis arundo.* It seems to us to come to this—that their system and that of the Romanists is morally the same. In either case, the theoretical teaching is one thing, their practical application of it another. It has been always held a good argument against Rome to say, "It may be all very true that you do not formally and in terms recommend, or even countenance, the worship of the Blessed Virgin; but is it not a fact that your people do substitute the Mother of God for the Saviour Himself?" So say we of the Methodists;—it is of no use to quote Wesley's sermons; we care nothing for what Mr. Thomas Jackson chooses to tell us of the doings in the City Road, which may be true or not;—the fact is, talk to the Methodists, and you will find out in five minutes that they identify the gift of justification with that personal act of the will, instigated by fancy or feeling, or what not, which wishes, or thinks about, or, as it is technically phrased, *apprehends*, the sufferings of Christ. Justification with them is not so much the incorporation into the communion of saints, which is the Saviour's body, as a private emotion. And this doctrine is a "degenerating into developed heresy." Luther invented it, and his followers, we suppose that Mr. Thomas Jackson may happen to have heard, ended in denying the Saviour. Is not the case of Dr. Adam Clarke one in point? And we do not scruple to say that, wherever this doctrine is held, in the Church or out of it, men are in that course, by which, if other obstacles, such as the liturgy, &c. do not intervene, they will be landed in the same slough. It is high time to declare that the great bulk of those who hold the doctrine of justification by faith only, in the sense in which Methodists understand it, are rationalists, whether they know it or not. It is curious to see how Mr. Jackson, and we suppose that he is somebody in authority among these people, is puzzled to know what to call them. Sometimes they are "Societies;" then they are "Mr. Wesley's Societies;" then "Wesleyans;" then "Methodists;" then "the Wesleyan body;" then "Mr. Wesley's followers;" or the "people to whom the name Wesleyan is applied;" but whether they claim to belong to the One Holy Catholic Church, or whether they form one church complete in itself—*totus in se teres atque rotundus*—or whether they are dissenters, or whether something made up of each and all of these, we are not told, simply because the writer cannot make out. The pamphlet before us is heavy and ill-tempered, and badly written. There are some rather curious stories afloat about defections, which are or were on the eve of taking place in the very highest places of this hybrid body; but either time will show, or bribery has settled this matter;—at least, so the tale runs.

Holy Scripture, the Ultimate Rule of Faith to a Christian Man. By the Rev. W. FITZGERALD, B.A. *Trinity College, Dublin.* Seeley and Burnside. 1842. 12mo. Pp. 213.

THIS book shows that its author, unlike the methodists, is not degenerating into heresy, but, is a confirmed heretic. In recommending the modern dogma of the sole sufficiency of Scripture, unregulated by Catholic tradition, he thinks proper to patronize not only the semi-Arians and Eusebians, but, indirectly, Arius himself. His "own opinion is, that some of the ante-Nicene writers held a real temporary generation of the Son of God; *i.e.* a temporary προβολη from the substance of the Father, whereby a new person, or individual subsistence, was produced." And so, consistently enough, he takes Bull, Grabe, and Waterland to task repeatedly, and, as he supposes, very effectively; all which, in the Irish B.A., we consider great insolence and presumption.

Truth on both Sides; or, Can the Believer finally Fall? By STAFFORD BROWN, M.A. *Perpetual Curate of Christ Church, Derry Hill, Wilts.* Hatchard. Pp. 268.

THIS is a very temperate inquiry into a very delicate subject—that of final perseverance in the elect. Mr. Brown thinks that he can make out a consistent system from conflicting views of the indefectibility of grace on the one hand, and of free-will on the other; that he can reconcile, without inpinging on universalism, the certainty of God's promises, with the avowed possibility of falling away from grace given; in a word, that there is "truth on both sides;" that controversialists always carry matters too far, and that their statements combined with those of their opponents usually make up the truth. That there is some modicum of verisimilitude, though not of verity in this, we are prepared to admit; but we hesitate as much about adopting his conclusion, as we distrust the soundness of the principle by which Mr. Brown conducts his inquiry: viz. that the sense of Scripture may be arrived at by individual prayer. And, of course, we demur to the assertion, chap. vi., that "a view cannot be wrong which has been held by so many good men." However, we cheerfully admit that we feel very kindly towards the author, who, judging from his book, is a very amiable, if not deep, man. Such gentleness, and the wish to see good and truth in the most opposite statements, is very comforting and thankworthy in these days of asperity and evil speaking. The following is a fair specimen of Mr. Brown's style, which is somewhat wire-drawn, as well as his matter.

"Again, let us say, the more the believer fears, the more he needs comfort; and the less he fears, the more he needs caution. When we will not be comforted, we most of all require the promises to uphold us; and when we cannot bear to think of danger, oh! then, indeed, we need a warning. Fear, without confidence, will make us cowards; confidence, without fear, will make us vain boasters. If we have nothing but fear, we shall be taken captive by the demon of despair. If we have nothing but confidence, we may be thrown down by the evil angel of pride and false

security. Confidence sleeps in safety when fear is on the watch; but if the watch is away, or wrapt in slumbers, to dream on in fancied security, is a folly which must suffer loss. * * * * Thus unsightly are both in disunion; thus lovely are they as companions in the palace of one heart."—Pp. 263—265.

A Collection of Ancient Church Music, printed by the Motett Society. Part I.

We beg our readers' pardon (and the Motett Society's at the same time) for not having announced this publication in our last number. We are happy to find that its appearance has not disappointed the expectations which had been formed of it: eighty-four pages of the finest ecclesiastical music, adapted in every respect for the service of the English Church, is an earnest of the boon which this Society is likely to confer upon our cathedral and parochial churches, by its much-needed publications. The part before us contains the commencement of a series, which, we need hardly say, was heretofore an acknowledged desideratum, viz. a course of Anthems for the commemorations of the Church throughout the year. We have here eight of these, for the festivals from Advent to Innocents' Day inclusive: and the Second Part (which we hear is now in the press) is intended to embrace the festivals and fasts from Circumcision to Easter. Of those already printed, too much can hardly be said in praise of the selection of music, as well as the adaptation of words—with perhaps one exception—the Motett for St. Thomas's Day. We would rather not have had the Collect used as the anthem. There seems no valid objection, indeed, to Collects, as such, being set to music; but they should be such as can be used on other occasions than the days on which they are appointed to be read. The one before us could not be used as an ordinary anthem with any propriety, while it would be very awkward, too, if used as the anthem on St. Thomas's day, when the same words have occurred immediately before. Besides the festival anthems, this Part contains eleven miscellaneous anthems of equal merit with the former class.

We subjoin the following extract from the Advertisement prefixed to the present Part, for the benefit of all whom it may concern:—

"As an unexpected delay has taken place in the appearance of the First Part, and as many persons became early Subscribers on the understanding that the publication would appear at the end of last year, the Committee intend that the subscription shall now reckon from the date of this notice; so that Subscribers will receive, for the first year's payment, all the works issued by the Society up to May, 1843. The Committee believe that their undertaking is not yet so extensively known as is desirable; and also, that many persons have waited for the appearance of the First Part before subscribing, in order to form a better judgment of the plan and contents of the publication;—they propose, therefore, to keep the subscription-list open, on the present terms, until the close of the first year; after which, those who wish to possess the parts issued *previously to their subscription*, will be charged at the rate of Two Guineas per annum."

"Boeckh's Public Economy of Athens," translated by Mr. Cornwall Lewis, (Parker,) has been so long before the learned world that it is sufficient to mention the publication of a second, and in appearance, a much improved edition. Though in its way a useful, it always struck us as a very heavy, and, in every sense, German work; but how far we were biassed by undergraduate tendencies to idleness, it boots not to inquire.

The same spirit of fatigue came over us at the sight of a translation of "Rotteck's General History of the World." (Longman.) Four volumes, ranging from the creation to the year 1840, may be deemed apology sufficient for an editor, in hot weather, honestly to avow that he has not read them through. Let it be understood, however, that we have seen enough of the book to assure our readers that its author is a rationalist of the extreme development,—that he coolly talks of the fables which Moses introduced into the Pentateuch,—and that he is the unblushing apologist of Mahommedanism, at least one awful shadow of Antichrist. *Quousque tandem?* "How long, O Lord, holy and true, dost Thou not judge?"

A very seasonable pamphlet, "The Dress of the Clergy," (Painter,) has appeared. It is written, not only in a sober judicious way, but with sufficient research. We have heard, and find no reason to question the truth of the report, that the Bishop of the most important English diocese, has intimated his willingness to sanction the exclusive use of the surplice in sacred ministrations, as soon as a body of the clergy sufficient in numbers and character signify their wishes on this head. One of our greatest defects is this unwillingness to communicate our feelings to each other; and we lack rather unity of operation than unity of purpose. By the way, we are glad to find the excellent Bishop of Down and Connor desiring his clergy to preach in the surplice. With respect to the out-door dress, we deprecate the assumption of it by individuals without authority. We have not forgotten the appearance of an outlandish gaberdine at a late Oxford convocation: a more absurd instance of private judgment we never saw. What was our consternation, when we saw this strange thing re-appear in Regent-street one hot day, a month or two ago! One reason which the author of the present little book gives for the adoption of his scheme, seems to us superfluous. "At the meetings of societies, the Clergymen would not be confounded with the dissenting speakers." p. 15. What business has a Clergyman, where he is likely to come in contact with these people?

From the same publisher has arrived "Statistics of Dissent," reprinted from some newspaper. If the facts can be relied upon, they may be useful; but we have not much sympathy with the writer's tone; we suspect him to be deficient in true Church principles: the book is something in the way of the earlier editions of "Essays on the Church." Now and then we hear of "Dissenting *chapels*:" this should always stand "meeting-houses:" and to talk of the "Dissenting *minister* at, &c." is monstrous. Nor can we quite understand, how there can be any doubt about Rowland Hill's "chapel" over Blackfriars-bridge being other than a dissenters' meeting-house. We might have been spared the nonsense about the "mild spirit and christian philanthropy" of some *Reverend* schismatics in Mary-le-bone, and the "respect and good feeling to the Clergy of the Church of England uniformly" evinced by the canonized Mr. Jay of Bath, (see *Christian Remembrancer*, May, 1841,) and the personal information about the "minister of Hare-street chapel," who was "thirty years a tallow-chandler in Bethnal-green."

We have to protest against a practice, now growing too common, of printing short-hand reports of Bishops' Charges in the public newspapers. Not only is it disrespectful to the Bishop personally, and irreverent to his office, but it is unfair in every way, for it makes the Bishops accountable for what most likely they never said. An instance occurs while we are writing: a report is published, purporting to be the Charge of the Bishop of Worcester; which it is quite impossible, we argue of course from internal evidence only, that his Lordship ever delivered. We had far rather imagine, that it is a playful invention of the *Record*, than that which it pretends to be. So, at least, we may say, till we see an authentic publication of the Charge itself.

We content ourselves, at present, with announcing Archdeacon Manning's "Treatise on the Unity of the Church." (Murray.) Embracing, as such a work must do, the nicest and most questionable points, it will receive such a notice in our pages as its importance demands. Upon our own mind, a very cursory perusal was productive of the most lively gratitude. Emphatically it

is a most heartening book; and written with that implicit confidence in the strength of our position as a Church, which, more than any work we ever read, will tend to settle the young and unsettled.

A delightful book has been published by Van Voorst, and it is not this publisher's first contribution to the study of Natural History treated in a genial, and, what we fear is rare in this class of works, other than irreverent tone. We allude to Mr. N. B. Ward, "On the Growth of Plants in closely Glazed Cases." None but poor wights, in "populous cities pent," can duly appreciate the freshness to the wearied spirit, the comfort to the aching eye, which is derived from the soft green healthy ferns and lichens which, in the smokiest dens of London, may be made by Mr. Ward's simple and delightful plan to flourish vigorously for years in these portable green-houses. Nor is this treatment of the most costly seeds and plants less noticeable on another ground. In the glazed boxes recommended by Mr. Ward, the most valuable tropical plants have been transported and reared when all other modes of culture had failed. We recommend this work heartily.

We propose to call attention to "The Rise of the Old Dissent exemplified in the Life of Oliver Heywood," by Mr. Joseph Hunter, (Longman,) in another form. Old dissent and new dissent, it seems, are very different things; and though we are not partial to puritanism,—far from it,—Mr. Hunter tells us that new dissent is ten thousand times worse. And we take his word for it, since he ought to know, being a dissenter himself.

We do not avow exact concurrence with every word of a "Letter to Lord Wharncliffe, on his late Declaration with Respect to National Education," by Tenax, (Tyas,) but we do say that it contains some excellent plain truth plainly put. Every word tells. We are not sure that a good many of us have not been saying as a friend said to Tenax, "I much fear lest the Church should be in greater danger from her professing friends than from her open and avowed enemies; it is far better to meet a bold and open and honest enemy, than a masked friend, using your own weapons in treachery against you." —p. 9.

And now that, contrary to our wont, we have begun to "talk politics," as the odd phrase runs, we may mention that a pamphlet has just appeared, "Guilty, or not Guilty, being an Inquest on the Conservative Ministry and Parliament." (Rivington.) *Felo de se* and the cross road would be our award; but the Church surely has had enough of leaning on Egypt. Our pamphleteer is a right-principled and right-thinking man, but we fear that the materials out of which right acting may be expected are in the case of our governors sufficiently intractable. Lord Wharncliffe's speech, above alluded to, is just as bad as, nay worse than, anything the Whigs ever said.

The "Catechism of Puseyism," (Hatchard and Seeley, 1842,) is one of those disgraceful publications, the influence of which it is the purpose of the tract, "Plain Words to Plain People," noticed in our last, (and which is, we understand, circulating very largely,) to counteract. We almost owe an apology to our readers for calling their attention to such things, except on the principle of labelling "Poison" on cheap and accessible drugs. It is enough to say that this "Catechism" (what a miserable profanation of a word dear to every Christian!) contains the avowal of every possible heresy, and the denial of every distinctive mark of the Church. And it is instructive, however painful, to find the opponents of Catholic truth, while raking over every dust-heap for testimonies and protests against "Puseyism," as they call it, compelled to quote in the same page from Archbishop Whately and the "Advertiser," the disgracefully-known "pot-house" paper of the London publicans. Controversy, like poverty, accustoms men to strange bed-fellows; but as it is the first time we ever happened to meet lawn-sleeves and the "licensed victuallers" in the same line of attack, it is well to anticipate what new judges of theological questions we may expect from this novel combination of "authorities." The collection of miscalled "Episcopal protests," stamped with a mitre on the cover, was insolent and false

enough; but, happily, these things do good in a way which their projectors little imagine, though we are content to see in them His hand over-ruling even malice and lies to the cause of Catholic truth.*

"The Exclusive Claims of Puseyite Episcopalians to the Christian Ministry, &c. in a Series of Letters to the Rev. Dr. Pusey," by John Brown, D.D. Minister of Langton, &c. (Edinburgh, Bell and Bradfute, 1842.) This is the work of a presbyterian minister, who certainly gives proofs of more learning than is usual in the community to which he belongs; but who, after all, is too ignorant to be qualified for the discussion he has undertaken. He ludicrously misconceives some of the most important elements of the question; and after the fashion of many others on his side, fancies he is startling and annihilating us with objections to which we have long been used, for which we are fully prepared, and which we can dispose of in an instant. We may, perhaps, take occasion to show this more fully hereafter.

Mr. Burns' "Periodicals" not only retain their attractiveness, but increase in interest. Our readers may imagine that these magazines—we are alluding to the "Englishman's," and that "for the Young"—are easy things to continue: let them be assured, that they require capacities of a peculiar and rare character. It is not cleverness, so much as heart, that is required to keep them up: and one is of much less frequent occurrence than the other.

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* The following Americanism may serve as a set-off against some of the profanities which we are in the habit of receiving from the same source. It strikes us as being a *bijou*. It came to us *vid* Canada.

COUNTRY CONVERSATIONS. *(From the Banner of the Cross.)*

"I. THAT ALTERS THE CASE."

Snuffle.—What horrid things those "Oxford Tracts" must be!

Steady.—Why, what now?

Snuffle.—Did not that poor Mr. Sibthorp keep on writing them till he had, at last, to go to Rome?

Steady.—Not at all. Mr. Sibthorp never wrote any of the "Oxford Tracts;" nor had any thing to do with them, or with their writers. But he *was* secretary of the "Religious Tract Society; perhaps it is that you are thinking of!

Snuffle.—Well, perhaps it is. There was something about "Tracts," I know.

"II. BLOWING HOT AND COLD."

Smith.—What can be the reason that Church people never have any prayer-meetings?

Jones.—Oh, *they* have no religion. Mere outside Christians!

Johnson.—What is that everlasting church-bell ringing again for? Every day this week, jingle, jingle, jingle! I am tired of hearing it.

Jackson.—Oh, I suppose it is for prayers: some "holiday," or other! They are always at it. Sheer Papists!

"III. THEM TRACTS."

Parishioner.—So you are really going to England!

Parson.—Yes, I sail, God willing, next week.

Parishioner.—What places do you expect to visit?

Parson.—I shall hope to see the principal towns; London and Oxford, and Cambridge especially.

Parishioner.—Oxford! That's where that wicked old man lives, that writes them Tracts, is it not?

"IV. WHY AND BECAUSE."

Churchman. What is the reason that your ministers never say the Apostles' Creed in your public worship?

Other Denomination-er. Why, because it is not in the Bible.

Churchman.—Well, what is the reason that they scarcely ever say the Lord's Prayer?

Other Denomination-er.—Well, I do not know. Perhaps, because it is.

We quite forget whether we have already called attention to Dr. Hook's admirable sermon, "The Peril of Idolatry;" at any rate, we know few single sermons which better deserve a second announcement, or a second reading.

Mr. Bandinel, of the Foreign Office, has published an official "Account of the Trade in Slaves from Africa," (Longman,) in a costly form. From the sources to which he has had access for information, a valuable work is the result; and it is the only one which contains the documents from which the history of this traffic, a work yet to be written, must be composed.

The reprint of "A Sober Inquiry; or, Christ's Reign with his Saints a Thousand Years, modestly asserted from Scripture," (Darling, 1842,) is on a subject too awful to be passed over by a brief notice. Such speculations should be conducted with an especial reference to the stream of Catholic tradition, of which neither the anonymous inquirer, nor his editor, seem to have the slightest conception. As might be expected, "Antichrist" is identified with "Christ's vicar;" this is quietly assumed, not a line is expended on the proof: in a certain school it is a theological axiom. What absurdity it is to trumpet this little book as "reprinted, with an advertisement, by the Rev. Edward Bickersteth, &c."—said advertisement consisting of just sixteen lines, the pith of which is, that Mr. Bickersteth "has pleasure in its being reprinted, and for this purpose has agreed [for a consideration?] to the request of the publisher to prefix this advertisement." In Colburn and Bentley, this would be called a catch-penny puff; but in the "religious world," these things are, we suppose, viewed differently.

With "A Companion to the Baptismal Font," being "An Abridgment of a Treatise on Baptism," (Seeley,) also by the Rev. E. Bickersteth, we have little sympathy, as far as the line adopted by him in reference to the doctrinal controversy is concerned, though we desire to express our sense of the value of some of the practical reflections, of which, for the most part, the present volume consists. But we should hardly like to talk of Baptism as "this interesting ordinance."

Once more Mr. Bickersteth! he has "great pleasure in complying" with another request, to prefix a few introductory words to "Principalities and Powers in Heavenly Places," by Charlotte Elizabeth, (Seeley,) though we should have thought the lady strong enough and willing enough to walk without the Watton leading strings. The present is by far the best book that we have seen of this writer;—written, of course, with the same perverted taste in style, and the same absence of Church principles, which are her inseparable accidents; but we do not wish to enter into these points. It is far pleasanter to praise than to find fault. Marvellous ingenuity does Charlotte Elizabeth display in insulting her betters, by talking of "the masked battery against the truth of Christ's Gospel, opened at Oxford," &c. &c., as an evidence of "Satanic wrath and malignancy, after the manner of the papacy, that convicted child of the devil," &c. &c. Very bellicose all this: it reminds one of—

"Guns, drums, trumpets, blunderbuss and thunder."

On the subject of Rome, and whatever she imagines to bear upon it, however remotely, we hold this lady to be mad; making all due allowance for this idiosyncrasy, there is so much that is good in the present work, that, with this serious abatement, we can recommend it almost unconditionally.

Sound principles, nay Church principles,—but to draw a distinction were futile,—seem to be springing up in places where we thought the simoom dwelt. Mr. Knight, the publisher of the Useful Knowledge (so-called) Society's books, in his graceful "Life of Shakspere," has a passage or two which we cannot forbear quoting. "Devotion lived amidst old ceremonies derived from a long

antiquity; it waited upon the seasons; it hallowed the seed-time and the harvest, and made the frosts cheerful. But the formalists [the Puritans] came, and required men to be devout without imagination; to have faith, rejecting tradition and authority, and all the genial impulses of love and reverence associated with the visible world."—P. 72. "Long may our grammar schools be preserved amongst us in their integrity; not converted by the meddlings of innovation into lecture-rooms for cramming children with the nomenclature of every science; presenting little idea even of the physical world beyond that of its being a vast aggregation of objects that may be classified and catalogued; and leaving the spiritual world utterly uncared for, as a region whose products cannot be readily estimated by a money value."—P. 51. "Chaos and sable-vested night" may tremble in their inmost cells. Babbage and Brougham may shake on their thrones, when words so healthful and so true are uttered in their very adyts! Of Mr. Knight, apart from the system of which the books, which bear his name as a publisher, are the exponents, we desire to speak very respectfully; his Shakspere is by far the best edition which has appeared.

Deering's "Sketches of Human Life," (Rivington,) is a gossiping collection of light essays; and strikes us as being a very odd book to have "Prebendary of St. Paul's and Chaplain in Ordinary to her Majesty" as the author's description. We cannot give a very clear notion of it.

We have elsewhere alluded to the Bishop of Down and Connor's Charge. Combined with one which his lordship delivered to the Clergy of Dromore,—("of the measure by which this [the union of the sees of Down and Dromore] and other unions, were effected, I shall say no more than that I offer to Almighty God my humble and hearty thanks, that I, as well as the general episcopate of the Irish Church, did not consent, but offered such resistance as we might to its accomplishment," p. 36),—it is published in a cheap and accessible form. These valuable papers deserve, what they will receive, an extensive circulation. Guarding the Churchman against Romanism and Puritanism, as this document does, it will be no surprise, to all who know the honesty of certain parties, to hear that the Record prints just half of it, *which half* we are not required to say.

"Narrative of a Mission of Inquiry to the Jews from the Church of Scotland, in 1839," (Edinburgh, White; London, Nisbet, 1842,) seems full of lively narration and interesting matter. It is not, of course, to be expected, that Missionaries from the *soi-disant* Church of Scotland should write so as to satisfy the *Christian Remembrancer*. Indeed, our present authors frequently seem to us to give indications of Judaism themselves. However, they seem good men of their kind, and not to have been too intent on the main object of their mission to hinder them from observing much that was interesting besides. What follows is amusing enough. "In walking through the streets (of Syria) it was interesting to find the language of ancient Greece moulded to express modern inventions. There was the 'Βασιλικον δρομειον Συρας,' *i. e.* the Royal Post-office of Syria; and, again, this title on a board, marking the sailing of the steamers, 'Ατμο ταχυπλοια.' We came upon three booksellers' shops, in one of which we found—'Τα θαυμασια συμβαντα του Ροβινσωνος Κρουσου,—The wonderful Adventures of Robinson Crusoe.——'Ο πολυμαθης Χαλμερος και Ταυλαρος,'—The learned Chalmers and Taylor." We subjoin a note in the part of the book which treats of the Holy Land, possessing grave interest:—

"A traveller once asserted to a Syrian shepherd, that the sheep knew the *dress* of their master, not his *voice*. The shepherd, on the other hand, asserted, it was the *voice* they knew. To settle the point, he and the traveller changed dresses, and went among the sheep. The traveller, in the shepherd's dress, called on the sheep, and tried to lead them; but they 'knew not his voice' and never moved. On the other hand, they ran at once at the call of their owner, though thus disguised."

We observe, that Mr. Alison has given to the world the concluding volume of his "History of the French Revolution," (Blackwood, Edinburgh; Cadell, London, 1842.)

For those who are interested in the Scottish Universities, we recommend "A Memoir of the late James Halley, A.B." (Edinburgh, Johnstone, 1842,) on which we have just lighted. It is written, indeed, in a vein of Presbyterianism with which we cannot sympathize, and contains personalities against the living in the worst possible taste; but still the character and attainments of its subject give it a charm which it never otherwise could have.

The Rev. W. Goode has addressed a letter to the Bishop of Oxford, on "Some Difficulties" in his Lordship's recent Charge. Mr. Goode's learning and talents are such as must command respect; but in the present case we have "some difficulties" as to what he is attacking,—whether Church principles, or ritual novelties, or startling concessions to Romanism. It is quite the fashion of newspaper controversialists to mix all these things together; but surely a writer like Mr. Goode should let us know which and what he means, in regard to matters so perfectly distinct.

Three Visitation Sermons, preached in the diocese of Exeter, one by Dr. Cornish, at Honiton, another by Mr. Barnes, in the Cathedral, are in tone and execution worthy of the occasion, of the Bishop, and of the diocese. Higher praise we cannot give.

By some accident, the last (23d) volume of the "Englishman's Library" has come to hand almost as we were going to press: we can therefore only announce it as "Selected Letters, edited by the Rev. T. Chamberlain." The idea is a happy one. On opening it, our eyes fell upon a letter of Niebuhr, published originally in Mr. Maurice's Educational Magazine. To persons engaged in literary pursuits, it conveys weighty advice. We might all profit by it.

We announce a most beautiful manual of devotion, "Horology," with initials, "J. K.," which alone will be its best recommendation. It consists partly of extracts from Bishop Andrews. The typography is beyond praise.

MISCELLANEOUS.

[*The Editor is not responsible for the opinions expressed in this department.*]

THOUGHTS ON THE TIMES.

It is our painful duty to call attention to another scandalous production, which has recently been circulated in a most offensive manner by certain members of the *low* or *no* Church party. We insert it not as though a magazine were the proper tribunal for dealing with such delinquents as Mr. Wilson, but just to inquire if there be no Clergy in the diocese of Chester of sufficient orthodoxy to make an appeal to the Bishop, in vindication of so vital a doctrine as that of "baptismal regeneration?" Is it to be tolerated that a Clergyman of

the Church should denounce it as a "Popish superstition?" Where, we ask, is the Bishop? Where is the Ecclesiastical Court?

"*Thoughts on the Times. By the Rev.* WILLIAM CARUS WILSON, M.A., *Rector of Whittington.*

"And what shall we say? Will any one deny that Popery is making a grand effort at this moment? Blessed be God, we know the eventual doom of the man of sin; but still he may die with a hard struggle, and I believe we witness it.

"Look at the chapels increasing in all directions! Look at the working of the Jesuits, and of the Sisters of Charity! And oh that here we could drop the pen!

"But truth compels us to direct our eye within the pale of our own Church, and to admit that even there the spirit of Popery is at work. If there ever was a time when it behoves all to be on their watch-towers, it is now; and the responsibility of those who venture to administer to the religious guidance and direction of others will be ill discharged, if they do not lift up the voice of warning, and speak out boldly against the errors that prevail. Sentiments have for some time been maintained and preached, which plainly lay the foundation for any Popish superstition that men can wish to establish.

"BAPTISMAL REGENERATION is one: the attaching an undue importance to the outward sign, and taking it for granted that all baptized persons are, as a matter of course, made partakers of a new and divine nature, so that to preach conversion to the baptized, is considered as unscriptural.

"RESERVE IN DECLARING THE GRAND DOCTRINE OF JUSTIFICATION BY FAITH IN CHRIST, is another.

"Our blessed Reformers deemed this the turning point with a standing or falling Church; and so it is. If I forget thee, O my Saviour, as the Alpha and the Omega, the First and the Last, in all that is precious to my own soul, and in all that I have to preach to my fellow-sinners, let my right hand forget her cunning. Never, never, may I determine to know any thing in my public ministrations, save Jesus Christ, and him crucified! Never, never, may I be ashamed of the Gospel of Christ, which is the power of God unto salvation!

"Another prevailing mischief, is THE SPIRIT OF EXCLUSIVENESS, [which says:] That salvation is, to say the least, very doubtful out of the pale of our own Church. I know the Clergyman who emptied his church by the constant enforcement of his authority on the ground of apostolical succession, and the abandonment of all dissenters to the uncovenanted mercies of God. I know another young Clergyman who told a gentleman, that his servant had better throw herself into the mouth of hell than enter a methodist meeting-house. And another Clergyman might be named who keeps his surplice in his bedroom, and never ventures to say his private prayers except when wearing it.

"Now all this, and much more which might be stated, goes upon thoroughly unsound and dangerous principles of Church importance. I will yield to no one in attachment to that Church to which I belong: every year convinces me, more and more, of its superior excellence. I trust that no reader will be ready to reflect on our Church because of the follies, and worse than follies, of her false members. But I am satisfied that the most devoted attachment to the Church of England requires not that we should go such outrageous lengths, as to make the Church the judge of Scripture truth, rather than Scriptural truth the test of the Church's excellence.

"I DEFY ANY ONE TO PROVE, CLEARLY, AN UNBROKEN LINE, FROM THE APOSTLES TO THE CLERGY OF OUR CHURCH. *But, supposing it can be proved ever so satisfactorily, I maintain that the Clergy have no ground for self-importance because of such a discovery.* If apostolical spirit be wanting, what avails

apostolical succession? The Churches of Asia can fully trace their pedigree; but what avails such a distinction, amidst all the wretched ignorance, superstition, and ungodliness under which they are lying?

"I am no advocate for dissent; but what would have become of our increased population, amidst the neglect of our Mother Church, if it had not been for the labours of dissenters? I could have wished that our Church had sent labourers to put in the sickle in the harvest; but in her failure to do so, souls are too precious, as well as the Saviour's glory in their conversion, to allow of any quarrelling with those who take the field when we desert it.

"It is not the Church which sanctions such exclusiveness. Her spirit is truly Catholic; that is, she disclaims that any are saved by virtue of the Church to which they belong; and she teaches us to pray that the good Spirit may guide and govern *all who profess and call themselves Christians.* There she recognises the Catholic or universal Church, not merely the members of her own communion.

"I love my Church, and, with growing years, I love her more and more; but never will I part with a thought in which that love merges, viz., that there is a universal Church of Christ throughout the world, consisting of the faithful; to build up and perfect which, all the enclosures of separate communion are respectively the instruments.

"BUT IN THE SYSTEM WE DEPLORE, THERE IS THE VERY ESSENCE OF POPERY."—*Friendly Visitor, Feb.* 1842.

EMIGRATION TO AMERICA.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—I WAS much gratified in a late Number of your valuable journal, to observe the useful hints thrown out, in relation to the Diocese of Illinois. Since which I have seen with painful interest in the "British Magazine," pp. 209, 212, the letter of a Clergyman there, pointing out the results of a want of due care towards Churchmen emigrating to that region. To that letter I beg leave to draw the attention of your readers, and to suggest a plan for benefiting poor emigrants, and preventing the recurrence of a neglect so fatal to the best interests of our fellow-christians in the humbler walks of life. It appears that fertile lands in Illinois may be bought for about 5*s.* per acre, and that from the christian zeal of Bishop Chase and his exemplary family, Churchmen settling there may expect the kindest regard for their welfare. Let me therefore suggest as a safe investment to the wealthy, the outlay of, say £10,000, in purchasing 40,000 acres of land near Jubilee College. This would enable 1,000 poor families to receive allotments of 40 acres each; and if sold to them at 10*s.* per acre, payable in 10 years, would refund to their benefactors their original outlay, with £10 per cent. interest. With common industry and tolerable success, they could not only support themselves comfortably in the interim, (especially those, who, in addition to a knowledge of farming, were able to earn something as tradesmen and mechanics,) but after repaying principal and interest on the terms proposed, would possess a comfortable independence; so rapid are the strides of that attractive region in wealth and population, — the

products of its rich soil finding ready sale through the great canals, connecting it with the sea-ports of Canada and the United States. An additional expenditure of £10 per head would enable them to reach *viâ* Liverpool and Philadelphia, their future home,—where, if provided with the credentials so justly recommended by the Correspondent of the "British Magazine," they would be sure of receiving from their Christian brethren there the hand of fellowship and a warm welcome, as the little band among whom they went sensibly feel the necessity of receiving additional strength to fortify their Zion against its enemies on the right hand and on the left.

Even supposing this money never to be repaid, how can the wealthy expend a similar sum with the prospect of effecting so great an amount of permanent good? To relieve the pressure of distress at home, and provide for so many worthy families the means of future comfort and independence, is surely an adequate return! But when we recollect that we are thus building up our own Church in the far West, making its deserts to blossom as the rose, and its solitary places to rejoice,—we cannot conceive any plan of missionary enterprise so full of promise, both to those sent, and to those of the sister country among whom they go. This duty acquires new importance when the fact is borne in mind, that a large portion of the population of that diocese are Britons by birth, speak our own language, and for whose eternal interests every English Christian ought surely to be deeply interested.

I am, Sir, yours respectfully,

C. C.

THE LATITUDINARIAN HERESY.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—As the Vicar of Huddersfield denies the truth of the statement with which on a former occasion I troubled you, I think it due to myself to request you to publish the following Letter.

"MY DEAR SIR,—Perhaps it is scarcely necessary to confirm the facts which gave rise to your Letter on the Nestorian heresy, since the Vicar of Huddersfield, in his Reply, does not distinctly deny them, although he is anxious to make it appear that the point brought forward at the meeting was—not whether it be true or false to assert that the Virgin Mary is the mother of God,—but whether it be right or wrong to teach children so to speak of her. This, however, appears to me to have been an afterthought. No such impression could have been made on his mind by the speech to which allusion has been made. For he himself told me after the meeting, that, being dull of hearing, he could not catch what was spoken on the subject. He cannot, therefore, be any authority with regard to the purport of the words employed. Dr. Musgrave, also, the chairman, I observe, is careful to guard his statement of what occurred by the saving clause—'so far as met my ear.'

"Now I, on the other hand, most distinctly heard what was said: every word met my ear, so that my affirmation of the facts on which your Letter rests is *confident and explicit.* I may add also, that the majority of the Clergy who were present bear their united testimony to the fact, that the words spoken contained a direct assertion of the Nestorian heresy.

"The very words used by the speaker, when commenting on the Roman Catechism, were these:—'The Virgin Mary was not the mother of God, but only the mother of His human nature.'* I have no misgiving whatever upon the subject. I give you these *as the very words spoken.* The question involved in them became a matter of discussion immediately after the meeting among the Clergy who were present. The majority of them denounced the statement as heretical, while others as earnestly defended and re-asserted it in the most unequivocal manner. *No doubt was hinted by either party* as to the fact, that the speaker had declared that the Virgin was not the mother of God. The only question which arose among us was, whether it were right or wrong to make such a declaration. It would be easy, however painful, to make the proof as to the matter of fact yet stronger. But it cannot be necessary. No ingenuity can explain it away.

"I read in sorrow, rather than in anger, the unkind and sarcastic remarks of your correspondent, on the part taken by myself in the proceedings. His powers of sarcasm are well known, but surely they are misapplied in ridiculing a sacred feeling, which, whether rightly or wrongly attributed to me, every true Christian must experience when he thinks his Saviour dishonoured. Mine was simply an appeal, arising out of the statements which have been alluded to, on the solemn duty of distinguishing more carefully between Catholic verity and Roman Catholic error; and not being aware that the words had not met the Archdeacon's ear, I expected, and so did several others, that before the meeting closed the offender would receive the rebuke he merited from some one from whom it would come with greater weight than from myself.

"The Vicar of Huddersfield is correct in saying, that the Oxford Tracts were not directly alluded to: we merely drew an inference from the nature of the extracts made from the Romish Catechism, that the speaker designed to attack those publications.† *I explained all this to the Vicar of Huddersfield, and fully accounted to him for all you had said upon the subject before he wrote his Letter.*

"I scarcely think that you can be justly charged with being officious in bringing forward a subject which has given rise to discussion in more towns than one, and in various clerical societies in the neighbourhood. I believe that it has been generally found, that the expressions to which I have referred, have been defended by those who are most violent in accusing the writers and supporters of the Oxford Tracts of heresy.

"I may be permitted to observe, that neither you nor I wish to accuse the latter parties of not holding the doctrine of our Lord's divinity. I have to-day met with the following sentence in Bishop Hall's Epistles (Epist. l.):—

"The foundation [of the faith] is overthrown in two ways. Either in flat

* The Vicar of Huddersfield is unable to find warrant for the use of the term, Mother of God in holy Scripture. I would therefore refer him to Luke i. 35; "That holy thing which shall be born of thee shall be called the Son of God. Now the Son of God is God. Elizabeth styles her, "*The mother of my Lord.*" Luke i. 43.

† [That the inference drawn by the Incumbent of St. Paul's was not so very improbable, may be shown from the following extract from the preface to a sermon, recently published by the very speaker who is now charged with the Nestorian heresy, with the express view of defending himself from another charge, brought by his churchwarden, of holding unsound doctrine concerning the ever Blessed Trinity: "I consider Tractarianism as a departure from the doctrine and discipline of the *ancient* Catholic Church, as a modern innovation; for 'from the beginning it was not so,'—no, nor even from the beginning of the *nineteenth* century. I do not place the writings of the Fathers on the same sacred platform with the Bible, nor substitute tradition for Scripture. I am no advocate of the doctrine of the *necessary* connexion of regeneration with baptism, &c."—Preface, p. 5, to a Sermon preached on Trinity Sunday, by the Vicar of Almondbury. Brook, Huddersfield, 1842.—ED. "CHRISTIAN REMEMBRANCER.]

terms, when a main principle of the faith is absolutely denied; or, secondly, by consequent, when any opinion is maintained which, by just sequel, overturneth that principle which the defendant proposes to hold, yet so as he will not grant the necessity of that deduction.' So with us, we do not deny that the 'defendants' hold the truth that the Saviour is God, but they maintain an opinion whose just sequel overturns that truth, and, consequently, according to Bishop Hall, are to be withstood as overthrowing the foundation of the faith. Let their opinion extensively prevail, and logical minds, rationalizing, will come legitimately to a conclusion, from which they themselves shrink with horror.

"I am, my dear Sir,

"Yours, most sincerely,

"THE INCUMBENT OF ST. PAUL'S, HUDDERSFIELD."

Now, sir, you will bear in mind, that my main statement was this: that the Nestorian heresy was asserted; that he who asserted it was not rebuked by those who profess great zeal against heresy; and that by latitudinarians generally it was defended. And by a competent witness, a Clergyman in whose praise it would be impertinent in me to speak, this statement is confirmed. Other Clergymen are ready to bear their testimony to the same effect. At the same time it appears that I was in error when I stated that the Oxford Tracts were attacked. But that I deserve no severity of censure on that account, appears from this; that having made the statement according to general report, I submitted it to the chairman of the meeting. His answer has been published by the Vicar of Huddersfield; and while he denies that there was anything in the speaker's remarks, "*so far as met my ear*," that could fairly be construed as directly or indirectly asserting the Nestorian heresy, or denying that the Lord Jesus Christ is God," he states that much passed at the meeting which was irrelevant; and as he did not comment on the allusion in the paper submitted to him to the Oxford Tracts, it was natural to infer that the report was correct, and that this was among the irrelevant things. On this point, therefore, it did not seem necessary to make further inquiry; and I have only to express my regret that my original information was incorrect, and that the erroneous report so extensively, and without contradiction, prevailed. My subsequent inquiries were directed to the question, whether the Nestorian heresy was or was not asserted, the chairman having guarded his denial of it in the manner quoted above; a denial, which certainly acquits Archdeacon Musgrave of all blame, but which is no denial whatever of the fact. A chairman, wearied by the proceedings of a large meeting, and annoyed by the introduction of much irrelevant matter, is so apt to become inattentive until a direct appeal is made to the chair, that few persons will be surprised that something was said that did not meet his ear. That the chairman was not called upon to rebuke what he did not hear is readily admitted, but it is not so easy to understand how this "disposes of the gravamen of the charge." The charge is this, 1. That the Nestorian heresy was asserted; for proof of which, I refer to the letter of the Incumbent of St. Paul's; 2. That he who asserted the heresy was unrebuked, which the Vicar of Huddersfield admits; 3. That those of the Clergy who are zealous against the Oxford Tracts afterwards defended the Nestorian statement, which no one denies; and, 4. That

to assert the Nestorian heresy is to deny that the Lord Jesus Christ is God, which follows as a necessary consequence, if we merely adopt the terms of which the Vicar of Huddersfield approves: "There was a certain woman named Mary, of whom the Saviour of the world was born." Now the Saviour of the world is God; therefore that "certain woman named Mary" was the mother of God. But the speaker asserted, that the Blessed Virgin was not the mother of God; but if she was the mother of the Saviour of the world, and yet is not the mother of God, then it follows that the Saviour of the world is not, according to the speaker, what the Catholic Church believes, "God over all, blessed for ever."

I have to complain of the Vicar of Huddersfield that he misunderstands, and, in consequence, unintentionally misrepresents the points of difference between those whom he undertakes to defend and myself: one instance of this has been given already in the letter of the Incumbent of St. Paul's;—and I have now to inform him, that the question is *not*, as he would insinuate, whether the phrase "mother of God" should be commonly used; the question is *not* whether it is expedient or inexpedient to put it into the mouth of a child; the question is *not* whether a person cannot believe rightly the divinity of our Lord, unless he calls the Virgin Mary "mother of God, and teaches others to call her so;" the question is *not* even whether it be one of the things necessary to be believed by every member of the Church;—the simple question is this, whether a man is not guilty of heresy, when he ventures to *censure* this expression,—when he ventures, as in the present case, to declare that the blessed Virgin is NOT the mother of God.* This is the point which the Church to which we belong is to decide between us.

When he speaks of the Church "to which both a Catholic and myself belong," it is difficult to understand whether the Vicar of Huddersfield uses the word Church in the Catholic or in a sectarian sense. But, either way, the decision is against him. If he believes in "one holy Catholic and Apostolic Church," I then refer him for the decision of that "one holy, Catholic, and Apostolic Church," to the third general Council of that Church, which was assembled at Ephesus, A.D. 434, by Theodosius the younger, "to determine the controversy raised by Nestorius, Bishop of Constantinople, which heresy declaimed against the term Theotokos, mother of God, which *had long been applied to her who was the mother of Him who is both God and man;* and taught that the Son of Man, and God the Word

* The Vicar of Huddersfield not only states, or rather insinuates, incorrectly, the points of difference between us, but so refers to a great authority, as to lead the reader to suppose that my opinions do not accord with one of the most eminent catholic divines of the Church of England. Let the reader first note what the Vicar says of Bishop Pearson, and he will be surprised indeed to find that Bishop Pearson writes on this subject thus:—"We must acknowledge that the Blessed Virgin was properly and truly the mother of our Saviour. And so is she frequently styled the mother of Jesus, and by Elizabeth particularly, *the mother of her Lord;* as also by general consent of the Church, (because he who was born of her was God,) the Deipara; which being a compound title begun in the Greek Church, was resolved into its parts by the Latins, and so *the Virgin was plainly named the mother of God.*" Article III. He adds a long note on the subject occupying three pages, wherein the Vicar will find the term to have been adopted formally before the fifth century.

were different persons, connected only by a moral and apparent union, contrary to the Scripture, which declares that 'the Word was made flesh and dwelt among us,' and that 'God purchased the Church with His own blood.'" The Vicar of Huddersfield will observe, that this is not my private judgment; it is the judgment of the one holy Catholic and Apostolic Church "to which we both belong."

If he takes a sectarian view of the Church, and regards it as a favoured sect, established by the State at the time of the Reformation, although I should entirely disagree with him, yet by him nothing will be gained; for the act of Parliament, passed in the reign of queen Elizabeth, to empower certain persons to try heretics in the Church of England, recognises as obligatory the decisions of the four first Councils.

I have now only to return to my original position, and to repeat that there are parties in the Church, who are continually predicating heresy of those who, in the controversies of the day, hold what are called High-Church views, although they cannot substantiate the charge by an appeal to any decision of the Church; and that these parties are found to tolerate, to palliate, and often to defend a real heresy, where the assertion of it seems to favour the side they take in existing controversies. For a proof of this assertion, I may refer to the conduct of latitudinarians generally, in the late contest at Oxford, with reference to the Regius Professor of Divinity; I refer to the manner in which Nestorianism is preached and vindicated in other places besides Huddersfield; and, with the Vicar's permission, I refer once more to the meeting at Huddersfield, where, if I was wrong in stating that the Oxford Tracts were directly attacked, I believe that I cannot be contradicted, when I say that Nestorianism was defended by those who are known to be most vehement opponents of what they are pleased to call the Oxford heresy; certainly it was defended by this party generally in those discussions to which the meeting at Huddersfield has given rise.

On the other hand, those who at all times would oppose a heresy condemned by the one holy Catholic and Apostolic Church, feel themselves bound peculiarly to oppose the progress of Nestorianism in the Church of England at the present time, for many reasons: 1. they are especially called upon to do so, because of our resumed intercourse with the Eastern Christians, among whom the Nestorians form an episcopal sect;—2. They are especially called upon to do so, because we are bound to oppose the Mariolatry, or worship of the Virgin, in the Church of Rome, and, in the opinion of many, we shall nullify our arguments against this evil practice, if by asserting what Romanists can prove on our own principles to be heresy, we deny to her the honour which is her due, and which, by implying the reason why we *do* worship Him, who condescended to be her Son, is in truth the strongest condemnation of the worship which is paid to her;—3. They are especially bound to oppose Nestorianism in these days, because we may trace the shocking familiarity with which our Saviour is addressed in some of the most popular hymns, to the fact that men have been accustomed to regard our Lord's human nature apart from and unconnected with His divine nature, with which it is inseparably united;—

4. They are bound by the most sacred obligations to oppose Nestorianism, because to deny that the Blessed Virgin is the mother of God, is indirectly to deny that the Saviour of the world is God.

The personal allusions of the Vicar of Huddersfield I leave unnoticed. I do not enter into explanations which might amuse, but could not instruct your readers. I do not put to them, rhetorically, questions, which might insinuate charges against my correspondent, for this would answer no purpose but to wound his feelings, and belie my conviction, that he has written not under the impulse of "the old man," but from a pure zeal for the truth. I am unwilling to draw off attention from my main point, which is, that we may affix to latitudinarianism the stigma of heresy, while no consistent latitudinarian, on his own principle of "the Bible and the Bible only," has a right to predicate heresy of any system, sect, or party.

I have only, in conclusion, to add, that I entertain for my present correspondent feelings only of respect, and that I have endeavoured to answer his Letter in a manner consistent with those feelings.

I am, Sir,
Your obedient Servant,
A CATHOLIC.

[As the facts connected with what took place at Huddersfield, and the proceedings of our present correspondent in consequence, seem now sufficiently plain, surely all persons must allow that he has done nothing which it was not sufficiently open to him to do. And as a Catholic and the Vicar of Huddersfield seem equally free from Nestorianism (for the latter expressly admits the value of the phrase in question as a bulwark against that heresy,) there seems no further ground of controversy between *them*. We may be pardoned, therefore, for expressing a hope that the question may now drop.—ED. "CHRISTIAN REMEMBRANCER."]

POOR-LAW PRINCIPLES.

To the Commons of Great Britain and Ireland, in Parliament assembled, the Petition of ——, of —— Barrister at Law, and ——, Lecturer in Law,

Humbly sheweth:—

That your petitioner has, for several years, been devoted to the study of law, and the laws of England; and has particularly inquired into the principles of the legal provision for the Poor and the history of the English Poor-Laws.

That the great natural, moral, and religious duty of charity is binding upon nations, and legislators, and governments, as well as upon individuals; and that in every large community, especially in populous and commercial states, there will always arise such indigence and destitution, as private charity has ever proved inadequate to relieve; whence numbers must perish for want, where there is no legal provision for the poor.

That it is a modern error to suppose that there is no charity in such provision. It is the charity, not of the rate-payers or administrators of the law, but of the government, the legislature, the nation; not to supersede private charity, but only to supply its defect.

That the legal provision for the poor is also based upon natural and civil justice: the right of property seeming naturally limited by the right of earning a subsistence by lawful labour (no one in a civilized state possessing the latter right against any other individual in particular, but only against

the community or the state); and the state, while exacting obedience from all within its limits, owing protection, including the means of subsistence, to all in return,—a principle recognised by Sir W. Blackstone as the basis of our English Poor-laws,* and broadly stated by Montesquieu in his celebrated work on the Spirit of Laws.†

That the legal provision for the poor is further based upon political expediency; as necessary for the effectual prohibition of vagrant beggary; to prevent extreme want and starvation, the temptation and pretext for crime, thus tending to secure persons and property; to place those who, by circumstances, are less orderly, under the eye and control of their superiors and the law; as a bond of union between rich and poor, when rightly understood and administered; as a bond also for attaching the poor man to his country and its laws; as a useful and most legitimate corrective of extreme inequality of fortunes, which must always arise, especially in countries which enjoy most liberty and commerce; also as providing for the health and strength of the existing population; and because whatever is charitable and just is also expedient.

That it is neither charitable, just, nor expedient that the able-bodied poor should be maintained in idleness; but only that every poor person, in exchange for labour according to his ability, should be supported, when unable to support himself, at the common expense; without any degradation not necessarily attaching to the pauper's condition; and receiving relief not to be measured by the arbitrary and fluctuating condition of the independent labourer, which will naturally rise higher; but simply including whatever may be necessary to maintain him in health and strength, public policy allowing no more.

That after attentively and dispassionately considering all the arguments of Malthus and other opponents of the legal provision, your Petitioner is fully convinced that they are utterly fallacious and most pernicious; although he would not charge any of them with a deliberate want of charity, and is aware that such arguments have been adopted by many talented and also benevolent individuals.

That, to the great glory of the English nation, it has ever provided for the poor; it having been ordained from time immemorial, and incorporated into the Common Law, that the poor should be sustained by the Parsons, Rectors of Churches, and their parishioners; so that no one should die for default of sustenance;‡ the Churchwardens thus becoming the Common Law Overseers of the Poor.§

That the poor appear to have been formerly maintained out of the Rector's tithe, and offerings or contributions of the parishioners; and thus when benefices became appropriated, it was enacted that the appropriators should distribute yearly a convenient sum out of the profits to the poor parishioners *of the same churches, in aid of their living;* and that Vicars should be sufficiently endowed.‖

That the monasteries, appropriating the churches, undertook the relief of the poor; and that "their hospitality was beyond compare,"¶ but being indiscriminate, encouraged idleness and beggary.

That, on their dissolution, new provision for the poor became necessary; whence, at the time when the smaller monasteries were dissolved,** an Act was passed to encourage voluntary charity, for relieving the impotent and keeping sturdy vagabonds at work;†† and the Act for dissolving the greater monasteries provided that the grantees of the dissolved houses should keep up "honest and continual household;"‡‡ but their hospitality, in the words of Fuller, was often confined to a shepherd and his dog.

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* 1 Comm. 131. † De l'Esprit des Loix, XXIII. c. 29. ‡ Mirror, c. 1, § 3.
§ Prideaux, c. 3. ‖ 15 Ric. II. c. 6. ¶ Fuller.
** 27 Hen. VIII. c. 28. †† 27 Hen. VIII. c. 25. ‡‡ 31 Hen. VIII. c. 18.

That the legislature then tried to provide for the poor by voluntary charity through the Church, but without restoring to the parochial Clergy their tithes and lands now taken from the monasteries; from which, or other causes, all the "gentle askings" of collectors of alms, the exhortations of ministers and churchwardens, and the "charitable ways and means" of the Bishop, appear to have proved abortive. Voluntary charity would not flow at the bidding of the temporal law; and every penalty failed to restrain beggary, for there was no sufficient provision for the poor.*

That on the petition of Sir Richard Gresham,† the father of Sir Thomas Gresham, the four City Hospitals were granted to the City for the benefit of their poor, by Henry VIII.; and that the pious young King Edward VI., instigated by the preaching of Lever and Bishop Ridley, anxiously sought to provide more effectually for the relief of the poor throughout the realm; by the Bishop's advice, beginning with London, where an excellent classification and provision for the poor was accordingly established, just before his death.‡

That in the happy and glorious reign of Queen Elizabeth, the legislature made some atonement for the sacrilege committed by its predecessors, in compelling the relief of the poor by their parishes;§ a system gradually matured, and almost perfected, by the 43 Eliz. c. 2, the celebrated basis of our old Poor-laws; separate Acts providing for the punishment of vagrant mendicity,‖ for the encouragement of private charities,¶ and for their right administration.**

That by this most wise and charitable law of Elizabeth, for the relief of the poor, every inhabitant and occupier became chargeable in proportion to his property within the parish, and according to its ability, towards the necessary relief of the lame, impotent, old, blind, and such others *among them* being poor and unable to work (including, if thought proper, the erection of almshouses for their habitation); also for setting to work and apprenticing poor children; and for providing stocks of raw materials to set the poor on work; the collection and distribution of the funds being intrusted to the churchwardens, and other substantial householders, annually nominated overseers of the poor by two justices of the peace; and a general superintending authority being vested in such local magistrates.

That it is a modern error to suppose that relief was not provided for the able-bodied by this law, or that it is blameable for the mischiefs which have arisen from a complicated law of settlement, which has been subsequently introduced; the judges resolving upon the passing of the 39 Eliz. c. 3, from which this Act was copied, that "no man shall be put out of the town where he dwelleth, nor be sent to their place of birth (or last habitation), but a vagrant rogue, nor to be found by the town if they are able *and can get work, if they cannot, the Overseers must set them to labour;*" and such persons refusing to work at common wages, or neglecting the work assigned them by the Overseers, were to be sent, not to their place of birth or last dwelling for a year, but to the House of Correction.††

That your Petitioner, after considering all the subsequent changes in the law, is firmly of opinion that the mischiefs which prevailed previous to the Poor-Law Amendment Act, are almost wholly attributable to a departure from the just principles and simple provisions of the Elizabethan law, to a neglect of its fundamental principle of compelling the able-bodied to work, or to the necessity which, after the changes induced in a thousand years, seems to have arisen for a new and effectual distribution of parishes.

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* See 27 Hen. VIII. c. 25; 1 Ed. VI. c. 3; 3 & 4 Ed. VI. c. 16; and 5 & 6 Ed. VI. c. 2. † Burgon's Gresham, i. 26. ‡ Maitland, 937, 981, 1338.

§ 5 Eliz. c. 3; 14 Eliz. c. 5; 39 Eliz. c. 3; 43 Eliz. c. 2.

‖ 39 Eliz. c. 4. ¶ 39 Eliz. c. 5. ** 43 Eliz. c. 4.

†† See 2 Inst. 730; Lambard's Eirenarcha; and Rex v. Collett, 2 B. & C. 324.

That the charitable principles of the Elizabethan law have been repeatedly affirmed and carried out by the legislature, especially during the war with France, a period of great glory and prosperity; but that of late years the false, contrary principles of Malthus have pervaded the nation, and reached the legislature itself, having been openly asserted by the principal promoters and supporters of the Poor-Law Amendment Act, which (as his biographer repeatedly boasts),* thus appears to have been based upon those principles; and being still frequently approved by the chief supporters and administrators of the new law.

That your Petitioner is aware that, under the new Poor-Law, however objectionable in details, the poor, including the able-bodied, are still entitled to relief, but that there is no security for its right administration until it is clearly based upon a right principle.

That the Act called Gilbert's Act,† was framed in a wise and very charitable spirit; to provide for the more efficient administration of relief and the better regulation of workhouses; to prevent the collection of the able-bodied poor in workhouses, the abuse eloquently denounced by Blackstone, and to remedy what, in Blackstone's opinion, was the only fault of the Elizabethan law, namely, the confining the management of the poor to small parochial districts:‡ Gilbert's Act may however have erred, in allowing the Guardians to contract for the employment of paupers for inadequate wages, making up the deficiency.

That your Petitioner fully believes that the law of Scotland *does* provide for the able-bodied poor, agreeably to the tenor of several statutes, and a decision of the Court of Session;§ but that such provision has been neglected, through the peculiar habits and circumstances of the Scotch; although the present state of Paisley proves the necessity for such provision.

Your Petitioner therefore humbly prays, that your Honourable House will not pass any Bill for continuing the Poor-Law Commission, without affirming the principle that it is right and expedient that the Poor should have relief in exchange for their labour, so that no one should die of want, and otherwise ameliorating that law as to your Honourable House may seem fit; that your Honourable House will not compel the dissolution of the Gilbert Unions until the new law has been ameliorated and perfected, but only remedy the defect of Gilbert's Act, if that should appear necessary; that, if, after a short further trial, the new Poor-Law should be still found defective, your Honourable House will then immediately take measures for recurring to the parochial system, including the effectual division, *to all intents and purposes*, of over-grown parishes, with the proper ecclesiastical sanction; and that your Honourable House will so amend or declare the law of Scotland, as to provide that every poor person, including the able-bodied, shall be entitled to relief in exchange for his or her labour, in Scotland as well as in England.

So may the blessings of the Poor ever attend your Honourable House; and your Petitioner will ever pray for its welfare.‖

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* See Memoirs of Malthus, prefixed to his "Principles of Political Economy," 1836. † 22 Geo. III. c. 83. ‡ 1 Comm. 361.

§ See Erskine's "Principles of the Law of Scotland," pp. 116, 117, (Note.)

‖ The above petition was drawn up, to be presented on the 17th June, 1842, the day appointed for the second reading of the Poor-Law Continuance Bill; but withheld, on the consideration, that, as the petition of an individual (not complaining of personal grievance), it could not be expected to have any weight with the Legislature.

CONSECRATION OF THE FIVE NEW COLONIAL BISHOPS.

A PUBLIC Consecration of Bishops took place at Westminster Abbey, on Wednesday, the 24th of August, being the Festival of St. Bartholomew.

The Venerable THOMAS PARRY, D.D. late Archdeacon of Barbados, and formerly Fellow of Balliol College, Oxford, was consecrated Bishop of Barbados, in the room of the Right Rev. Bishop Coleridge, resigned.

The Venerable DANIEL GATEWARD DAVIS, D.D. of Pembroke College, Oxford, late Archdeacon of Antigua, was consecrated Bishop of the new Diocese of Antigua.

The Venerable WILLIAM PIERCY AUSTIN, D.D of Exeter College, Oxford, late Archdeacon of British Guiana, was consecrated Bishop of the new Diocese of Guiana.

The Rev. GEORGE TOMLINSON, D.D. of St. John's College, Cambridge, late Minister of St. Matthew's Chapel, Spring Gardens, and one of the Secretaries of the Society for Promoting Christian Knowledge, was consecrated Bishop of the new Diocese of Gibraltar, with jurisdiction over the Clergy of the English Church who are officiating in the Islands and on the shores of the Mediterranean sea.

The Rev. FRANCIS RUSSELL NIXON, Incumbent of Ash next Wingham, and formerly Fellow of St. John's College, Oxford, was consecrated Bishop of the new Diocese of Tasmania, including within its limits the Colony of Van Diemen's Land, and the adjacent Islands; all of which had previously formed part of the Diocese of Australia.

The Dioceses of Antigua and Guiana had previously been included within the Diocese of Barbados. These two Sees are endowed by a new disposition of the fund appropriated to the Diocese of Barbados, by the Act of 1824. The See of Gibraltar is entirely endowed from the fund placed at the disposal of the Archbishops and Bishops, for the Endowment of additional Colonial Bishoprics. The See of Tasmania is endowed partly from the same fund, and partly by a transfer to the Bishop of the provision hitherto made for the support of the Archdeacon of Van Diemen's Land; no one having been appointed to that archdeaconry since the death of the Venerable Archdeacon Hutchins, in 1841.

The consecration of so many bishops at one time, and the addition of four sees to those already erected in the colonies and dependencies of Great Britain, naturally excited much interest among the members of the Church; and a large number, both of the Clergy and the laity, gladly availed themselves of this first opportunity of joining in the public service on such an occasion.

The Archbishop of Canterbury, being prevented from attending by a sudden attack of illness, had appointed the Bishops of London, Winchester, Rochester, and Chichester, or any two of them, to act in his place, and to perform those parts of the service which are assigned to the Archbishop.

At the conclusion of morning prayer, the Bishop of London com-

menced the communion service, and was assisted by the Bishop of Rochester, who read the Epistle, and the Bishop of Winchester, who read the Gospel appointed for the day. The sermon was preached by the Right Rev. Bishop Coleridge, late Bishop of Barbados. The text was taken from Isaiah xliii. 5, 6—"Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." After the sermon, a voluntary was played, while the Bishops Elect retired to be vested in their rochets. On their return, each of them was presented to the presiding Bishops, by the Bishop of Chichester and Bishop Coleridge; the Queen's mandates for their consecration were read, and the Bishops took the oath of the Queen's supremacy, and the oaths of allegiance to the Queen and of obedience to the Archbishop of Canterbury. The service then proceeded according to the appointed form, the Bishops Elect retiring to put on the rest of their episcopal robes, before the singing of the *Veni Creator Spiritus*. At the conclusion of the special service for the consecration, the holy communion was administered to as many of the congregation as remained. The alms given at the offertory, amounting to £114 4*s*. 6*d*., have been applied, by order of the Dean and Chapter, to the fund for the endowment of additional Colonial Bishoprics.

The most excellent arrangements had been made by the Dean and Chapter of the Abbey, and the whole ceremony proceeded in the most decorous manner.

The musical services were admirably selected: the exquisitely simple single chant of Tallis, the Kyrie Eleeson of Nares, and the Veni Creator by Attwood. This last was the more striking and affecting, being seldom heard; never, indeed, except upon such an occasion, and at the ordination of Priests. One advantage to be found in the performance of these offices in our cathedral churches is that the force and beauty of our services is thus fully shown. It is but just to those who took the principal parts in them, to say, that they were performed with equal taste and devotion; the alternate rising and falling of the notes of the organ, and the voices of the choristers, being admirably adapted to the expression of penitential supplication, or of praise and thanksgiving. The intervals occasioned by the change of dress required in those who were consecrated, were filled by voluntaries, excellently selected by the organist, Mr. Turle; and the attention and devout feeling thus duly maintained.

We can, perhaps, hardly hope to see again so many Bishops consecrated at one time; but it must be the earnest hope and prayer of every member of the Church, that this edifying ceremony may be repeated in public, and that (through the efforts now made for the increase of the fund for this especial purpose) many additional Bishops may be thus consecrated, and sent forth to the colonies; and that so *the Churches may be established in the faith, and increase in number daily*. Acts xvi. 5.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

By Bp. of Bangor, *July* 24.

DEACON.

Of Oxford.—J. M'Intosh, B.A. Ch. Ch. (*l. d. St. Asaph.*)

PRIESTS.

Of Oxford.—J. G. Jones, B.A. Jesus.
Of Dublin.—J. Evans, B.A. Trin.

By Bp. of Chester, *at Durham, July* 24.

DEACONS.

Of Oxford.—T. Goff, B.A. Oriel; T. Hugo, B.A. Worc.; J. Paul, B.A. Magd. Hall; C. C. Southey, B.A. Queen's.
Of Cambridge.—J. P. Firmin, B.A. Queen's; R. N. Featherstone, B.A. Jesus; D. H. Morice, B.A. Trin.; G. H. Stevens, B.A. Magd. Hall; R. C. Swan, B.A. St. John's; J. Yonge, B.A. Corp. Chris.
Of Dublin.—B. Arthure, B.A.; G. Barton, B.A.; G. G. Cashman, B.A.; J. Richardson, B.A.; H. G. Price, B.A.; W. Walter, M.A.; and J. C. Wood, B.A.
Of Durham.—W. Messenger, Univ.
Of St. Bees.—J. H. Butcher, E. T. Clarke, J. Dalton, D. O. Etough, G. Lancaster, M. H. Maxwell, and J. M. Woodmason.

PRIESTS.

Of Oxford.—G. H. M'Gill, B.A. Bras.; T. C. Maule, B.A. Fell. St. John's; R. Powell, M.A. Worc.; D. D. Stewart, B.A. Exet.; J. B. Sweet, M.A. Ball.; D. J. Yonge, B.A. New Inn H.
Of Cambridge.—T. S. Ackland, B.A. and W. Spencer, B.A. St. John's; H. G. Bally, B.A. Christ's; W. Gray, B.A., C. Richson, B.A., and S. Moon, B.A. St. Cath. Hall; W. Haddon, B.A., G. T. Kingdon, M.A., and C. H. Wilson, B.A., Trin.; D. S. Hodgson, B.A. Corp. Chris.; H. O. Irwin, B.A. Pemb.
Of Dublin.—A. W. Archer, B.A., G. Bamford, B.A., E. E. Carr, B.A., J. Cookson, B.A., W. M. Mears, M.A., J. Meredith, B.A., and W. Penefather, B.A.
Of Durham.—A. H. Hulton, B.A. Univ.
Of St. Bees.—F. A. Bartlett, J. Litter, W. Sutcliffe, and J. Dawson.

By Bp. of Norwich, *July* 24.

DEACONS.

Of Oxford.—T. H. Chase, B.A. Queen's; W. N. Lucas, B.A. Trin.; T. H. Mynors, B.A. Wad.; J. U. Robson, B.A. Magd. H.; G. Shand, B.A. Queen's; W. C. Ward, B.A. All Souls.
Of Cambridge.—A. Bellman, B.A. St. Peter's; J. H. Clubbe, B.A. St. John's; W. Collett, B.A. St. Peter's; G. Crabbe, B.A. Queen's; G. W. Darby, B.A. St. John's; G. Drury, B.A. Christ's; J. Fleming, B.A. St. John's; H. Golding, B.A. Trin.; H. Hall, B.A. Fell. of Magd.; A. Hamilton, B.A. Caius; J. F. Herschell, B.C.L. Queen's; T. G. P. Hough, B.A., and G. Jackson, B.A. Caius; C. W. Lohr, B.A. Corp. Chris.; H. P. Marsham, B.C.L. Trin. Hall; J. Postle, B.A. Corp. Chris.; A. Ramsay, B.A. Trin. (at the request of the Bishop of Chichester); M. S. Suckling, B.A. Trin.; R. Surtees, B.A. Corp. Chris.; J. A. William, B.A. Clare Hall.

PRIESTS.

Of Oxford.—W. C. Rawlinson, B.A. and W. H. Webb, M.A. Magd. H.
Of Cambridge.—J. Beckwith, B.A. Corp. Chris.; C. Blackden, B.A. Queen's; J. M. Brackenbury, M.A. St. John's; J. Chevallier, B.A. Caius; J. N. Cooper, B.A. Corp. Chris.; F. Daubeny, B.A. Jesus; C. J. Fisher, B.A. John's; R. Leggett, B.A. Caius; J. P. Royle, B.A. St. John's; J. P. Royle, B.A. Trin.; J. K. Tucker, B.A. St. Peter's; M. Turner, B.A. Emm.
Of the Ch. Miss. Coll.—S. C. Franklin.

By Bp. of Ripon, *July* 31.

DEACONS.

Of Oxford.—F. W. Vaux, B.A. Magd.; G. L. Waite, B.A. Univ.; J. C. Bradley, B.A. Queen's.
Of Cambridge.—W. Balderston, B.A. St. John's; J. Bickerdike, B.A. Trin.; J. Blackburn, B.A. and J. C. Chambers, B.A. St. John's; J. C. Chambers, B.A. Emm.; W. Clayton, B.A. Queen's (*l. d. York*).
Of Durham.—J. A. Whitehead, B.A.; J. T. Macintosh, B.A.
Of Dublin.—W. Kelly, B.A.
Of St. Bees.—C. Thompson.
Literates.—W. Chamier; E. Reddall.

PRIESTS.

Of Cambridge.—J. W. Irving, B.A. and E. Maxwell, M.A. Trin.; J. Harris, B.A. Cath. H.; H. L. Distin, B.A. Caius; T. Cheadle, B.A. Sid. Sus.
Of Durham.—Shunier, M.A. (*l. d. York.*)
Of St. Bees.—L. Roberts.

By Bp. of Sodor and Man, *at Bishop's Court, Isle of Man, July* 25.

PRIESTS.

W. Tait; T. F. Reed.

ORDINATIONS APPOINTED.

Bp. of Llandaff, *Sept.* 18.
Bp. of Exeter, *Sept.* 25.
Bp. of Salisbury, *Sept.* 25.
Bp. of Lincoln, *Sept.* 25.
Bp. of Carlisle, *Sept.* 25.
Bp. of Peterborough, *Sept.* 25.
Bp. of Ely, *Nov.* 27.
Bp. of Winchester, *Dec.* 11.
Bp. of Worcester, *Dec.* 18.
Bp. of Oxford, *Dec.* 18.

PREFERMENTS.

Name.	*Preferment.*	*County.*	*Diocese.*	*Patron.*	*Val.*	*Pop.*
Allen, R.	St. Peter's, Emsworth, P.C.	Sussex	Chichester			
Bearcroft, J.	Hadsor, R.	Worcester	Worcester	J. H. Gatton, Esq.	£254	100
Beavan, J.	Welford, V.	Northamp.	Peterboro'.	Bishop of Oxford	*706	1011
Bird, E.	St. Thomas, Birmingham, R.	Warwick	Worcester	Trustees	560	
Bowstead, T. S.	Tarvin, V.	Cheshire	Chester		*563	3415
Brancker, P. W.	Meltham Mills, P.C.	Yorksh.	Ripon	Vicar of Almondbury.		
Brookfield, W. H.	St. Luke's, Bennett-street, P.C.	Middx.	London	Rev. G. Ward.		
Burt, J.	Hoe and Lethering-ham, P.C.	Suffolk	Norwich	Rev. — Reynolds	86	350
Casson, G.	Old, R.	Northamp.	Peterboro'.	Bras. Coll. Oxf.	*355	458
Chavasse, H.	Rushall, V.	Stafford	Lichfield		*292	693
Courtenay, R.	Thornton Watlass, R.	Yorksh.	Ripon	M. Millbank, Esq.	475	448
Cox, J. E.	Southtown, P C.	Suffolk	Norwich			
Cundiff, J.	St. Margaret's, Durham, P.C.	Durham	Durham	Dean and Chapter	409	
Deedes, G. F.	Netherbury, V.	Dorset	Sarum	Hon. and Rev. F. P. Bouverie	*524	4910
Edgell, W. C.	Uggeshall *cum* Sotherton.	Suffolk	Norwich	J. B. Blandy, Esq.	614	499
Edwards, E.	East Winch. V.	Norfolk	Norwich	Rev. G. E. Kent	*183	406
Field, E.	Reepham *cum* Kerdiston, R.	Norfolk	Norwich	Trin. Coll. Camb.	*699	663
Frost, R.	St. Matbias, Manchester, P.C.	Lanc.	Chester			
Gibbons, G.	Wilton, P.C.	Norfolk	Norwich			
Gifford, T. G.	St. Matthew's Chap. Spring-gardens	Middx.	London	Vicar of St. Martin's.		
Green, J.	Cammeringham, V.	Lincoln	Lincoln	Lord Monson	140	134
Griffith, J. P.	Limington, P.C.	Somerset	B. & Wells	Wadh. Coll. Oxford	*366	813
Harrison, J. G.	Queenboro', P.C.	Kent	Canterbury	Mayor & Corporation.	*66	600
Haughton, H. P.	Flimwell.	Sussex	Chichester	Bishop.		
Hayes, T.	Bracewell, V.	Yorksh.	Ripon	Earl de Grey	123	160
Henslowe, W. H.	Wormegay, P.C.	Norfolk	Norwich	Bishop of Norwich	40	330
Hobson, W. T.	Strelley, R.	Notts		J. W. Edge, Esq.	*90	426
Holmes, A.	Kirk Patrick, V.	Isle of Man		Bishop	122	2195
Ingham, T. B.	Rainhill, P.C.	Chester	Chester			
Jackson, J.	St. James, Hornsey, P.C.	Middx.	London			
James, D.	St. Thomas, Charterhouse.	Middx.	London			
King, B.	St. George's-in-the-East.	Middx.	London	Bras. Coll. Oxford	*396	38,505
Knight, R. H.	Weston Favel.	Northampt.	Peterboro'	Own Petition	*236	443
Lillingstone, —	St. John's, Southend, P.C.	Kent	Rochester			
Lockwood, J. W. K.	Everingham, R.	York	York	Mrs. Martin	*237	276
Maskell, W.	Corscombe, R.	Dorset	Sarum	Own Petition	*514	714
Meade, E.	Winkfield, R.	Wilts	Sarum		*237	288
Meredith, C. J.	Combe, R.	Oxford	Oxford	Linc. Coll. Oxford	*90	619
Morgan, R. M.	St. John's, Swansea,	Glamorgan	St. David's			
Morris, G.	St. Allen, V.	Cornwall	Exeter	Bishop	*174	637
Newman, J. S.	Hockliffe, R.	Beds	Ely	W. W. Prescott	*393	1206
Redwar, T.	St. Thomas, Chancery-lane.	Middx.	London			
Remington, R.	Quernmore, C.	Lancashire	Chester	Vicar of Lancaster.		
Rhodes, E. D.	Kennington Chapel, Bath	Somerset	B. & Wells			
Richardson, E.	Oxcomb, R.	Lincoln	Lincoln	B. Grant, Esq.	*125	22
Shepherd, R.	St. Margaret, Stanstead, P.C.	Herts	London	Mrs. Pratt.		
Smith, F.	Tarrant Rushton, R.	Wilts	Sarum	Sir J. W. Smith	*219	226
Snowden, J.	Ilkley, V.	York	Ripon	Trustees of E. Hartley, Esq.	126	1063
Sunderland, S.	Penistone, V.	York	Ripon	A. Boeville, Esq.	*147	5201
Thompson, A.	Ashby *cum* Fenby,	Lincoln	Lincoln	Lord Chancellor	*310	179
Townsend, G. F.	Brantingham, V.	York	York	D. & C. of Durham	176	468
Vawdrey, D.	Stepney, R.	Middx.	London	Brasen. Coll. Oxford	*1190	51,023
Villiers, W.	Shenstone, V.	Stafford	Lichf.	Rev. J. Peel	488	1837
Wade, C. J.	Low. Gravenhurst,	Beds.	Ely	Lord Chancellor	243	77
Watson, J. W.	St. Mary, Preston, P.C.	Lanc.	Chester		130	4000

*** *The Asterisk denotes a Residence House.*

APPOINTMENTS.

Atkinson ..... Mast. Drax Grammar School.
Bates, E. M.A..... Cur. Oxenden, Northampton.
Conally, J. C..... Chap. William & Mary Yacht Woolwich.
Cramer, J. A..... Professor of Modern History, Univ. Oxford.
Davidson, J..... Mast. of St. John's Hospital, Barnard Castle.
Duthey, W..... Rural Dean, Oundle.
Fawcett, J..... Dom. Chap. Lord Dunsany.
Finch, B. S..... Dom. Chap. to Earl of Buchan.
Hill, R. M.A..... Curate, Furthoe, Northampton
Kirby, R ..... Second Master of Felstead Grammar School.
Laing, C. ..... Chap. to East India Comp. Bombay.
Maxwell, M. H... Domestic Chaplain to Earl of Stair.
Millner, W. ..... Birstal, Surry, for licenses, &c.
Notly, C. ..... Of Reulingfield, Suffolk, Surrogate.
Phillpotts, T..... Chap. to Bp. of Exeter.
Richards, T. W... Mathematical Master of Oundle Grammar School.
Stede, J. ..... Dom. Chap. to Earl of Macclesfield.
Tait, A. C..... Head Mast. of Rugby School.
Tyrwhitt, R. E... Assist. Chap. to East India Company at Bombay.

CLERGYMEN DECEASED.

Andros, J. Rec. Haroldston, Pembroke, 52.
Baker, C., Vic. of Tilmaurtone, Kent, 66.
Blashfield, C.W, Rec. of Goitre, Monmouth, 84.
Bromfield, T. R. Vic. of Napton and Grandbrough, Warwick, 74.
Cane, E., at Birmingham.
Commeline, T., Vic. of Claverdon, Warwick, 46.
Corfield, T. V., Much Wenlock, Salop, 34.
Edgar, J., Rec. of Kirton, Suffolk, 81.
Fisher, T., N. Ferriby, Hull, 82.
Gale, J., at Wilton, near Taunton, 74.
Goodenough, J. R. Godmanstone.
Gregg, T. H., in Jamaica, 58.
Hughes, J., Rec. of Lanvallteg, Pemb. 74.
Janes, G., Rec. of Hilperton, Wilts, 82.
Jones, S., formerly of St. Helena, 62.
Jones, J., St. Owens, Hereford, 58.
Knight, R. H., Rec. of Weston Favel, 79.
Lenzee, E. Rec. W. Tilbury, Essex, 68.
Longmore, D. Erle Stoke, Wilts.
Lushington, W. H. Rec. of Eastling, Kent.
Maddrell, H. V., Kirk Christ Lezayre, Isle of Man, 77.
Marychurch, W. T., Rec. Sudbourne, 40.
Morgan, W., Vic. of Tollesbury, Essex, 71.
Page, R. L., of Emman. College, Cambridge, 37.
Parry, T., at Llandidrod, Wales, 29.
Pocklington, H. S., Vic. of Stebbing, Essex, 39.
Rodd, E., Preb. of Exeter Cathedral, 75.
Tennant, R. J., of Trin. Coll. Camb.
Trimmer, H., at Norwich, 43.
Watson, R., Rec. of Christ Church and St. Ewen, Bristol, 85.
Wells, J. R., Boxford, Berks, 72.
Wright, E. C., Rec. of Pitsford, Northampton.

UNIVERSITIES.

OXFORD.

H. C. Onslow, M.A.; Rev. T. Bulter, M.A.; Rev. E. K. Burney, M.A.; F. Pretyman, M.A., Demies of Magdalen Coll.; and G. W. Paul, B.A. of Wadham Coll. were elected and admitted Probationary Fellows of Magdalen; and at the same time, T. J. Prichard, (Schol. of Oriel,) J. G. Wenham, (Com. of St. John's,) G. Smith (Com. of Christ Church,) W. W. Bradley, (Schol. of Lincoln,) J. E. Millard, (Com. of Magd. H.) R. H. Hill (Com. of Exeter,) and T. Keble, were elected and admitted Demies of Magdalen.

CAMBRIDGE.

SELECT PREACHERS.

The following persons have been elected afternoon preachers at Great St. Mary's, each for the month to which his name is affixed:—

1842. October .... The Hulsean Lecturer.
November. Rev. T. E. Hankinson, Corp.
December .. Rev. R. C. Trench, Trin.
1843. January .... Rev. C. Lawson, John's.
February ... Rev. E. Steventon, Corp.
March ..... Rev. Prof. Robinson, Trin.
April..... The Hulsean Lecturer.
May ..... Rev. J. W. Blakesley, Trin.

COMBINATION PAPER—1842.

PRIOR COMB.

Aug. 7. Mr. Du Boulay, Clar.
14. Mr. Gwilt, jun. Caius.
21. Coll. Regal.
28. Coll. Trin.
Sept. 4. Coll. John.
11. Mr. Butler, Magd.
18. Mr. Tomkins, Cath.
25. Mr. H. T. C. Hine, Corp.
Oct. 2. Mr. Pratt, Cai.
9. CONCIO AD CLERUM.
16. Coll. Regal.
23. Coll. Trin.
30. COMMEM. BENEFACT.
Nov. 6. Coll. John.
13. Mr. Shorting, Pet.
20. Mr. Smith, Pemb.
27. Mr. Cathrow, Corp.
Dec. 4. Mr. F. Jerrard, Cai.
11. Coll. Regal.
18. Coll. Trin.
25. Coll. John.

POSTER COMB.

Aug. 7. Mr. Fowler, Trin.
14. Mr. Garden, Trin.

Aug.	21.	Mr. E. F. Hankinson, Trin.
	24.	Fest. S. Bart. Mr. Ottley, Trin.
	28.	Mr. J. W. North, Trin.
Sept.	4.	Mr. G. Wallace, Trin.
	11.	Mr. Ball, Joh.
	18.	Mr. Sculthorpe, John.
	21.	Fest. S. Matt. Mr. Howard, Joh.
	25.	Mr. Tomlinson, Joh.
	29.	Fest. S. Mich. Mr. R. M. Ward, Joh.
Oct.	2.	Mr. W. G. Barker, Joh.
	9.	Mr. Bury, Joh.
	16.	Mr. Fellows, Joh.
	18.	Fest. S. Luc. Mr. T. Hall, Joh.
	23.	Mr. H. Snow, Joh.
	28.	Fest. SS. Sim. et Jud. Mr. C. Turner, Joh.
	30.	Mr. Clutterbuck, Pet.
Nov.	1.	Fest. Om. Sanct. Mr. Peat, Pet.
	6.	Mr. Wirgman, Pet.
	13.	Mr. Wix, Pet.
	20.	Mr. Daniel, Pet.
	27.	Mr. Garden, Pet.
	30.	Fest. S. And. Mr. T. T. Smith, Pet.
Dec.	4.	Mr. Myers, Clar.
	11.	Mr. Bolton, Clar.
	18.	Mr. Du Boulay, Clar.
	21.	Fest. S. Thom. Mr. Begbie, Pemb.
	25.	Fest. Nativ. Mr. Bourne, Cai.
	26.	Fest. S. Steph. Mr. Pratt, Cai.
	27.	Fest. S. Joh. Mr. Daniel, Cai.
	28.	Fest. Innoc. Mr. Gwilt, jun. Cai.

Resp. in Jur. Civ.	Oppon.
Mr. Babbage, Trin.	Mr. Bates, Jes. Mr. Fisher, Jes.

Resp. in Medic.	Oppon.
Mr. Latham, Regal.	Mr. Potter, Regin. Mr. Thackeray, Cai.

Resp. in Theolog.	Oppon.
Mr. Reeve, Clar.	Mr. Cheere, Regin. Mr. Hall, Clar. Mr. Burnaby, Cai.
Mr. Ferrand, Trin.	Coll. Regal. Coll. Trin. Coll. Joh.

Resp. in Theolog.	Oppon.
Mr. Raymond, Trin.	Mr. Lowe, Chr. Mr. Holland, Regin. Mr. Jonas, Clar.
Mr. Mason, Clar.	Mr. Kelly, jun. Cai. Coll. Regal. Coll. Trin.
Mr. Armstrong, Joh.	Coll. Joh. Mr. Staunton, Chr. Mr. Heselrige, Reg.

King's College.—Mr. James, the senior King's scholar upon the foundation of Eton at the election, 1842, has succeeded to a fellowship at King's College, which was rendered vacant by the resignation of the Rev. W. Elliot.

"Times" Scholarships.—At the recent distribution of prizes, at the City of London School, *The Times* scholarship, (first election,) value 30*l.* a-year, was adjudged to William Emery, who proceeds to this university. The English oration in praise of the founder, John Carpenter, was composed and delivered by Mr. Emery, who took occasion to refer to the establishment of the scholarship of which he is the first to reap the advantage.

At a Court of the Governors of Christ's Hospital, held on Tuesday, the result of the examination for *The Times* scholarship attached to that institution was announced, and the successful competitor appeared to be Wm. Romanis, the third in standing of the senior pupils, who will proceed to this university in October next, as the "First *Times* Scholar." The examination was both classical and mathematical (equal degrees of merit being assigned to proficiency in each study,) and continued three days; the Examiners being the Rev. W. A. Osborne, of Trinity College, late Craven University Scholar, senior classical medallist, &c., and now head-master of Macclesfield school, and the Rev. B. W. Beatson, Fellow and Lecturer of Pembroke College.

DIOCESAN INTELLIGENCE.

Canterbury.—*Dover.*—We understand that the friends of the Rev. Mr. Seaton, who lost his election to the vicarage of St. Martin's, which lately took place in Dover, have purchased a site for the erection of a new church *for him*, adjoining St. Martin's church.

Chester.—The clergy of Chester, with the concurrence of the bishop of the diocese, have determined on the establishment of a school at Chester, in which 100 boys resident in the town shall receive instruction, which shall prepare them for admission to the universities, to the legal or medical profession, and to the army or navy.

Exeter.—*New Church at Barnstaple.*—A very interesting meeting was lately held at the Guildhall, Barnstaple, after the consecration of the new chapel at Harracott, to make arrangements in aid of the new church proposed to be built in that parish, towards which desirable object the Rev. J. J. Scott had so munificently contributed. The presence of the Lord Bishop of this diocese materially aided the cause. The Mayor presided; and the Rev. Henry Luxmoore, Vicar of the parish, having moved a resolution, affirming the want of sufficient accommodation in the parish church, and the opinion of the meeting that the liberal offer of Mr. Scott should be accepted; the Bishop of Exeter in an admirable speech supported the resolution. The right rev. prelate took occasion to observe that he was struck with the painful appearance which the interior of Barnstaple church presented: that it was now a place of worship only for the renters of pews, and that the poor were practically excluded:—"Did they," said his Lordship, "imagine that it was honest thus to rob the poor of

this their first and highest privilege? He assured every one whom he addressed who was the owner of an appropriated pew in that church, that while it continued as it was, shut against the poor, he was guilty of robbery: that he had no more right to his appropriated pew, while the poor were without accommodation, than the poor had to claim and seize upon his own proper wealth. * * * He spoke especially to those who occupied appropriated pews; they owed a debt—they should do something considerable—their contribution should be more than a few pounds—more than the trifling sum which many of them expended often in the year in the pleasures of a day's entertainment. Here was a demand which as Christians and as honest men they were bound to meet and to satisfy." It is gratifying to hear a prelate, and that prelate the Bishop of Exeter, publicly avow these sentiments. His Lordship's appeal was worthily seconded; and subscriptions, amounting to above 1,100*l.* of the 2,000*l.* required, have been already announced.

LINCOLN.—A meeting of the Diocesan Board was held on Wednesday, the 10th, in the vestry-room of Lincoln Minster, at which it was agreed that it was expedient that a Prayer Chapel should be attached to the school, as in other collegiate institutions, which might also be rendered auxiliary to the carrying out more fully the intentions of the Board as regards the study and practice of ecclesiastical music. The funds for this desirable object, it is hoped, will soon be raised. The school is already in high repute in the county, having forty residents, besides numerous day scholars, all wearing the college cap. The Board is also taking steps for the training of masters.

LONDON.—The Lord Bishop of London has appointed the following days and places for holding his Visitations:—

October	10	St. Paul's Cathedral.
,,	11	
,,	12	
,,	13	St. Alban's.
,,	15	Woodford.
,,	17	Bishop's Stortford.
,,	18	Saffron Walden.
,,	19	Dunmow.
,,	20	Chelmsford.
,,	21	Halstead.
,,	24	Colchester.
,,	25	
October	26	Maldon.
,,	27	Prittlewell.
,,	28	Brentwood.

The Temple Church.—We are informed that this splendid edifice, which will be open for divine service the first Sunday in November, is to be provided with a choice and numerous choir, including six boys, who will assist in the performance of "cathedral service;" the whole of the musical arrangements being under the control of Mr. Calvert, late of St. Paul's. The power and compass of the organ has been increased to that of St. Paul's, by Mr. Bishop, the builder, and we understand no expense will be spared to have the service performed in the best manner, avoiding, however, anything approaching to what is termed "display." (Formerly two female singers had to lead the psalmody.)

SALISBURY. — The Lord Bishop of Salisbury will hold his Triennial Visitation, for that part of his diocese which is situate in the county of Wilts, on the days and at the places undermentioned; viz.—Salisbury Cathedral, Tuesday, the 6th; Warminster, Wednesday, the 7th; Devizes, St. John, Thursday, the 8th; and at Marlborough, St. Peter, Friday, the 9th, days of September next, at eleven o'clock in the forenoon.

WORCESTER.—*Barnard's Green.*—A new church is to be built and endowed at Barnard's Green, in the parish of Great Malvern, Worcestershire, under circumstances of a very unusual character. The design *has been originated by a few farmers and poor labourers*, who form a population of 372 persons, resident from two to four miles from their parish church. The sum of 81*l.* 1*s.* 6*d.* has been subscribed by these persons, in amounts varying from 6*d.* to 10*l.* 10*s.* Mr. Foley, the lord of the manor, has given them a site, and a subscription of 50*l.* The Lord Bishop of Worcester, the patron of the living, and the Vicar of Great Malvern, approve cordially of the design. The parishioners of Great Malvern have formed a committee to collect subscriptions. The total amount required is 175*l.*

Church at the Wolverton Station, London and Birmingham Railway.—At a meeting of the Radcliffe trustees, held at Sir Robert Peel's house, Whitehall, it was proposed to appropriate 2,000*l.* out of the trust-funds, in part of a sum of 4,000*l.* which it was calculated would be sufficient.

for building the intended church at Wolverton, the minister's house, and the wall surrounding the burying-ground, as soon as the Railway Company are prepared to lodge 2,000*l.* in the hands of a banker, as their portion thereof. In furtherance of the above object, the London and Birmingham Railway Company made, at their general meeting, a grant of 1,000*l.*; and although, in deference to the scruples of some of the Proprietors, about 50*l.* of this sum has been subsequently withdrawn, there remains 950*l.* of it applicable to the purpose of the grant. Private contributions to the amount of from 500*l.* to 600*l.* have come in further aid of it, and there is now about 1,500*l.* immediately applicable to the fund, being 500*l.* more than was originally expected for this object. The Company, in addition to the church-fund, have expended nearly 2,000*l.* in the erection of their schools, and reading-room for the men, which had since been provisionally used as a licensed chapel for the minister, appointed by the Bishop of Lincoln. They have also appropriated, as a present residence for the minister, one of their best houses at Wolverton, rent free, and they contribute 50*l.* per annum towards his stipend. The result of this expenditure has been most gratifying. The schools, which are under the immediate superintendence of the Rev. George Weight, the chaplain, are numerously attended, and are used not only by those from the resident families, but also by children from the neighbouring parishes. The Directors have little doubt that it will shortly be in their power to announce that they have realized the amount required by the trustees towards the church-fund.

Kidderminster.—On Sunday week, notices were given in both our churches that the Holy Communion would in future be administered, in each, every Sunday in the year. This is no innovation, as some might ignorantly suppose, but is no more than the duty of every clergyman, who is bound faithfully to conform to the ordinances of the Church, as set forth in "The Book of Common Prayer and the administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England." There is much said in these days—we wish more was *thought*—of strictly adhering to the doctrines and practices of the *Reformation*; which, to speak more properly, is that period when our Church was restored to that Apostolical form which now she bears. At that time the Holy Communion was celebrated and devoutly received by numbers, not only in all cathedral and collegiate, but also in many parish churches, on every Sunday and holiday; and opportunity was given by the clergy, to those who might be willing to receive it.—*Ten Towns Messenger.*—(A well principled paper.)

WALES.

St. David's.—The Rural Deans of this diocese recently met the Bishop, by invitation, at the Palace, at Abergwilly, when it was unanimously resolved to revive the Church Union Society, formerly established by Bishop Burgess. Various resolutions were adopted in furtherance of the object of the meeting, and all present seemed to be animated with one common spirit to do all that in them lay to promote the interests of the Church. After the business of the day had been transacted, the Rural Deans had the honour of dining with his Lordship. Among those present, we observed the Dean of St. David's, Archdeacons Davies and Venables, Dr. Ollivant, Dr. Humphreys, Dr. Hewson, the Rev. Messrs. De Winton, Bold, A. Brigstoke, W. Allen, J. Richardson, E. Morris, S. Phillipps, W. Morgan, D. T. Thomas.

It is in contemplation to erect a new organ in the Cathedral, for which purpose the Lord Bishop of the diocese has munificently subscribed the sum of one hundred pounds, and the Dean and Chapter one hundred guineas.

FOREIGN.

Malta.—*Endowment of the Bishopric of Gibraltar.*—At a public meeting of the British inhabitants, held 1st of July, 1842, in the city of Valetta, Malta, for the purpose of aiding the endowment of the Bishopric of Gibraltar, his Excellency the Governor, Lieut.-General Sir Henry F Bouverie, G.C.M.G., K.C.B., in the chair, the following statement was made by the chairman:—

"The object, importance, and propriety of this meeting will be best shown, by reading the resolutions of the Archbishops and Bishops of our Church at a public meeting held on the 27th of April, 1841, upon the summons of his Grace the

Archbishop of Canterbury, to take into consideration the best means of creating a fund to enable the sending out Bishops to our colonies, and the circular subsequently put forth by the sub-committee.

[These are already known to our readers.]

The following resolutions were then unanimously agreed to:—

1st. Moved by his Excellency the Governor, and seconded by the Right Hon. J. H. Frere;

"That the sentiments, wishes, and appeals, made in the Statement, cannot but deeply interest every one attached to the principles of our established Church, and that this meeting fully participates in the same.

"We have long been sensible of the injury our Church has sustained from the want of a Bishop to preside over its interests, and exercise those episcopal functions indispensable to the perfection of her order and discipline; and with whom the various British congregations in the Mediterranean might have ready and frequent intercourse.

"We therefore rejoice at the benefits about to be conferred on our apostolic Church in general, by the creation of new colonial bishoprics; but we are especially grateful, as in duty bound, for the exertions of our archbishops and bishops to promote the endowment of the Bishopric of Gibraltar.

"And as the principal place of residence of the Bishop will be the city of Valetta, where, also, the permanent British residents far exceed those of other colonies and settlements in the Mediterranean, and where our countrymen are now annually resorting in increasing numbers as visitors, the appeal to the sub-committee for the see of Gibraltar has the strongest claims on our attention and zealous cooperation, since the benefit of such appointment will be particularly felt at Malta."

2d. Moved and seconded as before;

"That application be made for subscriptions in aid of the fund required for the endowment of the see at Gibraltar; and that, to carry this resolution into effect, the following gentlemen belonging to the committee appointed by Her Majesty the Queen Dowager, for superintending the building of the Protestant Church of St. Paul's, viz.—Sir Hector Greig, Hon. Mr. Thornton, Rev. J. Cleugh, Rev. J. T. H. Le Mesurier, together with the gentlemen undernamed, S. Christian, Esq., Rev. E. Kitson, J. Napier, Esq., R.C. Sconce, Esq., be appointed by this meeting to act as a Committee, for the purpose of receiving and transmitting the sums subscribed, and of endeavouring to collect further subscriptions, by submitting this important subject to the notice of strangers arriving at Malta; and of writing to request the cooperation of every community of the Church of England established around the shores of the Mediterranean within the diocese of Gibraltar."

3d. Moved by the Right Hon. J. H. Frere, and seconded by the Reverend J. Cleugh;

"That his Excellency Sir Henry Bouverie be requested to transmit to the Governor of Gibraltar, and to the Lord High Commissioner of the Ionian Islands, a copy of these resolutions, with an expression of the confidence felt by this meeting that the British inhabitants in either place will readily cooperate in the exertions now making towards realizing the proposed endowment."

4th. Moved by the Right Hon. J. H. Frere, and seconded by Rear Admiral Sir John Louis, Bart.

"That the cordial thanks of this meeting are due, and are hereby respectfully offered, to his Excellency the Governor, for his kindness in presiding over, and conducting the proceedings of this day."

Between 800*l.* and 900*l.* have been already received.

MONTREAL.—We reprint from the *Toronto Church*, of 6th February, 1841, the regulations which the Bishop of Montreal issued with reference to a matter which has lately caused some animadversions at home:—

"We are requested to state that the following circular, since the date which it bears, has been referred home, and has received the approbation of high ecclesiastical authority in the mother country:—

"Marchmont, near Quebec,
"18*th August*, 1840.

"Rev. Sir,—The question having been more than once brought under my notice, whether it would not be proper to establish certain rules and restrictions in this diocese, relative to the admission of monuments within the walls of our churches, I have given the best consideration in my power to the subject; as the result of which I beg to signify to you my wish that the regulations which follow, should be adopted in this behalf:

"1. That no monument shall be put up within any church, the inscription prepared for which shall not have been first approved by the clergyman in charge upon the spot.

"2. That the privilege shall be con-

fined to the case of persons who are habitual communicants of the Church.

"3. That the fee to be received by the clergyman, (established with a view of restraining the undue and inconvenient multiplication of monuments,) shall vary according to the circumstances of the congregation, but in no case shall exceed 10*l.* for a mural tablet, or 90*l.* for a monument of whatever magnitude or design; and in no case shall be less than 2*l.* 10*s.*; all differences upon the subject being referable to the decision of the Bishop.

"The *first* of these rules must be made applicable in the case of tombstones and other memorials erected in *burial grounds* which are under the control of the Church of England.

"The second will in effect supersede the necessity of a rule which I have already intimated my desire to establish, respecting persons who have fallen victims to their compliance with the custom of duelling, it being presumed that no such persons will be found to have been numbered among our communicants.

"I am, Rev. Sir,

"Your faithful and affectionate Brother,

(Signed) "G. J. MONTREAL."

And from the same journal of 22d July, 1842, we extract—

"The following gratifying address, expressed with much force and dignity of feeling, was presented to the Bishop during the Visitation:—

"*To the Right Reverend the Lord Bishop of Montreal.*

"*May it please Your Lordship,*—We, the undersigned Clergymen of the diocese of Quebec, have read with feelings of deep concern the attacks made upon your Lordship in the Imperial Parliament, and elsewhere, on account of the course which you have deemed it incumbent upon you to pursue, with respect to the erection of monuments within the churches of the diocese.

"We appreciate your Lordship's motives; we honour your zeal for the glory of God; and we tender the assurance of our dutiful support to any measures which you may see fit to adopt, towards preserving inviolate the sanctity which beseems a Christian temple.

"*Montreal, 6th July*, 1842.

"Signed by Wm. Dawes, M. Willoughby, James L. Alexander, George Mackie, W. King, Wm. Bonn, Richard Lonsdell, R. G. Plees, D. Falloon, Richard Anderson, Andrew Balfour, Henry D. Sewell, Wm. Thompson, P. J. Manning, Fred. Broome, Wm. Anderson, W. W. Wait, Jas. Ramsay, N. Guerout, D. Robertson, Samuel S. Wood, Charles Morice, Jas. Pyke, R. H. Bourne, Charles Morris, John Torrance, Robert Knight, John Bethune, C. P. Reid, Jas. Reid, R. R. Burrage, G. M. Ross, D. B. Barnther, W. Brethour, Jas. Jones, M. Townsend, John Butler, J. A. Allen, F. J. Lundy, E. W. Sewell, J. Taylor, Thos. Johnson, L. Doolittle, Joseph Abbott, John Macmaster, C. B. Fleming, John Johnston, C. Jackson."

"The discussion of this matter, instead of weakening, has served to strengthen the Church, and to root it more firmly in the respect of the community."

CHURCHES CONSECRATED.

St. James	Muswell Hill, Hornsey, Middlesex	Bishop of London.
St. Thomas	Bream's-bldngs, Chancery-lane, London	Ditto.
St. Maurice & St. Mary	Winchester	Bishop of Winchester.
St. Paul's	Rotherham, Yorkshire	Bishop of Ripon.
St. Paul's	Shadwell, Yorkshire	Ditto.
St. James the Less	Bethnal-green	Bishop of London.
	Harracott, Barnstaple	Bishop of Exeter.
St. Nicholas	Hereford	Bishop of Hereford.
	Luton, Chatham	Bishop of Rochester.
St. Thomas	Charter-house	Bishop of London.
	Meckley, near Ripon	Bishop of Ripon.
	Portreath, Illogan, Cornwall	Bishop of Exeter.
	Camborne, Cornwall	Ditto.
St. Peter's	Flushing, Cornwall	Ditto.

TO CORRESPONDENTS.

We know not whether a "Priest of the English Church," who is perplexed about Baptismal Regeneration, writes with the wish of giving or asking advice. Any way, his letter betrays a gentle and earnest spirit. Might we suggest that he should read Bishop Bethell's book on Baptismal Regeneration—especially Chapter V.? It is one written long before our present disputes commenced, and on that account may prove to our correspondent more acceptable; but we speak from experience when we say that, in the case of all who hesitated about the doctrine, and who rested chiefly on 1 John v. 4, the Bishop's argument has been most convincing.

We will endeavour to take up the subject suggested by "E." in the course of two or three months.

THE

CHRISTIAN REMEMBRANCER.

OCTOBER, 1842.

The Early English Church. By the Rev. E. CHURTON, M. A. *New Edition.* London: Burns. 1842.
Biographia Britannica Literaria; Anglo-Saxon Period. Vol. I. By THOMAS WRIGHT, M.A. London: Parker. 1842.

THE praise of indiscreet friends tends more to lower the reputation of the dead, than the attacks of the bitterest enemies. This was, in an especial manner, the case with Dunstan. The monks, to whom he had been so firm a friend and patron, over-anxious to ascribe to him honour and to pay him reverence, invented numerous stories of sayings and doings, neither done nor said by the prelate, or embellished with unreal colours actions he had performed. The unhealthy eagerness with which every action of the saint was exalted into a miracle, naturally engendered, in after-times, that equally groundless desire of attributing every fortunate accident or bold contrivance to stratagem or fraud. Passion and prejudice are always ready enough in distorting facts, without the aid of indiscreet admiration or blind friendship.

The neighbourhood of Glastonbury was the birthplace of this remarkable man, whose career we now propose considering. His parents were noble, his relations high in the Church; he was born in the first or second year of the reign of Athelstan, but a few years before his uncle Athelm was raised to the see of Canterbury. The place of his birth was favourable to the education of Dunstan. Glastonbury was reverenced by the Britons as the burial-place of their ancestors; to the inhabitants of the sister-isle, the grave of St. Patrick, who, as Bridforth writes, "faustus ibi in Domino quievisse narratur," sanctified the locality; whilst the Anglo-Saxons could not but regard with reverence the place where a Christian church had stood long before their arrival in the island. The consequence was the resort thither of many priests and learned men from divers parts,

who eked out their small means by dispensing education to the children of the nobility and franklins of the neighbourhood; and the school of the Irish monks soon rendered Glastonbury the resort for the youth of the Saxons. Thither went Dunstan, and whilst yet a youth, inspired his companions with awe and admiration.

"While still very young, his ardent study threw him into a violent fever, which reduced him to a state of feebleness that left no hopes for his recovery. His friends were already assembled round his bed, believing him to be dying, when he suddenly rose in a kind of ecstasy, seized a staff which chanced to be near at hand, and ran with amazing speed over the neighbouring hills and valleys, from time to time turning about and brandishing his staff in the air like a madman. He continued his wanderings until nightfall, and, on his return, was seen to mount up the roof of the abbey church by a difficult and dangerous road, which had been made for the use of the workmen employed in repairing the building, and after balancing himself for a moment on the edge of the battlements, he descended by a no less perilous way into the interior, and there laid himself to sleep between the two keepers, and fell into a gentle slumber. When the keepers awoke, they were astonished to find a child in this situation, more particularly as the gate of the church was fastened. But Dunstan, who was already relieved from his fever, declared that he had been tormented by devils, who had hunted him with ravenous dogs, and that sometimes he had avoided them by flight and sometimes driven them off with his staff, until angels came and rescued him from his pursuers, by lifting him up gently to the top of the church; and that his heavenly protectors had borne him on their wings into the interior of the building."—*Biog. Brit. Lit.*, pp. 445, 446.

Having mastered all the branches of learning professed by the monks at Glastonbury, and received the tonsure, Dunstan repaired to his uncle Athelm, and obtained an introduction to the court of Athelstan. His fair form, engaging manners, extraordinary abilities, and, above all, his skill as a musician, soon made him a favourite at court, and brought on him the envy of the younger courtiers. The charge of heathenism and magic was raised against him; and the favourite, perceiving his coming disgrace, retired from the court to the house of his uncle Alfeh, bishop of Winchester. Pursued by his persecutors, he nearly fell a victim to their hired assassins, but at last escaped, half dead, to his uncle's palace. Having overcome his enemies, he had now to combat with himself. Young, fair, and noble, he delighted in the society of the young, the fair, and the beautiful, and became enamoured of a maiden whose rank and accomplishments were suitable to his own. His uncle opposed his union, held up to him the glories of monachism, and took advantage of the fever into which his anxiety threw him, to represent his malady as God's visible displeasure at Dunstan's preference of an earthly to a spiritual bride. Half delirious with fever, weakened with pain and disease, Dunstan vowed to retire from the world, should he recover from his sickness. A small cell, half sunken in the ground, beside the wall of the church at Winchester, received the recovered penitent. There, amid devotional exercises, he indulged his love of science, his skill in mechanism, and his passion for music. At one time the low chant rose

from his cell, again the sharp click of his hammer and the blaze of his furnace announced the labour of the mechanic, at no long period to give place to the notes of his harp. The monomania which his solitude engendered, led him to people his cell with demons under every shape, from the maiden of beauteous form to the rustic who sought the saint's aid in forging a buckle, and disclosed his tailed and hoofed form when the hot tongs of the sacred mechanic enclosed his nose. The huge stone which fell from the battlements of the new church at Winchester, endangering the lives of his uncle and himself, was, in the language of the day, hurled by the evil one at his enemy.

The death of Athelstan and the accession of Edmund, seduced Dunstan from his cell, to the council chamber of the young king, who soon after raised him to the abbacy of the monastery of Glastonbury. Expelling the secular clergy, he introduced the continental monastic discipline, and soon raised Glastonbury to the first place, as well in time as reputation, among the monastic abbeys of England. The wonders that had attended him in his cell, did not desert him in his abbey. The devil was still his personal opponent; he saw devils dancing at the death of his patron, and angels singing at the birth of the future protector of the monks, the royal Edgar; and one of his biographers appealed to the authority of a cotemporary, as an eye-witness of the devil, in *propriâ personâ*, throwing a stone at the saint during the celebration of the mass. Current as these legends were in his lifetime, Dunstan was far more likely to have persuaded himself into believing them, than to have encouraged their circulation at the time he knew them to be false.

According to Mr. Wright, Dunstan on one occasion fell into disgrace during the reign of his patron Edmund; as that writer has not favoured us with a reference to his authority, and we have been unable to discover any sufficient ground for his opinion, we leave the assertion as we find it, in the hope of further explanation at a future period. Thirteen years after his call from his cell at Winchester, Dunstan refused the offer of the bishopric of Crediton, or, if we are to believe Adelard and Osbern, that of Winchester, preferring to complete his monastic discipline. Two years after, Edwy succeeded to the throne, and with the day of his coronation the troubles of Dunstan commenced. Our author has two accounts of this much-questioned scene, one in his life of St. Dunstan, the other in that of Odo; which of them he intends to be received as the truth we are unable to discover. As we shall have occasion to find fault with both, we have arranged them in parallel columns, in conjunction with that of Mr. Churton, on which we shall also hazard some few remarks.

Life of Dunstan.	Life of Odo.	Mr. Churton.
"Two years after this event, in 955, Edred died, and was succeeded by his nephew Edwy. Dunstan's zeal in opposing the rising corruptions of the court, made him obnoxious to the young monarch; and his	"Edwy had married Algiva, the daughter of a noble matron named Ethelgiva, (who it appears was allied by blood to the royal family,) and was affectionately attached to his young wife. Odo and Dunstan ap-	"Edwy was no friend to monkhood; and in the year following his accession, for some offence which is not certainly known, he banished Dunstan beyond sea. It is said that on his coming to the throne, he

LIFE OF DUNSTAN.

violence at the coronation, when he and his kinsman, bishop Kynesy, of Lichfield, were chosen to bring the young king back into the hall, excited his hatred. He was in consequence banished the kingdom, and escaped, by a hasty flight, from the hands of the messengers who were sent to deprive him of his eyes."—*Biog. Brit. Lit.*, p. 452.

LIFE OF ODO.

pear to have been jealous of her influence, and to have conceived that she was instrumental in drawing her husband from their sober councils. At his coronation feast, the king quitted the hall where his nobles were seated, to visit his queen and mother-in-law in their chamber. When Edwy's absence was perceived in the hall, Odo expressed in strong terms his resentment at the disrespect which the king had shown to them, in preferring the society of a woman to that of his father's counsellors; and Dunstan, whose zeal was inflamed by his example, left the room, and bursting rudely into the chamber of the ladies, insulted both the mother and the daughter with gross imputations, and dragged the young king along the passage into the hall. In revenge for this indignity, Edwy not only banished Dunstan from the kingdom, but he extended his hatred to the monks, whom he looked upon as his accomplices."—*Biog. Brit. Lit.*, pp. 430, 431.

MR. CHURTON.

gave a feast to his nobles; and here the behaviour of Dunstan gave offence.—Edwy withdrew from this heavy-headed revel; but his reason is said to have been, that he might pay a visit to a married woman with whom he was too intimate. His departure gave great offence to his nobles, and they deputed Dunstan to go and remonstrate with and bring him back. He did so; and, finding him in the company of the woman and her daughter, using something between force and persuasion, led him back to the banqueting hall. For this it is said that Edwy took occasion in the following year to banish Dunstan. It appears he also took back the lands which Edmund and Edred had given to Abingdon and Glastonbury, and broke up those establishments."—*Early Engl. Church*, p. 240.

When we tell our readers that the cautious, and perhaps unsatisfactory, statement of Mr. Churton is the nearest like the real state of the case, they will at once recognise the impossibility of reconciling the two accounts of Mr. Wright either with that or with themselves. Mr. Wright, in despite of all the labours of careful historians, follows Loffenburgh in his adherence to the exciting tale of Hume, regarding the young queen of Edwy and the ill-fated woman from whose arms he was rudely torn, and who, not long after, suffered from the cruelties of Odo, as one person; looking upon the accounts of the monkish historians as calumnies, because, as *he says*, they call Algiva the concubine, and not the queen, of Edwy; not perceiving that those writers are ever studious in drawing a distinction betwe[illegible] Queen Algiva, from whom he was separated by the Church, on the score of relationship, from the concubine to whom some assign the name of Ethelgiva, from whom he was torn by Dunstan, and on whom Odo, in later years, inflicted torture and death. Without citing the many passages, so ably adduced by Dr. Lingard, in which this distinction is maintained, we will quote one passage from Eadmer's life of St. Oswald, to which attention was first called by a writer in the Edinburgh Review. "Edwius, qui quartus a præfato Athelstano regni Anglorum sceptra tenebat, voluptatum amator magis quam Dei, luxuriæ quam sobrietatis, libidinum quam castitatis, regiam dignitatem obscœnis operibus dehonestabat; at viros virtutum parvi pendens, contra æquum exasperabat. Unde beatus Dunstanus tunc temporis abbas Glastoniensis, eo quod ad suggestionem et imperium præfati Odonis ipsum regem illicitis amplexibus violenter abstraxit,

e patriâ pulsus est.——Contra quem Odo, armaturâ Spiritus Sancti præcinctus exurgens, iniquitatum illius publicus hostis effectus est; nec destitit, donec sopitis incestibus regnum ab infandæ mulieris infamiâ, cui rex idem *omissâ conjuge suâ* sæpius commiscebatur, expurgaret. Eam siquidem suorum militum manu vallatus, a regali curiâ in quâ mansitebat vi abduxit, abductam perpetuo exilio in Hiberniam condemnavit."

From such passages as this, it is evident that the young and innocent wife of Edwy was not the victim of the violence of Dunstan, or the burning brand and butcher's knife of Odo; but an unworthy rival, the public inhabitant of his palace and open partner of his guilt. Satisfied of the correctness of Mr. Churton in rejecting the old and romantic story of Elgiva, we wish we could agree with him in setting down the charges of cruelty against Odo, as the figments of a later age. That these charges do not appear until nearly a century and a half after the death of Odo, is true; but when we consider that they are then put forward not as charges, but either as mere facts of course, or as meritorious actions of the archbishop, by his own admirers, Eadmer, W. of Malmesbury, and Gervase; is it not more easy to reconcile the title which he bore of Odo ne Goda, Odo the Good, with such actions, when the times in which they occurred are considered, than to reject the concurrent testimony of so many friendly biographers? That the violent separation of Edwy from his abandoned companion was the cause of the saint's exile, Mr. Wright, with his accustomed assurance, lays down as law, whilst Mr. Churton by his phrase, "it is said," warns us of the doubt that exists, and prepares us for the discovery of the other reason which ancient writers have assigned for his expulsion. "Pro justiciâ ascriptus mare transit," say Florence of Worcester, Simeon of Durham, and Roger Hoveden; whilst Wallingford explains the charge to have been an embezzlement of the treasures of Edred.* Without placing implicit credence in the accusation, it is but right that it should be mentioned, as supported by as grave authorities as the other and more apparent reason. It is most probable that Edwy, fearing to show his resentment for the violence of the saint, took advantage of a vague charge of embezzlement to gratify his revenge against Dunstan. Odo, however, the leader of the party against the woman, remained in England, the constant enemy and opponent of the licentiousness of the king.

"Edwy," says Mr. Churton, "was married in the third year of his reign to Algiva, who appears to have been his cousin." With this *date* we disagree, as it would place the marriage after the banishment of Dunstan. We are not going to contend that it is sufficiently proved that Edwy was married previous to his coronation;

* "Suspectus erat enim Eadwino omni tempore Dunstanus, eo quod tempore Eadredi thesauros patrum suorum custodisset, sub cujus obtentu suspicionis etiam ipsa mulier impudens licentiam a rege acceperat omnes facultates et supellectilem sancti proscribendi."—*Decem Scriptores*, vol. i. p. 542.

though the passage we have already quoted goes far to place his marriage very early in his reign, and William of Malmesbury informs us of his marriage previous to his account of the coronation. That it was before the violent abduction of his concubine by Odo, and the banishment of Dunstan, not only these passages prove, but also the narrative of Wallingford, in which the Queen Elgiva is spoken of as the enemy and persecutor of the saint; whilst another authority renders it probable that the opposition of Dunstan to the union of Edwy with Elgiva, who was within the prohibited degrees, converted the queen into the enemy of the abbot. Two years after the banishment of Dunstan, Edwy was separated from his queen by the authority of the Church, enforced by the archbishop.

"When Edwy," says Mr. Wright, "still a mere youth, attempted to resist the violence of his ecclesiastics, Odo formed a conspiracy against him, and deprived him of the larger portion of his kingdom, all England north of the Thames being given to his brother Edgar." This is not the fact. Mr. Churton is right in rejecting this story; and the author of the Biographia Britannica either too careless or too negligent to notice the disclosures of the Saxon Chronicle. "While these three friends," says Mr. Churton, (Dunstan, Ethelwold, and Oswald,) "were planning great things, King Edred died, and the two sons of Edmund divided the kingdom. It must be observed that the kings were in Saxon times chosen by the witanagemot, or council of the wise, after the death of a former sovereign, unless he had made a will to dispose of his dominions, as was done by Ethelwolf, the father of Alfred. It seems that, on this occasion, both the princes being very young, the council thought them unfit to be trusted with the entire charge, and therefore divided it. Edwy, the eldest, succeeded to the government of Kent and Wessex, and Edgar was placed on the throne of Mercia and Northumberland."*

The year after the annulling of his marriage, Edwy died, and his brother Edgar succeeded to the throne of all England. Two years after "Odo the good archbishop," as Dunstan styled him, died also. By birth a Dane, and rescued from the paganism of his childhood by the patronage of a Christian noble, the son of one of the wild followers of Inguar and Ubba entered the service of the Church, attracted the notice of Athelstan, and rose rapidly to the bishopric of Sherborne, whence, in the beginning of Edmund's reign, he was raised to the primacy. Eager in asserting, bold in defending, the rights of his own order, and stern in discipline, he might have deemed it his duty to brand the adulteress of the king, in obedience to some stern law of those times, or have but carried out the provisions of the legislature in the death which he inflicted on the returned exile. We quite admit what Mr. Churton is so eager in putting forward, that the canons of Odo enjoin the separation of such illegal marriages, under pain of excommunication, and are silent on the pains of branding

* "Early English Church," pp. 230, 240.

and slaying. This appeal would be of great weight, were Mr. Churton right in representing the queen as the sufferer. We must again repeat, that it was not on her that these cruelties were inflicted; they were not inflicted as the punishment for an illegal alliance; it was on the adulteress, not on the separated wife, of the king that the brand was stamped. We know not what were the laws against adultery in those days. Doubtless, to judge from analogy, severe enough to account for the infliction.

"Laugh on," said Dunstan, as he thought he heard the voice of the demon rejoicing over his departure into exile: "laugh on: for thou shalt soon have more cause to lament for my return, than to rejoice now at her departure." On the death of Edwy, Dunstan was recalled from the monastery at Ghent, where he had found refuge, raised to the see of Worcester, to which London was afterwards added, taken into favour with the young king Edgar, and supported by him in all his projects for substituting the regular monks in the place of the secular clergy. Two years after his return Odo died, and the primacy was offered to Dunstan.* This step united in one man the primacy and the bishoprics of Rochester and London.

Dunstan was bent on one project, the conversion of the secular clergy of the kingdom into monks, or their expulsion and the substitution of the adherents of the Benedictine rule in their place. Determined to effect this, and supported in his determination not only by his friends Oswald and Ethelwold, now the occupants of the important sees of York and Winchester, but permitted by the young King Edgar to rule the Church as he pleased, he laboured without ceasing for twenty years at his project, and hesitated little at the means by which he effected his desired end. The violence to which the patrons of the monks had recourse engendered that hatred between the secular and the monastic clergy which lasted as long as monasteries existed in England; whilst the sturdy opposition of the seculars led to the introduction of numerous foreigners into the cells of England, and introduced the patronage of "outlandish men and foreign fashions." Of the evils of the rule of St. Benedict, on whose pattern the monasteries were to be regulated, the following extract from the "Early English Church," gives a clear and succinct account:—

"The rule of monkhood itself, which was now introduced in England, had one or two great faults in it. It required, as all orders from this time did, that the novice who entered it should make a vow—a solemn vow and promise before God and his saints, in the chapel of the monastery, that he would remain for ever in that rule of life, reform his manners by it, and obey its laws, as one who knew that, by departing from it, he should forfeit his eternal salvation. This was done in the presence of the abbot and other witnesses; a copy of it was made in writing, which he was to sign and place

* The date, 961, as given by the Saxon Chronicle, throws great doubt over the story of Elsin of Winchester being elected to the primacy after Odo, and frozen to death on his way to Rome for the pallium; more especially as in those days, as Mr. C. observes, the pall was sent from Rome by a messenger.

it with his own hand on the altar. From that moment he was to have nothing which he could call his own: his estate and goods were to be given to the poor, or to the monastery, and he was to receive no private gift, even of a book, or writing-desk, or pen; nay, he was no longer to consider himself master of his own person or his own will.

"Again, St. Basil's rule, as we have seen, discouraged any offering of children by their parents, and any thing which took away the liberty of free choice from the young, before they came of age. On the contrary, the rule of Benedict allowed parents to present their children at the altar, and to make an oath and make a vow, that they would henceforth neither give them land or goods, nor permit any thing to be done for them, which might give them occasion at any time afterwards to leave the monastery.

"Another bad change was, that the priests who were monks were not to discharge any priestly office without the abbot's leave; a regulation which made them unserviceable for the duties of the Church beyond the monastery, and took them out of the way of obedience to their bishop."—*Early Engl. Church*, pp. 247, 248.

Such was the rule introduced by Dunstan into England, and which remained supreme in the land until after the Norman conquest.

What with the foundation of the monastic system of St. Benedict, and the labours that his place of confidence with the king imposed upon him, Dunstan had little leisure to devote either to study or writing. During the whole of Edgar's reign, he retained his high position with that monarch, at once loved and feared by him; and, whilst he hesitated not to praise his royal endeavours in the cause of monachism, and the ability and firmness with which he stilled the internal commotions of his country, and repelled the invasions of the Danish pirates, he did not fear to deny the right hand of fellowship to the king, when he had insulted, if not actually violated, the sanctuary of one of those establishments he had laboured to erect, and refuse to be the friend of him who had made God his enemy by his misdeed.

Chance led the king to visit the monastery of Wilton. Among those ladies of noble birth who sought within its walls such education as the sisters could impart, was a lady remarkable for her beauty: her name was Wulfrith. Deeply enamoured of the damsel, Edgar summoned her to his presence. Doubtful of the intentions of the passionate young king, Wulfrith hastily snatched from one of the sisters the veil of the order, and cast it over her head before she entered the presence of Edgar. Partly by persuasion, partly by force, the king induced the maiden to leave the monastery with him, and returned to his palace with his new mistress. The moral guilt might have been overlooked; the insult to the Church could not be passed over. Wulfrith, though perhaps unworthy of the title of "Deo devota virgo," and "sponsa Christi," given to her by Osbern, or of "virginis Deo dicatæ," as William of Malmesbury speaks of her, had still, by her hurried assumption of the veil, placed herself under the protection of the Church; and had indicated her intention of assuming the garb of a nun sufficiently to render ecclesiastical dispensation necessary for her departure from the convent. Not long

after the abduction, Dunstan entered the presence of the king. Edgar extended his hand to greet his friend and adviser. The archbishop drew back. "Never will I," said he, "be the friend of him to whom God is an enemy." What more passed, we know not; the king repented, and submitted to lay aside his ensigns of royalty for many years. Dunstan did not, however, separate Wulfrith from her lover. What the archbishop omitted, the good feeling of the lady effected. After the birth of a child, she retired from the palace of Edgar to a convent. It has been suggested that Dunstan spared the pleasures of the king for the sake of the penance he exacted from him, making one part his assistance in the expulsion of the seculars from their monasteries, to make room for the Benedictines. Without falling back on the stern character of Dunstan for a refutation of the charge, the accusation is inconsistent with the readiness with which Edgar had all along assisted Dunstan in his projects, as well as with Dunstan's own conduct in respect of the seculars of his own see of Canterbury, whom he did not expel from their seats, at the time when Ethelwold and Oswald were setting the example of violent expulsion in their respective dioceses.

This story is among those tales of the private vices of Edgar which Mr. Churton has rejected as unworthy of credit, because, as he says, "they are no older than Brompton's Chronicle, A. D. 1193. This, however, is incorrect. The story of Wulfrith and Edgar is found in William of Malmesbury, who wrote about 1135;* in the earlier life, printed in Surius de Probatis Sanctorum Vitis;† in that by Eadmer, which was written very early in the twelfth century, if not at the end of the eleventh;‡ and also in that by Osbern, a disciple of Lanfranc, written at least forty years before that of Eadmer.§

At length Edgar died, and the succession to the throne came to be disputed in the witanagemot. Some of the witans were for Ethelred, the younger child, whilst others raised their voices in favour of Edward, the son of another wife. The assembly was divided; the moment was important. Assuming, perhaps, that the decision had been in favour of Edward, or taking advantage of some half-expressed assent, Dunstan seized the young man by the arm, and raising before him his primate's cross, presented Edward to the people as the choice of the witans, and demanded whether they would have him for their king. The acclamations of the people startled the yet doubting nobles, and ere they could recover from their surprise, Dunstan had led his charge to the holy edifice, and crowned and anointed him as their sovereign. The party of the seculars, however, had the ear of the king, and aided by the party which the mother of the rejected Ethelred soon raised against Dunstan, encouraged anew the disputes

* W. Malm. de Gest. Reg. Angl. p. 60.
† Osbern. ap. Act. SS. Ord. Bened. Sæc. V. p. 705.
‡ Eadmer. Vit. Dunstan. p. 218. § Osbern. Vit. Dunst. p. 111.

between the Benedictines and themselves. The people who missed the parochial labours of the secular clergy, and shared not in the benefits of monachism, sided with their former teachers against Dunstan, and it wanted but little to have restored the secular clergy to their places. A council was summoned at Winchester, and the question was warmly debated. The petition from the ejected clergy moved the king and his nobles with pity at their distress. They besought Dunstan to sanction their return. He remained silent, his eyes fixed on the ground, revolving in his mind what answer he should make. At the moment a voice seemed to come from the mouth of the figure of the crucified Saviour, that hung in the council chamber; "It shall not be done—it shall not be done," were the words the figure seemed to utter; "ye have decided rightly; it will not be well to change." Amid the silence that followed the words, Dunstan addressed the frightened council, "What more want ye, my brethren?" said the primate; "ye have heard the present matter decided by the Divine word."—"We have so heard," replied the assembly; and the petition of the seculars was rejected.

The accident, or the imposition of the primate, succeeded for a time. The seculars, however, were unwilling to depart without another struggle; perhaps they suspected the contrivances of the mechanical primate, the cunning workman of the cell at Winchester, the maker of the famous harp that played of its own accord. They demanded another meeting, a public discussion of their claims. It was accorded them; and at Calne, in Wiltshire, in the year 978, the council met. Both parties mustered their forces; and the oldest counsellors of the realm assembled to hear the contest between the eloquent bishop, Beornhelm, the advocate of the seculars, and the able defender of the Benedictine rule. The meeting was held in an upper room. After much acrimonious debate, the eloquence of the Irish bishop seemed to be gaining advantage for the cause of his party. Dunstan rose to answer his opponent; his speech was long and able, but the eloquence of Beornhelm seemed to have fixed itself in the minds of his hearers. "To God, as judge," exclaimed the primate, "I commit the cause of his Church." "Even as he spoke," continues his biographer, Osbern, "his words were confirmed by the Deity. The house was shaken violently, and in a moment the opponents of Dunstan were crushed amid the beams of the falling floor. Where the saint and his party stood, there, and there alone, the floor fell not." Such is the phase assumed by this occurrence in the writings of the biographers of Dunstan—Osbern and Eadmer. Such as it is thus represented, it assumes the appearance of premeditated fraud. The opponents of the archbishop are sacrificed, he and his friends saved from harm, and, of a consequence, the council broken up without coming to that decision which, it cannot be doubted, would have been adverse to the Benedictines. This appearance of fraud disappears from the account given by the Saxon Chronicle, the cotemporary record of the event. "This year," says the Chronicle, "the prin-

cipal nobility of England fell at Calne from an upper floor, except the holy archbishop Dunstan, who stood upon a beam. And some were grievously hurt, and some did not escape with their lives."

That Dunstan should have descended to the pious fraud of the voice from the crucifix, is in no way inconsistent with the nature of the man, or the spirit of the times; but that he should have carried his fraud to the extent of a general massacre, would hardly be credible, even had the words of cotemporary writers asserted it. When, however, we compare the passage from the Saxon chronicle, with that from Osbern, or with the more elaborated one from Eadmer, given below,* does it not appear to be one, at least, of those cases in which the indiscreet veneration of his admirers has raised an accident into a miracle, by the simple addition of the friends of the archbishop to the list of the saved; and by such an addition giving to the entire occurrence the appearance of premeditated fraud?

But a few short weeks after the council at Calne, the young king fell beneath the poniard of his accursed step-mother, and the boy Ethelred succeeded to the vacant throne. As with unwilling hands he placed the crown on the child's head, the archbishop pronounced a prophetic malediction on the ill-fated prince. "The blood of thy brother, which was shed to open thy way to the throne," said Dunstan, "shall weigh heavily on thee and thy descendants; the sword shall not depart from thy house until thy sceptre has passed to a nation of strangers." The denunciation was soon fulfilled. Mercia became the scene of a fierce war between its earl, Alfere, the enemy and destroyer of monks and monasteries, and their patrons, Ethelwin, earl of East Anglia, and Byrthnot, earl of Essex.† Fire and destruction were visited upon the monks and their houses by him of Mercia, until the founder of Ramsay abbey and the patron of Ely joined in preventing the expulsion of the monks, and in repressing the outrages committed by Alfere. These intestine commotions were hardly healed ere the Danes reappeared on the coast, and prosecuted their ravages with their accustomed barbarity. Instead of leading his people against the invaders, Ethelred was at war with his own subjects. Each man, therefore, fought for his own homestead, or bargained for his safety. Every year increased the number and power of the invaders, until, at last, the son of Ethelred yielded to the power of Canute, and the sceptre passed into the hands of a stranger. Dunstan lived to see but a part fulfilment of his prophecy; during his latter years, the blood of Edward lay heavily on the young king, and the sword ceased not in its visitations. Well indeed might the Saxon chronicler say, "that no worse deed than that murder had ever been

* "Domino Deo causam ecclesiæ suæ contra insurgentes hostes tuendam committo, dixit; et ecce solarium sub pedibus eorum, qui adversus virum convenerant, e vestigio cecidit, omnesque graviter precipitatos in suo casu non modicum læsit. Ubi vero Dunstanus cum suis consistebat, nulla ruina domus, nullus emerserat casus. Hoc igitur modo calumnia clericorum sopita est." *Eadmer*, 220.

† Ethelwin founded Ramsay Abbey, and Byrthnot endowed that of Ely with a portion of his manors.

done by Englishmen, since the time when first they sought the Britons' land." His people felt that "God had magnified him whom men had murdered, and that the avenger had spread abroad his memory in heaven and in earth." It wanted no crafty priest to persuade the people to bow their knees before his dead bones. Every calamity that fell on the land, prompted them to regard Edward as a saint. Dunstan and his friends did but lead the public feeling, when they canonized their murdered king and patron.

Broken down by the manifold labours and vicissitudes of his life, Dunstan, though not old in years, was now sinking into the feebleness of premature old age. He gradually ceased to interfere in public affairs, where his advice was regarded with contempt by the counsellors of the "unready" king, and retired to his study and oratory. In the tenth year after the meeting at Calne, he died, in his sixty-fourth year, and was buried in the cathedral at Canterbury, where his body lay until that city was threatened by the Danes, some twenty or more years after, when it was removed for safety to Glastonbury.

"The whole tenor of Dunstan's life shows that his mind was distinguished more by its extraordinary activity, than by a tendency to solitude and contemplation; his leisure employments were chiefly works of the hand, the mechanical sciences and the fine arts. Yet he appears to have been a man of considerable learning, and not devoid of literary taste. Although he regarded the Scriptures and the writings of the theologians as the grand object of study to Christians, yet he taught that the writings of the poets and other ancient authors were not to be neglected, because they tended to polish the minds and improve the style of those who read them. His favourite studies were arithmetic, with geometry, astronomy, and music, the quadrivium of the schools, the highest and most difficult task of scholastic accomplishments. He is said to have imbibed this taste from the Irish monks, who cultivated science with more zeal than literature. He also employed much time in his youth in writing and illuminating books, and in making ornaments of different kinds, for he excelled in drawing and sculpture. He appears to have possessed little taste for literary compositions; for we hear nothing of his skill in poetry; he attained no reputation for eloquence; and the writings which have been attributed to him, of little importance in their character, are such as would have originated in the necessity of the moment. But his influence on the literature of his country was great; the innumerable monasteries which grew up under his auspices became so many schools of learning, and the few writings of that period which now remain, must be but a small portion of the numerous books which perished with the monasteries in which they were written, during the new series of Danish invasions which prevented their being recopied and multiplied."— *Biog. Brit. Lit.*, pp. 457, 458.

"Currebat per tabulam stylus," says John of Glastonbury, "per paginam calamus; sumebat pencillum ut pingeret, scalpellum ut sculperet; nam in Glastoniâ," continues the chronicler, "ut nobis traditum, de opere ejus manuali, cruces, turribula, fialæ, casulæ, alia quoque vestimenta, quæ adhuc ob ejus honorem condigno reservantur honore."

The two principal works of Dunstan were an interlinear copy of the Benedictine rule in Latin and Anglo-Saxon, and a voluminous Latin Commentary on the rule, resembling in a great degree the

scholastic commentaries of the æra, and in all probability, as Mr. Wright suggests, containing the substance of the lectures delivered by the abbot and his followers in the schools of the monasteries. Taking each sentence separately, Dunstan proceeds to explain and amplify the directions of the text, now commenting on the meaning, now on the derivation of the words themselves, and on their grammatical construction. At the risk of being heavy, we shall quote a part of his comment on the rule, Delicias non amplecti. Those who are afraid of the Latin can pass on to the next English word; those who are not, may be amused at the specimen of the work thus afforded. We quote from Mr. Wright's version of the Commentary, never yet printed, as contained in one of the MSS. in the Royal collection at the Museum.

"*Delicias non amplecti.* Non enim prohibet delicias tangere, vel gustare, sed cum aviditate sumere, et cum amoris desiderio vetat amplecti. Spernitur enim jejunium quod in vespera deliciis compensatur, dicente prophetâ, Ecce in die jejunii vestri invenietur vestra voluntas. *Voluntas enim hoc in loco delitiæ intelliguntur.* Tota die epulas in cogitatione ruminat, qui ad implendam gulam vespere sibi delicias præparat. Et tale jejunium non laudatur, quando in vespere deliciosorum ciborum venter repletione distenditur. Neque enim reputanda est abstinentia, ubi fuerit ventris deliciosa saturitas subsecuta. Deliciæ enim carnales comesurum reddunt avidum satiatum, pigrum et somnolentum, Deliciæ vero spirituales satiatum reddunt avidum et jocundum. Illæ commestæ generant fastidium, hæ autem comedenti augent desiderium. Illæ multum esæ aciem mentis obtundunt, hæ spirituale cordi lumen infundunt.——Illæ enim faciunt desiderare lectum, hæ autem cœlum; illæ somnum, hæ vero regnum; illæ turpia et obscura quærunt cubicula, hæ sanctam cum sanctis, et lucidam in cœlo volunt habere gloriam.——Deliciæ vero appellantur, eo quod delicate nutriant comedentem, vel quod his homines delectentur. Faciunt enim in Dei servitium hominem mollem, tenerem, et delicatum. Et regione spirituales deliciæ faciunt hominem pro æternâ capessendâ gloriâ vividum, fortem, et rigidum. It ideo istæ appetendæ sunt, illæ vero a monachis amplexandæ non sunt."

If we are to attribute to Dunstan the Church laws, passed in the reign of Edgar, to him we are indebted for many which we now use and prize. Every clergyman is to confine himself to his own parish, and not to interfere with the concerns of another; is forbidden to minister in the church without his surplice, or to administer the Eucharist to any one in a private house, except in the case of sickness. Children are to be brought to the font within six weeks of their birth, and their parents are enjoined to teach them the Lord's Prayer and the Apostles' Creed as soon as they can learn, and not to be backward in bringing them to their bishop for confirmation. Every priest that teaches a school is required to be skilled in some craft, that he may teach every child some handicraft profitable to itself and to the Church. The penances which Dunstan enjoins, are naturally biassed by his devotion to the establishment of monasteries. But though he fails not to inculcate on the rich the duty of devoting their power, their wealth, and their time to the foundation or restoration of monastic establishments, and too often places such deeds in the

Benedictine rule, several copies of which are to be found in our MS. collections. Such was one of the coworkers with Dunstan in the great change which was effected in the English Church—such was Ethelwold, the "benevolent bishop."

Oswald, who succeeded Dunstan in the see of Worcester, and shared with him and Ethelwold in the honour of implanting the strict monastic rule, was the nephew of Odo, Dunstan's predecessor in the primacy, by birth a Dane, though, unlike his uncle, the child of a convert to Christianity. The progress which he made in his studies, as well sacred and profane, under Fridegode, warranted his uncle in calling him, at an early age, to the place of a canon in the old minster of Canterbury, where he soon showed a preference for the stricter discipline of the monks, and separated himself from the society of his secular brethren. At length he left his country, and retired to the monastery of Fleury in France, the discipline of which was celebrated for its austerity. Long did he resist the entreaties of his uncle to return to England; and when at last he sacrificed his inclinations to his duty, he returned to England only time enough to hear of the death of his relation. Again he would have returned to the seclusion of Fleury, had not his kinsman, Oskite, archbishop of York, detained him as his companion on his journey to Rome. As soon as his kinsman reached France, Oswald retired to Fleury until the return of Oskitel from Rome, when he once more accompanied him to England.

The moment was of importance to Oswald. Dunstan was on the eve of being raised to the see of Canterbury, and, unable to regulate a bishopric so far from his other sees as that of Worcester, was anxiously looking for his successor. Renowned, even among the ascetics of Fleury, for his discipline and devotion to monachism, no one could be more suited to Dunstan's views than the nephew of Odo: he presented him to the king, and besought him to appoint him his successor in the see of Worcester. Edgar acquiesced, and the monk of Fleury was raised to the bishopric. Dunstan had been unable to dislodge the secular canons from the cathedral of Worcester, and Oswald's struggle was equally long and ineffectual. Unable to expel the canons, he determined on rivalling them, raising a new monastery, and establishing a society of monks partly from Fleury, and partly from the other monastic houses of England. Ten years after his consecration, the interest of Dunstan raised him to the see of York, in the place of one who was either too weak or unwilling to favour the schemes of the primate. Holding the power of both sees, Oswald renewed his attempts against the seculars; and when the accident at Calne secured success to his party, he had recourse to force, and drove from seven churches in his diocese "those clerks who preferred their lives to the Church," filling their places with monks. The old foundations of Westbury, Pershore, and Winchcombe were gradually filled with Benedictines, and the rule of that order established in all its severity in those houses. At Ramsay, on

land given by the earl Aylwin, rose the new abbey, whither he brought many learned foreign monks, and amongst them Abbo of Fleury, who established there his school, which in after-years had so great an influence on Anglo-Saxon science.

Notwithstanding all his exertions, the seculars of Worcester still refused to be converted, and as yet the bishop feared to eject them from their residences. During several years the two parties occupied their respective houses and churches, and waged an active war of words against each other. The novelty of the Benedictine system, and the appearance of superior sanctity which the strict discipline of the monks afforded, finally gained favour for their order in the eyes of the people. At length the seculars of Worcester, almost left alone in their opposition to the new discipline, yielded to the fate of their brethren, and were either, like their superior Wensine, converted to monachism, or ejected from their houses. Oswald survived his patron Dunstan nearly four years. In November, 991, after consecrating the church at Ramsay, he returned to Worcester, was soon after attacked with a severe illness, and died suddenly, early in the year following.

Such were the men who shared with Dunstan the labour and honour of implanting the new rule of monachism in this country. Though we may not approve the rule of life they introduced, or the measures by which its introduction was effected, we cannot but admire the independent spirit of Dunstan and his copartners, and the energy with which they devoted their abilities and their resources to the consummation of their desired object. The many faults they were guilty of were due to a mistaken conscience, an enthusiastic mind, a love, amounting almost to idolatry, of monkhood, and a love of the extensive authority which the system would obtain for the originators of the movement. It was no blind devotion to the will of a foreigner. Dunstan could reverence the pope, when his conduct deserved his respect. When a bad occupant of the chair of St. Peter would have absolved one who had contracted an unlawful marriage, permitting the alliance, and commanding Dunstan to receive him again to communion: "God forbid," rejoined the archbishop, "that I should do it. If he shows me that he repents of his crime, I will obey the pope's instructions; but while he lies in his guilt, he shall never insult me by a triumph over the discipline of the Church. I will forfeit my life sooner."*

* Early Eng. Church, p. 255.

1. *Infant Education from Two to Six Years of Age: applicable to the Infant School and the Nursery.* Fifth Edition. Edinburgh: Chambers. 1 vol. 12mo. Pp. 187.

2. *A Treatise on the Physiological and Moral Management of Infancy. By* Andrew Combe, M. D. *Fellow of the Royal College of Physicians of Edinburgh; Physician Extraordinary in Scotland to the Queen; and Consulting Physician to the King and Queen of the Belgians.* Third Edition. Edinburgh: Maclachlan, Stewart and Co.; and Simpkin, Marshall and Co., London. 1 vol. 12mo. Pp. 380.

3. *Hints for Teaching Little Children to Read. By the* Rev. T. V. Short, D. D. *(now Bishop of Sodor and Man.)* London: Society for Promoting Christian Knowledge. 1840.

4. *Exercises for the Improvement of the Senses: for Young Children.* London: Knight. Pp. 123.

5. *Arithmetic for Young Children: being a Series of Exercises, exemplifying the Manner in which Arithmetic should be taught to Young Children.* London: Knight. Pp. 135.

6. *Prints Illustrative of the Bible.* London: Society for Promoting Christian Knowledge.

7. *Prints Illustrative of Natural History.* London: Society for Promoting Christian Knowledge.

8. *Questions and Stories for Infant Schools.* Parts I. and II. London: Society for Promoting Christian Knowledge.

9. *The Singing-Master.* No. III. *The First Class Tune-Book: a Selection of Thirty Simple and Pleasing Airs, arranged with suitable Words for Young Children.* 8vo. London: Taylor and Walton.

10. *Drawing for Young Children.* London: Knight.

The first of the above treatises on Infant Education, which forms one of the works in Chambers' Educational Course, is far too defective, and, indeed, erroneous in its principles, to be capable of being placed in the hands of any infant school-teacher. All that can be said in its favour is, that it has brought together into a convenient compass a number of practical notes on matters of detail, with regard to the management of infant schools, which are not readily to be met with elsewhere. The "system" which it adopts is essentially that of Mr. Wilderspin. Before concluding this review, we will point out the chief differences between this system and that which embodies the characteristic principles of Pestalozzi.

A few of the "detailed maxims" given in the manual before us, afford useful hints in conducting an infant school, provided they are taken in strict subordination to the baptismal formularies of the

Church; in which are to be found the true cardinal principles of Infant Education.

"As the affections or dispositions of human nature furnish the impulses, according to their direction, to virtue or vice, it is important to address education directly to these feelings, as well as to the intellectual faculties; and that at the earliest period possible. Mere precept will not establish those moral habits which flow from well-regulated dispositions. Example, though a good auxiliary, is apt to operate transiently. *Exercise*, confirmed into habit, is the true means of establishing the virtuous character, as far as it is to be established by human means."—P. 45.

The intellectual faculties must not be neglected in infant training. Lessons on objects will be chief instruments in exercising them.

"It is far better at once to introduce the pupil to the real tangible visible world, than to do no more than talk to him about it in its absence." —P. 10.

These, and all other in-door lessons must be short, not occupying more than twenty minutes or half an hour uninterruptedly; and the intervals ought to be given to sports and exercises in the play-ground.

"In these the teacher often joins, keeping up spirit and active movement; while he is narrowly watching moral conduct and social intercourse."—P. 10.

The compiler of this treatise thus replies to the ordinary objections which are urged against infant schools:—

"The idea is ridiculed of teaching children from two to four years of age anything. It is called 'education run mad;'—'a hotbed of precocity;'—'parrot-training;'—'confinement and tasks when children should run wild;'—'realizing the adage, Soon ripe, soon rotten;' and so forth. . . . . Now it is utterly unsuspected by these objectors, that man is a moral as well as an intellectual being, that he has *feelings* which require education, and that on the right training of these, depend the happiness of the individual and the welfare of society, infinitely more than on the highest attainments merely intellectual. Now the education of the feelings has already been shown to be the primary and paramount object of the infant-school system. These feelings are incomparably more easily bent and moulded to good in infancy, than in after years; after six years of age their effectual culture is, in many cases, nearly hopeless: hence, to delay it till this age would be to leave it out of education altogether; and this, to the heavy cost of society, has hitherto been the ignorantly adopted alternative.

"But, again, while *moral* training is the primary object of infant education, it has been found natural and advantageous to engraft upon that training an *intellectual* culture, suited to the tender age of the pupils. No intelligent or candid person can read Mr. Wilderspin's work on the system, but, above all, *see* the inspiring spectacle of a well-conducted infant school, and persist in maintaining that the intellectual culture is injudicious, premature, annoying to the children, and useless. The intellectual faculties, and ALL these faculties, not one or two of them, as in ordinary schools, are moderately exercised, so as to combine amusement with instruction; . . . . and their studies are varied with healthful exercise, and constant recreation, story, song, and fun. . . . .

"Those who are not so decided on the objection of premature education, are yet extremely peremptory on the point of committing the early years of infants to any other care than the mother's. . . . . In answer to this,

we may refer to letters from the parents of children at the Edinburgh Model Infant School, as the best possible evidence of the working of the system in this important particular. They dwell with pleasure on the improvement perceived in the children, in love for and concern about their parents: obedience and obligingness are the everyday fruits of this improvement; and there cannot fail to be that beautiful reaction which, through the affectionate influence of the child, insensibly reforms the parents. . . . . A slight reflection would, independently of such evidence, serve to convince any person, that the separation of the child from the parent for six hours in the day, is no greater separation than actually takes place in every rank of life. . . . . And can it be said that parents in the lower classes in general are fitted to exercise their children in moral, religious, cleanly, and wholesome habits? . . . . Nay, more, mothers of intelligence, accomplishment, and experience, in the middle and higher classes, have been heard to admit and regret that the principles of early moral education cannot be regularly, systematically, and efficiently applied at home. The important, nay, indispensable element of *numbers*, to exercise practically the social virtues, is wanting. . . . . It is very important for parents to note, that they cannot possibly educate a child by itself at home. They may teach it certain rules of conduct, and also certain lessons from books; but to educate their child properly, they must allow it to mingle with other children, in order that its moral qualities may be duly exercised. An infant school is a convenient means of bringing together and placing under judicious regulation a number of children for this purpose."—Pp. 14—17.

The second section treats of the organization of an infant school, under the heads of buildings, apparatus, playground, teacher, rules, and directions.

"The school-room should be in a dry and airy situation; should be oblong, to save expense in roofing; should have a wooden floor, and should never be higher up than the ground story, in order to allow a ready exit to the playground."—P. 18.

The dimensions of the room, as stated in this manual, may be most conveniently exhibited in a tabular form:—

For	50	scholars . . .	26	feet long,	15	feet broad,	11	feet high.
	100	„ . . .	40	„	20	„	12	„
	150	„ . . .	50	„	25	„	13	„
	200	„ . . .	60	„	28	„	14	„

A fifth more may be enrolled in all cases, to allow for absentees.

"Besides being duly heated, the school should be ventilated by means of apertures in the ceiling, and by the upper sashes of the windows being made moveable. A superior mode of heating might be obtained by means of hot water circulating round the walls in tubes. Leaving one end of the room for the gallery, there should be two steps for seats round the other sides, close to the walls; the first step 8 inches high by 18 broad, to give room for the feet of the children seated on the back seat, which is just another step 8 inches high."—P. 19.

The gallery is one of the most characteristic pieces of furniture in an infant school, and indeed may be regarded as indispensable. It consists of *a series of steps*, rising from the floor, generally occupying the whole width of the room. These steps may be made 8 inches high and 18 inches broad. The number of rows will depend on the number of children to be seated.

"Allowing *one foot* for each child, and supposing the room to be 28 feet wide, it would require 8 rows, of 28 feet each, to seat 200 children. The height at the front being 8 inches, that at the back will be 64 inches, and the horizontal line from front to back will be 12 feet."—P. 19.

The principal apparatus of an infant school consists of moveable lesson posts; coloured prints, chiefly of natural history; reading sheets, mounted on wooden boards; bold maps, exhibiting the chief features only of the countries represented; a cabinet of natural objects; a large box of wooden bricks, (which may be 4 inches by 2 and 1½,) for the amusement of the youngest children; a mounted abacus for teaching the elements of arithmetic; and a large black board or slate, mounted in a swing frame. The whole of these may be obtained at the stationery depository of the Society for Promoting Christian Knowledge, with the exception of the cabinet of natural objects, which ought to be formed by the children themselves and their teachers, assisted by contributions from the friends of the school.

Strange as it will appear to every reflecting person, many infant schools are unfurnished with playgrounds; and yet more strange is it, that where there are playgrounds they are often very partially used. Too much time is spent in the school-room, too little in the playground. Teachers appear in many instances to dislike the trouble of superintending the children, and to feel but little interest in their various sports. For our own part, we should be more determined by the conduct of an infant-school teacher in the playground, in judging of his or her fitness, than by almost any other circumstance. The treatise before us gives us some useful directions under this head.

"No pains should be spared on this principal and paramount department of a proper infant school. The larger the playground the better. The smallest size for 200 children ought to be 100 feet long by 60 feet wide. It should be walled round, not so much to prevent the children from straying, as to exclude intruders upon them while at play: for this purpose, a wall or close paling, not lower than six feet high, will be found sufficient. With the exception of a flower border, from four to six feet broad all round, lay the whole ground, after levelling and draining it thoroughly, with small *binding* gravel, which must be always kept in repair, and well swept of loose stones. Watch the gravel, and prevent the children from making holes in it to form pools in wet weather; dress the flower border, and keep it always neat; stock it well with flowers and shrubs, and make it as gay and beautiful as possible. Train on the walls cherry and other fruit trees and currant bushes; place some ornaments and tasteful decorations in different parts of the border, as a honeysuckle bower, &c., and separate the dressed ground from the gravelled area by a border of strawberry plants, which may be protected from the feet of the children by a skirting of wood on the outside, three inches high, and painted green, all round the ground. Something even approaching to elegance in the dressing and decking of the playground will afford a lesson which may contribute to refinement and comfort for life. It will lead not only to clean and comfortable dwellings, but to a taste for beauty, which will tend to expel coarseness, discomfort, dirt, and vice, from the economy of the humbler classes."—P. 25.

The playground ought also to be furnished with simple gymnastic

apparatus, such as parallel bars, the rotatory swing, &c. Of these, the swing appears to be calculated to be most generally useful. It is thus described in the manual before us:—

"Erect a post from 16 to 18 feet high above the ground, 9 inches diameter at the foot, diminishing to 7½ at top, of good well-seasoned hard wood, or Norway timber, charred with fire about three feet under ground, fixed in sleepers, and bound at top with a strong iron hoop. In the middle of the top of the post is sunk perpendicularly a cylindrical hole, 10 inches deep, and 2 inches in diameter, strengthened by an iron ring 2 inches broad within the top, and by a piece of iron an inch thick to fill up the bottom, tightly fixed in. A strong pivot of iron, of diameter to turn easily in this socket, but with as little lateral play as possible, is placed vertically in the hole, its upper end standing 4 inches above it. On this pivot, as an axle, and close to the top of the post, but so as to turn easily, is fixed a wheel of iron, 24 inches in diameter, strengthened by four spokes, something like a common roasting-jack wheel, but a little larger. The rim should be flat, 2 inches broad, and half an inch thick. In this rim are 6 holes, in which rivet 6 strong iron hooks, made *to turn in the holes*, to prevent the rope from twisting. To these hooks are fixed six well-chosen ropes, an inch diameter, and each reaching down to within two feet of the ground, having half-a-dozen knots, a foot from each other, beginning at the lower extremity. A tin cap, like a lamp cover, is placed on the top of the whole machine, to protect it from wet. A few waggoner's bells may be attached to the wheel. The operation of this swing is obvious. Four or even six children lay hold of a rope each, as high as they can reach, and starting at the same instant, run a few steps in the circle, then suspend themselves by their hands, drop the feet, and run again when fresh impulse is wanted, again swing round, and so on.

"There is not a muscle in the body which is not exercised; and to render the exercise equal to both sides of the body, it is important that, after several rounds in one direction, the parties should stop, change the hands, and go round in the opposite direction."—P. 26.

In treating of the qualifications of an infant-school teacher, the compiler of this treatise justly observes, that there cannot be a greater or more injurious mistake than to suppose that any sort of person is good enough to take charge of an infant school. The more special qualities to be looked for in a candidate for this important office are a cheerful, lively, affectionate disposition; physical energy; a quick, observant eye; and considerable skill in the art of developing the faculties of the children, and of imparting knowledge in a manner suited to their tender and opening minds. This last qualification is continually overlooked by those in whom the election of teachers is vested: indeed we may say, that in all cases, for schools of every kind, there is a general disposition to look almost exclusively to the candidate's own attainments, and to neglect adequate inquiry into his *ability to communicate knowledge* to those who are uninstructed. It is true, that a man cannot teach what he does not know; but it by no means follows that the possession of knowledge is sufficient to constitute a successful teacher. To have any reasonable prospect of success, a teacher must be able to secure the affections of his scholars, to fix their attention, to maintain their interest; and this, by placing himself as in their situation, entering into their difficulties, and lead-

ing them out, by gradual connected steps, into the open paths of truth. His constant endeavour must be, not so much to inform, as to draw out the minds of his pupils.

In opening an infant school for the first time, it is very desirable to begin with a few children only, say about thirty. When these are sufficiently broken in, another enrolment may take place, and so on, until the full number has been admitted. While the school is thus gradually forming, no strangers ought, on any account, to be admitted.

It will be necessary to give some of the instruction in classes, but the greater part will be given in the gallery. The manner of arranging children in the gallery will be best learnt by seeing how it is done in a well-organized infant school. The children being all quietly seated,—

"Gain the general attention by a few rounds of what may be called the manual exercise. The whole rise up at one moment, by word of command —sit down—rise again—face, right, left, about—hands up, down, forward, behind, up again, fingers opened, moved, clap hands. When all is still again, (and the tinkle of the teacher's little hand-bell should be *instantly* obeyed, and produce the utmost stillness throughout the school, whatever may be going on,) a course of gallery exercise will commence, in which those things will be taught in succession which all can take directly from the teacher's descriptions, illustrations, demonstrations, and exhibitions. For example, the hours on the clock are to be named:—the face of a clock, with moveable hands, is placed opposite the whole gallery, on which the teacher moves the hour and minute hands, and shows the effect of both movements. This he does again and again, till he finds some of the children can name the hour at which he places the hands; and he will soon find they all can do so..... The arithmeticon [abacus] will be taught to the whole school in the gallery..... It is needless to enumerate all the gallery lessons; it will be obvious, that wherever objects, drawings, models, maps, are to be exhibited, this is best done to the whole school, at one and the same moment, assembled in the gallery. Of course, all the Mayo lessons [*i.e.* lessons on objects, number, form,] will be given to the children in the gallery. Singing will be so taught; and as in this stage of education it must be taught entirely by ear, the natural method is, to play or sing the tune to be learnt, several times a day for several days, before permitting the children to join. Then select a few who are quick in taking up a musical air, and let them sing it with the teacher; and also by themselves, in the hearing of the rest: then allow a few more to join, and so on..... The words are previously taught by dictation, line by line."—Pp. 39—41.

We shall have something to say, further on, with regard to the course of instruction suitable to an infant school: at present, we wish to fix the attention of those who are practically interested in our present subject, on the importance of providing the little creatures who are collected together in these "well-regulated, systematic nurseries," as they have been fitly called, with an abundant variety of simple amusements.

"It is not to be forgotten, that the pupils are infants, and require the amusements suited to their age..... The following have been communicated by the teacher of the Edinburgh model school, as little feats practised there. *The winds.*—(Children seated in the gallery.) Teacher, sitting

before them, says, 'A dead calm.' All immediately become quiet and motionless, and continue so till the teacher says, 'A breeze.' All then gently rub their hands, in imitation of the rustling of the leaves. 'A gale.' Add to the rubbing of the hands a slight hissing. 'A storm.' Add a slight noise with the feet. 'A hurricane.' Do all with more vehemence.

"*The steam-boat.*—To imitate the noise of the engine, all clap their hands twice, then give one beat on their knees, at the same time make their heels give a slight blow on the floor. Clap hands again, &c.

"*Animal cries*, &c.—Cuckoos, dogs, sheep, ducks, rooks, serpents, bees; watches ticking in a watchmaker's shop.

"*Manual exercises, by word of command.*—Right hand up—down. Left hand up—down. Both hands up. Fingers apart—together. Back of the hands—palms. Finger joints. Wrist joints. Elbow joints. Shoulder joints.

"*Manual exercises, by imitating the master.*—Stretching out and in the arms—stretching them up and down—crossing them—twisting them. Gradual motions from perpendicular to horizontal positions of the arms, and the reverse.

"*Pointing out parts of the body.—The prepositions illustrated.*—These are shown by so many ways, that a description can scarcely be given. For example, point *at* an object; show the back *of* a book; place one thing *upon, above, below, before, behind, near*, another."

The third section of this manual concludes with this important caution:—

"This section ought not to be concluded without a caution, the omission of which might cause infant education to become an irremediable evil, instead of good, to those who are the objects of it. We learn from physiological observations, too numerous and accurate to admit of doubt, that the brain is in infancy imperfectly developed, unconsolidated, and subject in its own substance to serious disease, as well as to be the cause of other diseases, by being *overtasked*. Now this overtasking is an error into which infant-school teachers are very apt to fall in the intellectual department of training. They cannot, they suppose, have enough of lesson exercise, or advance their pupils too fast and too far 'in their learning.' Parents, they say, expect it, and have not learned to appreciate anything else; and to their ignorant prejudices they are forced to yield. This is a grievous, often a fatal, error. Intellectual training is of secondary importance to moral, and even to physical training, at this early age. It ought to be made secondary in the time allotted to it, and in the attention bestowed upon it. Conversant with *objects* more than with *words*, it should be little more than a better-directed and more systematic exercise of the senses and the simple observing powers, than the child would engage in if left to himself. . . . . In most infant schools, the in-door occupation bears, we think, too large a proportion to the out, or, in bad weather, to the in-door recreation. The common practice is, an hour's sitting, or at least an hour's lessons, and a quarter of an hour's play, alternately. We should wish to see the children for a much larger proportion of time than this in the playground. However alternated, *half the time of school ought unquestionably to be spent at play*."—P. 107.

While upon the subject of the physical education of infants, we will bring under the consideration of our readers, the judicious observations of Dr. Combe, in his treatise on the physiological and moral management of infancy. The greater portion of this work is, indeed, unsuited to our immediate purpose, being devoted to a consideration of the proper management of infants during their first and second years; but we would strongly press the first two chapters

upon the attention of those who are engaged in conducting Training Schools for mistresses. We look upon an acquaintance with the elements of human physiology, and some practical skill in the hygienic management of infancy and youth, as essential endowments on the part of every schoolmistress; both that she may herself be able to pay proper attention to the health of her young charge, and, especially, that she may instruct the elder girls. At present, the instruction given to girls in the lower classes of society is almost as unmeaning and useless as that which an "accomplished" young lady receives in a fashionable boarding-school.

In the last chapter, Dr. Combe points out the principles on which the early moral and intellectual training of infants ought to be conducted.

"In animals which are born with their different senses ready to start into action, we invariably find the corresponding organs of sense matured and developed to a proportionate extent; whereas in man, and those animals whose senses are very imperfect at birth, the corresponding organs are still immature or incomplete in structure, and each individual sense, when duly exercised, acquires power and distinctness in exact proportion to the advance of its organ towards the state of maturity."—P. 338.

Hence it follows: first, that the senses may be educated *separately*; and, secondly, that they are to be educated *by exercise*.

"If we wish to improve vision, for example, we must admit light and visible objects to the eye, in a manner adapted to the nature and delicacy of the organ. . . . . The same principle applies to the senses of hearing, smell, taste, and touch: and hence, by well-regulated systematic exercise, the senses of hearing, seeing, and smelling, require an extraordinary intensity of action among some savage tribes."—P. 339.

The grand secret is to exercise each sense and its organ systematically, habitually, and energetically, upon its appropriate objects, until acuteness is gained by dint of frequent and attentive repetition. The infant instinctively acts in obedience to this principle. Its eye delights in brilliant objects and varied colours; its ear in every variety of noise; its restless fingers grasp every thing within their reach.

"So wholly, however, do many persons overlook the object and beneficial tendency of these employments of the senses, that when a child makes a noise in the nursery, amuses itself in the playful exercise of its own voice, or lays hold of any object to examine and admire it, they are apt to regard only the disturbance to themselves, and to enforce silence and order, as if the child were guilty of some mischievous folly, instead of really performing a most useful and improving act of self-education."—P. 340.

To derive benefit from the exercise of any sense, the strength and continuance of the stimulus must be duly proportioned to the health, maturity, and present condition of the organ upon which it acts. If this be neglected, there will be a risk of impairing, or even destroying the sense, by carrying the stimulus at one time to excess, and at another by unduly withholding it.

The same general principles apply to the education of the internal faculties of the mind. Dr. A. Combe here touches upon the speculations of the phrenologists; a subject into which we have no desire to enter. It is the misfortune of every scientific subject which borders upon morals, to be *prematurely* discussed by zealots, whose ignorance of the subject is surpassed only by their malignant eagerness to blacken their opponents. The popular phrenologists, among whom Mr. *George* Combe holds a prominent place, have done all in their power to cover their favourite pursuit with disgrace. A recent article in the British and Foreign Medical Review appears to state the subject fairly. The writer considers that Gall has established, by the method of induction, three great principles; namely, that *the brain is the organ of the mind;* that *it forms a congeries of organs, the function of each of which is to manifest some faculty of the mind;* and that *the size of cerebral apparatus, cæteris paribus, constitutes a measure of functional power.* But what are the pretensions of the popular expounders of phrenology in their lectures and publications? They have presented it as a science that has unravelled every mystery of man's moral nature; as something that has simplified, to the utmost possible extent, the nature of the mind's dependence upon organization; as a key to unlock the secret recesses of every heart; as a system which, whilst it might enable the bad to render it subservient to selfish and evil purposes, would yet furnish the philanthropist with means for the regeneration of society far transcending any heretofore at command. Popular phrenology, continues the reviewer, has indeed exceeded all reasonable limits. When we remember that, in its legitimate pretensions to rank among the sciences, it is essentially a department of physiology—that which explains the functions of the brain—we must greatly regret that its exposition and pursuit have fallen so much into the hands of persons whose accessory knowledge has but little qualified them for the prosecution either of science in general, or of physiology in particular. We look into their treatises in vain for any evidence of an honest desire to obtain a correct acquaintance with the economy of nature. They appear only as unscrupulous advocates of a favourite set of opinions; and represent as the most perfect of sciences one that at best is in its earliest infancy.

When the phrenologist outsteps his province, and this he is continually doing, the matter becomes still worse. Materialism and spiritualism, fatalism and moral liberty, revealed religion and natural theism, are alternately established and refuted by this presumptuous intruder into provinces not its own. It undertakes to reform the therapeutic art, to supersede revelation, to transform politics, to govern education. Every sound principle of morals and science bids us rebuke these extravagant, and not always harmless or honest, pretensions. Sometimes the day-dream of the enthusiast, popular phrenology, is more generally the imposture of the charlatan. The knavish fingers that ply their trade of "taking developments," are the

fingers of a mere "itching palm" for gold. "The "certificates of character" which they furnish may generally be headed "Simpleton," and signed "Knave." If they testify nothing else, they testify the folly of the receiver and the cunning of the giver; evidencing the fitness of the former for a lodging in the neigbourhood of St. Luke's, of the latter for Brixton or the hulks. To return.

"Coming now," says Dr. Combe, "to the *internal faculties of the mind*, as they are sometimes called, namely, the powers of emotion, observation, and thought, we shall find the very same principle to apply with scrupulous accuracy, and to afford us a valuable guide in the training of the infant mind.... The internal emotions, like the external senses, are distinct from each other, and independent in their action..... If we wish to call out and give healthy development to the kindly and affectionate feelings in an infant, we must treat it, and every other person in its presence, with habitual kindliness and affection, because these are the natural stimulants to such feelings and their organs, precisely as light is to the eye or sound to the ear. Consequently, when we present the stimulus of grief, caprice, discontent, and bad temper, to an infant, we call up in its mind not kindliness or affection, but the corresponding disagreeable feelings; and by the habitual exercise of the portions of the brain with which these are connected, we strengthen their development, and thus run the risk of giving them permanence for life.

"We have already seen, that, in training the external senses, each must be exercised upon the objects appropriate to the constitution imparted to it by the Author of our being. We cannot improve vision by reasoning, or by learning abstract rules of conduct. We cannot educate the ear to the nice discrimination of sounds by mere scholastic precepts or by logical theories. We have no choice in the matter. We must either respect the dictates of Infinite Wisdom, and employ the eye in actual seeing, and the ear in actual listening, or we must remain contented with the possession of imperfect senses. God has assigned a distinct organ for the operations of each, and if that organ be injured or destroyed, no effort of ours will be successful in conveying to the mind the impressions which it alone was specially constituted to transmit.....

"The grand principle, then, to be borne in mind, in the moral and intellectual treatment of even the earliest period of infancy, is, that the objects which are specially related to each individual faculty form the natural stimulants of that faculty."—Pp. 343—349.

Dr. Combe justly complains of a practical error in education, which is, we fear, of daily occurrence.

"It is a common and pernicious error in modern education, to imagine that the passions and moral emotions implanted in the human mind are the results of intellectual cultivation, and that intellectual discipline will suffice to regulate them. Under this mistaken notion, parents are often disappointed and displeased with a child, when, after a full explanation of the impropriety of the feeling or passion, it still, on the recurrence of the temptation, gives way to it as much as before..... Like the external senses, the internal faculties must be habitually exercised upon their appropriate objects; in worshipping the true God, in doing justice, in loving mercy, before they can attain their proper influence over the character, and their true authority in regulating human conduct. From almost the first hour of existence, this principle should be systematically acted upon, and the utmost care be therefore taken to secure at all times a healthy moral atmosphere for the young."—P. 355.

And he goes on to remark:—

"Let us not deceive ourselves, but ever bear in mind that what we desire our children to become, we must endeavour to be before them. If we wish them to grow up kind, gentle, affectionate, upright, and true, we must habitually exhibit the same qualities as regulating principles in our own conduct, because these qualities act as so many stimulants to the respective qualities of the child. If we cannot restrain our own passions, but at one time overwhelm the young with kindness, and at another surprise and confound them by our caprice or deceit, we may with as much reason expect to gather grapes from thistles, or figs from thorns, as to develop moral purity and simplicity of character in them. It is in vain to argue that, because the infant intellect is feeble, it cannot detect the inconsistency we practise. The feelings and reasoning faculties, being perfectly distinct from each other, may, and sometimes do, act independently, and the feelings at once condemn, although the judgment may be unable to assign a reason for doing so."—P. 356.

We do not always approve of the phraseology which Dr. Combe has employed in the above passages to express his views; and we regard the views themselves as defective; but they will at least assist in directing the mind of the practical educationist into profitable channels of thought.

On the subject of infant schools, Dr. Combe remarks:—

"Infant schools have been strongly objected to, because two years of age is considered too early a period at which to commence the business of education. In reality, however, practical education and moral training begin from the first dawn of consciousness; and the true question comes to be, whether the child will derive most advantage from the education of chance, or from a treatment adapted to its natural constitution..... A fitter instrument for the physical and moral improvement of infancy can scarcely be imagined, than an institution in which the young are brought together, and their affections and nobler feelings called into habitual and pleasing exercise in the regulation of their conduct towards each other in their sports and plays; while their physical energies are, at the same time, developed and promoted by inspiriting and social exercise. In a well-conducted infant school, intellectual tasks and close confinement are entirely discarded; while the senses and the observing powers are pleasingly employed in the gratification of the strong curiosity natural to that period of life. Objects, or images of objects, are placed before the child, and its attention is directed to the observation of their colour, form, properties, and uses, exactly on the principle, so strongly insisted upon, of presenting every faculty with its direct stimulus when we wish to excite it to activity."—P. 361.

But while intellectual training is not omitted in infant schools, their great recommendation is, that they afford peculiarly favourable opportunities for moral training.

"The chief value of infant schools, and of the society of other children, is, in my opinion, to be found in the advantages which they afford for the development and regulation of the moral powers and affections. In this point of view I rate them highly. The affections and moral emotions have all direct reference to other human beings, and in solitude can find no objects of excitement or gratification. We must feel attachment to *some one*, act justly or kindly to *some one*, fear *some one*, be angry with *some one*, and seek the esteem of *some one*. In infancy, as in maturity, this fact is of much importance. To develop the powers which God has given us, and to turn them to purposes conducive to our happiness, we must associate with our fellows, and, in our intercourse with them, actively exercise the sentiments

of justice, kindness, forbearance, and mutual regard, in the practical regulation of our conduct..... It is, then, important for the due cultivation and development of the moral and social affections, and of the general character, that the child should, from an early period, enjoy the companionship of other children."—P. 363.

The last principle in infant education insisted upon by Dr. Combe is, that the development of the human faculties, and the formation of human character, take place according to fixed laws imposed by the Creator for the regulation of both mind and body.

"Each and all of our moral and intellectual faculties are implanted in us by the Creator, with a definite constitution and definite functions; and we can no more add a new feeling or a new power, by education or other means, than we can cause apples to grow on one branch of a fig-tree and plums on another. Man will never stand in a right position towards God or towards his fellow creatures, till he regards himself and the world around him as placed from the beginning in a definite relation to each other, and governed by laws emanating from a wisdom and beneficence which it is impossible for him fully to scan, but which it is for him humbly to study, and gratefully to venerate, admire, and obey. If he do this, and seek, in the simple spirit of faith and truth, to fulfil the plan marked out in legible characters by the finger of Providence in the laws of the animal economy, he will assuredly reap comfort and improvement from his endeavours."—P. 380.

The length to which our observations on the physical and moral *training* of infants have extended, forbids us to enter, in our present article, into the subject of intellectual teaching so minutely as we could have wished. With regard to teaching *the art of reading*, we have already expressed our preference for the method of teaching by *words*;* rather than either that wearisome method of teaching by *letters*, which is still adopted in the majority of early schools, though condemned by every experienced and thinking educationist without exception; or even those *phonic* methods which are described in the Minutes of the Committee of Council on Education, and are exemplified in some degree, in the "Reading Disentangled," published by Roake and Varty, and generally to be met with in infant schools. The preface to the "Hints for Teaching Little Children to Read," by the Bishop of Sodor and Man, well describes and strongly recommends that method for which we have expressed our preference. The Bishop first shows the practical importance of the subject:—

"In the present state of the population of England, it is of great importance that as much education as possible should be imparted to the children of the labouring classes, at a *very early age*. From the wants and the improvidence of the parents, the child is usually sent to labour for his bread, at the time when he ought to be receiving that instruction which should guide him for the remainder of his life. It will often unfortunately happen, that the whole of the religious education which the child receives, is given before it is twelve years of age, and perhaps the majority of the children in our large towns and manufacturing districts do not continue

* Christian Remembrancer, March, 1842.

under daily instruction to a period so late even as this. The object, therefore, of the christian philanthropist will be to press forward the education of the young, so as to give them as much of the mechanical part of education as possible—reading, writing, and arithmetic—and to instil as much of religious principle, as their age will allow; so that whatever lessens the time spent in the acquisition of the elements, becomes of importance.

"Among the children who are brought before the notice of a clergyman in a populous district, there are many whom he sees for a short period, and to whom he might possibly be of essential service, were it not, that they have received no previous instruction, and while they are learning to read, they are either disgusted with the wearisome task, or removed from his control before any lasting and beneficial effect has been produced on them. The time which a child who has never learnt to read can devote to this object in a Sunday school, is too short, in the present way of teaching, to give any fair prospect of success; and Sunday-school teachers, who attempt to commence the instruction of a child, who has continued in ignorance to a considerable age, are disheartened at the prospect of lesson after lesson, wherein sound, and not sense, is to be consulted.

"It is not necessary to dwell on the importance of promoting the advancement of infant schools, or to state how much more easy it is to carry on the education, and to keep in order the bodies and minds of children who can read a little, than of those who merely know their letters. If the education of the working part of our population shall, under existing circumstances, ever take place effectually, it must be effected through very early instruction, continued and extended by means of Sunday schools." —Pp. iii.—v.

He proceeds to describe the methods of teaching to read, ordinarily in use.

"There are two systems by which children are usually taught to read:—

"In the first, they are taught the shape and names of the several letters synthetically, *i. e.* they are at first shown 'a' and 'b,' and are then told that these signs are called 'a' and 'b,' and that 'b-a' is sounded 'ba,' and 'a-b' is sounded 'ab.'

"In the whole of this process, which is the ordinary dame-school-mistress system, no faculty but that of the memory of the child is exercised. The eye is made familiar with the shape, and the ear with the sound of the letter. The combinations, however, of these letters are so arbitrary in our language, that the process is frequently a long one, and usually very tiresome; for the sound 'c,' conveys to the ear very little idea of the sound expressed by 'c,' when combined with a vowel.

"In order to obviate this difficulty, and to facilitate the laborious task of beginning to read, an attempt has been made to teach the children the combination of letters, so that when they see the syllable 'at,' it shall convey to their minds the sound 'at,' expressed at first by the word cat, and pronounced cat-at.

"This system possesses two advantages: first, the syllable 'at' conveys to the mind of the child a true sound, whereas the letters 'a' 't' do not; and secondly, the consonants are gradually learnt by the child analytically, (the sound 'cat' differs from 'at' by 'c,') and the names given to the consonants are nearly as possible connected with the sound. The first of these methods is teaching by *letters;* the second by *syllables.*"—Pp. vi., vii.

The Bishop then recommends a third, and more excellent way; namely, that of teaching by *words*,—that is, by sense.

"The alteration which I propose to introduce is, that of employing the mind of the child, as well as his eyes, ears, and memory; and I should proceed in the following way. The plan proposed is framed with reference to an infant school, or it might easily be adapted to the lower classes of a national school. I should show the picture of an arm, with the word printed under it in letters of a considerable size, but not capitals, to the lower division of the school.

"The eldest children might write the word on their slates. The next might be sent to fetch the letters a, r, m, from the single letters at another part of the room; the next might be sent to find out the word arm on a board, among other short words of the same sort.

"And with regard to the very youngest, the immediate object of our care, I should try to make their eyes familiar with the word arm, as a symbol; in order that when they saw it, without the picture, it might convey to their minds the idea of an arm. At the same time I should try to tell them some story which would at once arrest the attention, and make them know what was meant by the word arm.

"'A little girl would not do what her mother told her, and she went near the fire, and fell in, and burnt her arm—show me your arm, should you like to have it burnt? then do not go too near the fire, and do what your mother tells you.'

"The same process would be repeated with *boy, cat, dog,* and so on; and as the child became familiar with the several symbols, they would be mixed with other children who could read the several sentences, on the first cards, in which these words, so previously learnt, were put into easy sentences; but *the child would never be called on to utter a sound unconnected with a meaning.* The teacher would read the sentence on the lesson board, and point to the words, and the child would repeat the sentence, and by pointing to the words learn their forms, and so gradually learn the shape of the letters, and their sounds when combined in syllables or words. There might be alphabets and single letters, as at present: the only change would be, that *they would begin to read at once an intelligible sentence.* And the words in these sentences would be so chosen as to be familiar to the mind of a child, and as far as possible each of them would be represented by a picture, each familiar to the child's eye."—Pp. vii.—ix.

We do not think that the author of these simple but very useful hints has been altogether successful in the "Lessons" which he has prepared for the purpose of carrying out this method in schools.

As we are anxious to make our remarks as practical as possible, and knowing, as we well do, that many of the clergy and other school-managers who peruse our pages especially desire minute and detailed suggestions for the daily working of their schools, we shall not apologise for descending to examples of the kind of reading-lessons we would place before young children, as soon as they are able to enter upon sentences; although we doubt not that our readers will peruse them, as we write them, with a smile. The Lessons in the "Hints" are of the following kind:—

"It is a cat. So it is. Is it my cat? No, it is not. It is not a cat. It is a dog. Here is a rat. The dog bit the rat. It is a fat rat. A big rat. It has a tail, can you see? A rat can bite. So can a dog. But the dog bit it, and it died."

Now such lessons as these abound too much in such words as "is," "it," "in," and the like. Reading lessons for young chil-

dren ought to contain familiar nouns, adjectives expressive of moral and sensible qualities within the child's experience; and verbs expressing actions with which he is acquainted. A small reading-book, lying before us, contains many short sentences thus constructed. For example:—

"A bad man. A dry fig. A mad dog. A wet mop. A bad pen. The dim sky. The big gun. The dry net. The fur cap. The red lip. The fat ram. The bun is hot. The dog is mad. The sun is red. The sky is dim. The hat is wet. I will give the old man my cake. Dogs can run, and bite, and bark. A pine is a tall tree. Cork is the bark of a tree. The dove is a nice bird. We must love all men for God's sake. The sun shines."

The difference between these two sets of lessons will become very evident to any person who will endeavour to construct a set of simple questions upon them: the first set will yield scarcely any; while the second will furnish even a larger supply than the teacher requires. So in the more advanced lessons.

"'I want a little boy to go on an errand for me.' 'Pray, sir, may I go?'

"'Let me hear first if you know how to behave as you should, when you are sent on an errand.'

"'Please sir, I will not stop by the way, and when I get to the house, I will go to the door and ring the bell, and will say what you tell me.'

"'Very well, my little boy, go and tell Mr. Smith I want to speak to him if he can come.'"—P. 27.

Compare with this a lesson of the second kind.

"God made all things in six days. On the first day, He made the earth. It had not then the form it has now, and it was dark. God then said, Let there be light! and there was light. The next day, God made the sky. On the third day, He made the sea, and all kinds of plants and trees. On the fourth day, He made the sun, moon, and stars. On the fifth day He made the birds that fly in the air, and the fishes that swim in the sea. On the sixth day, He made the beasts of the field, and all things that creep; and, last of all, He made man. All these things were made for man, but man was made for God. How wise and good must God be! How glad we ought to be to love Him, and to serve Him."

The same remark applies to these as to the former examples: for though in neither of these lessons are the separate words so suggestive, perhaps, of questions, as the earlier lessons, yet it is very evident that the second will yield far more questions upon the subject-matter than the first: in a word, it conveys more substantial information. We hope that all who may undertake the humble yet important work of providing church schools with "First Reading-Books," will try every sentence, and, we would almost say, every noun, adjective, verb, and adverb, by the tests we have here proposed. We will only add, that while the lessons are made carefully progressive, the same *words* ought to occur frequently; and that all the principal sounds of the language, with their anomalous varieties of spelling, should be introduced.

Here we suspend, for the present, our consideration of the subject of *intellectual* teaching in infant schools. Neither can we now

consider, with that minuteness which the almost total absence of any practical treatises on the subject renders so necessary, the *religious* instruction of the young, upon the principles and in the spirit of the Catholic Church. Having been requested to take up the subject of *Sunday Schools*, we will, however, endeavour, in an early number, to discuss, under that head, the principles of religious teaching; and to describe the best practical methods of imparting a knowledge of divine truth to the tender minds of the "lambs" of Christ's flock.

It only remains for us to fulfil the promise made in the beginning of this article, to distinguish between Mr. Wilderspin's "system," and that which embodies the principles of Pestalozzi. We here speak of practical differences only; of those which present themselves to an experienced eye on entering an infant school, and which determine it to belong to the one class or the other. In the Wilderspin schools, amusements will be found to predominate; and this we regard as a valuable feature. Pestalozzian infant schools are more intellectual. The "Model Lessons for Infant Schools," noticed in our number for July, furnish a fair example of Pestalozzian methods of teaching. The most concise statement of the vital principle of these methods that we have met with, is contained in a lecture delivered several years ago by Dr. Mayo. "In the Pestalozzian method the course is arranged on psychological principles, derived from a consideration of the nature and position of the beings to be instructed. In every branch of study, the *point de depart* is sought in the actual experience of the child; and from that point where he intellectually is, he is progressively led to that point where his instructor wishes him to be. Thus he proceeds from the known to the unknown, by a process that connects the latter with the former; and instead of being abruptly placed in contact with the abstract elements of a science, he is led by a course of analytical investigations of the knowledge actually possessed, to form for himself those intellectual abstractions which are in general presented as primary truths. Thus a *natural* development, founded on particulars, varying in some circumstances, prepares for the *artificial* development founded on general invariable truth. The cultivation of the higher intellectual faculties of reasoning, taste, &c. is preceded by a careful development of just observation and clear intellectual conception. For this purpose, real objects are presented to the examination of the younger pupils; the physical senses are trained to accurate perception, and the understanding is gradually led to generalize and classify the notices it receives through them."

An Account of the Religious Opinions and Observances of the Khouds of Goomsur and Boad. By CAPTAIN SAMUEL CHARTRES MACPHERSON, *of the Madras Army. (Journal of the Royal Asiatic Society.)* London. 1842.

CAPTAIN MACPHERSON has, we believe, the merit of having been the first to introduce to the knowledge of homekeeping readers the very remarkable people to whom this paper relates. He appears to have had better opportunities of observing them than any other man; and, as will, we hope, appear before we have done with him, he possesses powers of observation, and of understanding what falls under his notice, superior to most men. A prefatory note informs us that

"Several years ago, at the close of the military operations of the Madras government in Goomsur, Captain (then Lieutenant) Macpherson executed by order of government a survey of the country, and in that service lost his health. From the Cape of Good Hope, whither he had gone for his recovery, he transmitted his notes on the religion of the Khouds to a relative in this country, who considered them to possess so much novelty and general interest, that he presented them to the Society upon his own responsibility, and without the sanction of the writer; and a few additions having since been made, the paper is now laid before the public."

The Khouds are one of those races "which claim with the universal support of tradition, the aboriginal possession of the greater part of the soil of Orissa." At present, these races are all greatly reduced; each of them still possesses some tracts of mountain and forest, while they are also to be found thinly scattered over portions of the Zemindary* domains, under various relations to the Hindu people.

Not to trouble our readers with hard names, which they would look for in vain in the ordinary maps—(we have often wished for the help of our author's survey)—we may sufficiently point out the situation of the Khoud country, by stating that its extreme length is about two hundred miles, and its extreme breadth about one hundred and twenty; and that it is unequally divided by the river Mahanady, flowing from West to East in 20° 40′ N. lat. Captain Macpherson's observations relate to the people on the south of the river, and principally in the Zemindaries of Boad and Goomsur.

When some one expressed to Johnson a wish to study the New Zealanders in their own country, a part of the reply was as follows: "What account of their religion can you expect to be learnt from savages? Only consider, Sir, our own state; our religion is in a book; we have an order of men whose duty it is to teach it; we have one day in the week set apart for it, and this is, in general, pretty well observed; yet ask the first ten gross men you meet, and

* A Zemindary is a lordship held under a superior power; the Zemindars of Orissa, at present hold of our empire.

hear what they can tell of their religion." (Boswell, vol. vi. p. 170. Ed. 1835.) In accordance with this dictum, our author has thus cautioned us with respect to the subject of his inquiries.

"The difficulty, under any circumstances, of ascertaining and describing with accuracy, from oral statements, the opinions, feelings, and sentiments, which constitute a system of religion, is sufficiently apparent. But with respect to the superstition of the Khouds, it is necessary to keep distinctly in view, that their low stage of intellectual advancement presents a peculiar and additional source of error. The leading doctrines alone of this rude system of faith are distinctly determined in the minds even of the best informed of its professors. All besides is vague, fluctuating, and uncertain. Hence in the attempt to fix in exact language a body of traditional ideas, I feel that I have unavoidably imparted to the subject a semblance of completeness, regularity, and system, which does not strictly belong to it."

The gods of the Khouds arise, like those of other heathen nations, from the impersonation of various powers and principles. Some of them are acknowledged by the whole race, while others enjoy only a local reverence. We have a list of fifteen gods as composing the former class; viz.—the earth god, the sun god, and the moon god, the gods of limits, of arms, of smallpox, the village god; the gods of hills and streams, of forests, of tanks, of fountains, of rain, of hunting, and of births.

In all this we see indications of a mountainous and woody country; of a people depending much on their own agriculture, and anxious to propitiate many influences of sun and moisture; fighting occasionally with their neighbours, and bickering pretty frequently among themselves about the bounds of their possessions; hunting is their chief amusement; the smallpox the most dreaded of scourges.

But what a sad lack of imagination! Compare this system with the Greek mythology, or with that of the Hindus, (from whose Pantheon the Khouds have borrowed the goddess Kali, "the active energy and consort of Sira the reproducer,") and how poor does it appear! The gods are but impersonations of what is close at the worshipper's door; of what he has to do with in his daily actual life. It would seem that the mind of these people has not the imaginative faculty in a sufficient degree, to invent anything like the fables with which the poets of other systems have made us familiar, nor are they sufficiently cultivated to preserve any such cycle of stories, did it exist. Captain Macpherson considers the present belief of his friends to correspond with "the reign of Cœlus and Terra, of night and the starry signs, the genii and the nymphs, and the gods now forgotten of Hesiod, before the dynasties of Olympus, to which later speculations assigned a cosmological character; before Homer and the bards conferred unity and nationality upon the perplexed mythical circles of Greece; when the primary deities were honoured in the forms of nature over which they presided, and the lesser and the derived gods were symbolically adored in blocks of wood and stone, as were the goddess of Fertility at Paphos, and the Graces at Ochomenos."

There is, at all events, no great chance that this system will ever

be further developed; but even if it were not interfered with, we doubt very much whether any Khoudish Homer might be looked for, to glorify its rude superstitions, and fix in the popular belief a set of nobler inventions.

"The Khouds," we are told, "appear to be as far removed from the ideas which give rise to temples and to idol worship, from the idea of confining or of personifying the Divine presence, as were the Persian priests who incited Xerxes to burn the temples of the Greeks, on the ground of their being inconsistent with the very nature of God."

We cannot, however, see any abhorrence of either images or temples among this people. There are temples, although but few, and those built under Hindu influence, or for the security of what is placed within. They do not attempt to represent their gods under the appearance of any known animal form, or any fanciful exaggeration of such; but neither do they altogether refuse to admit such objects to veneration, and, moreover, we read here of the "symbols" of several gods, and the "material forms" in which others have been manifested. Thus, the god of arms, or iron god, "has for his symbol a piece of iron about two cubits in length, which is buried in every village beneath a spreading tree;" the village god's shrine "is simply marked by a stone placed under the cotton tree planted in the centre of every village on its foundation." Pitahaldi, a local deity, whose name is interpreted "Great Father God," has for his symbol "a stone smeared with turmeric, placed under a lofty forest tree, where tradition generally records that a rift once marked his passage into, or his emergence from, the earth."*

Another local deity, Bandri Pennu, imanifested himself at the marriage of a patriarch, from whom our author had the tale. "The god was found in the dish of rice which, according to custom, his wife's mother at that ceremony placed upon his head. Its material, I was assured, is neither gold, silver, wood, iron, stone, nor any other known substance. It is deposited in a small building under the guardianship of a Hindu priest, who at the time of my visit, was unfortunately absent at some distance with the key." Such things will happen to balk the inquiries of travellers in more civilized countries. Thus, we read that Prince Albert the other day was unable to see the inside of Craigmillar Castle, because the key was a mile off, and time was pressing.†

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* "The Khoud divinities are all confined to the limits of the earth. Within it they are believed to reside, emerging and retiring at will by chinks which are occasionally discovered to their worshipper, and they all assume earthly forms at pleasure; the earth, god, for example, adopting that of the tiger, as emblematic of his nature, or as convenient for purposes of wrath."

† We copy for the amusement of our readers some sentences from the Scotch paper, whence we learn this fact. The queen, it appears, because she did not think proper to be present at the service of the kirk, "is broadly charged with a covert design to exterminate our presbyterian establishment, and supplant it by Puseyism and prelacy. The *Witness* [an organ of the non-intrusionists] insinuates that her Majesty has surrendered herself into the hands of the Puseyites, and is preparing to

Moreover, although we regret that the absence of the key has deprived us of the knowledge of Bandri Pennu's appearance, we cannot but own that locking-up is in this case very necessary; since "the Rajah of Daspallah, a few years ago, carried away this sacred symbol by force;" and we are told also that when another local god had arisen from the earth in the form of a piece of iron, and the Rajah of Boad had adorned this with a silver top, it was "stolen by an impious Khoud." In both these cases, indeed, the sacrilege was punished; in the latter, "the thief perished miserably, with a smith, his accomplice, who attempted to convert the deity into an axe."

Captain Macpherson gives an instance which, although seemingly solitary, proves (as we have already said) that the Khouds do not absolutely refuse to adopt artificial idols. There is a rock which bears a rude resemblance to a man seated on a tiger, and had been an object of veneration from time immemorial. A rajah, wishing to do honour to the Khoud tribe who lived in the neighbourhood, built a temple near the holy rock, and placed within it the image of a man on a tiger, of the best Hindu workmanship. This was disregarded until its power was displayed in the punishment of some indignities done to it by a party of sepoys. From that time, the worship previously paid to the rock was transferred to the figure.

The observation which has been made with respect to heathen nations generally, that "almost the entire of their religion consisted in rites of deprecation,"—that "fear of the Divine displeasure seems to have been the leading feature in their religious impressions," according to the doctrine enunciated by Solon in Herodotus (I. 32,) τὸ Θεῖον πᾶν φθονερόν τε καὶ ταραχῶδες,* is very strikingly exemplified in this system. Of the earth god, the chief of the Khoud Pantheon, we are told that "his nature is purely malevolent," and this is the power who rules the seasons, on whom depend the fruitfulness of the soil, the health and increase of the people, the safety of their flocks and herds. Such being his character, and such his influence, we might expect to find the worship of him something very serious and costly; and when we are told that *human sacrifices* are offered to him, we may wonder rather that this superstition has lasted until the present day, than that, while it lasts, this dreadful rite should be a part of it.

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revive in Scotland the tyranny of Laud, with its semi-popish principles, its intolerant bigotry, its cruel persecutions, its despotism in church and state, and its bitter hatred of civil and religious liberty." "The following observations," says the *moderate* presbyterian editor, "we take from a most respectable London journal (the *Record*), a paper that will not be charged with indifference to the interests of the church of Scotland. 'Probably, [says the Record] on the whole, her Majesty's course in Scotland, in religious matters, has been a judicious and prudent one. ***** The parish church of Dalkeith, indeed, was at hand; and we should have been rejoiced had her Majesty chosen to worship here.'"

* See Magee on Atonement, Dissertation 5.

"The following tradition contains the only revelation relative to this deity which is received by his worshippers:—The earth, say the Khouds, was originally a crude and unstable mass, unfit for cultivation and for the convenient habitation of man. The earth god said, Let human blood be spilt before me! and a child was sacrificed. The soil became forthwith firm and productive; and the deity ordained that man should repeat the rite, and live."

These sacrifices are the most curious part of the Khoud religion. The occasions on which they are required are various. Every field must share the blood of a human victim at the time when each of the principal crops is laid down; there are offerings for the advancement of the crop at every stage of its progress: and, in some districts, a harvest oblation is reckoned as necessary as that of the seed-time. Public calamities, such as sickness, pestilences, loss of cattle, and the like misfortunes in the patriarch's family, with the welfare of which that of the tribe is believed to be bound up, also call for victims; and, moreover, the priest, to whom the Divine will is made known in dreams, may at any time demand a human sacrifice. There are also private sacrifices, offered when the wrath of the god is declared by a calamity lighting on any particular house.

Khouds have been offered in some districts; but in those which Captain Macpherson visited, aliens are always the victims. These are procured by means of a class of persons called Dombango, who "purchase them upon false pretences, or kidnap them, from the poorer classes of Hindus in the low country, either to the order of the abbayas [patriarchs] or of the priests, or upon speculation; when in difficulty, they sell their own children for sacrifice. When brought up the mountains, the price of the victims is determined by the demand, a few being always, if possible, kept in reserve in each district, to meet sudden demands for atonement."

Victims may be of either sex; "children, whose age precludes a knowledge of their situation, being, for convenience sake, preferred;" a provision which must multiply the number of victims, as the quantity of flesh to be procured from the body is a matter of consideration. Every victim must be bought; an unbought life being an abomination to the deity.

The meria (victim) "is regarded during life as a consecrated being, and, if at large, is eagerly welcomed at every threshold. If a youth in this condition grows up, a wife of one of the castes upon the mountains, not of Khoud race, is generally given, and farm and stock and land are presented to him."

This is well enough; but yet the position of a meria must be far from enviable: one cannot see, as Captain Macpherson says, how the poor fellows are to be kept in ignorance of their state, although it is said that this is sometimes the case. The privileges of their young days, the farm and stock, the wife, have all a horrible drawback in the knowledge that some day or other the priest may call a man to "come and be killed." In short, the unpleasant predomi-

nates as certainly, though not quite so strikingly, in the previous life, as in the part of the last scene, which is thus described :—

" He is anointed with oil, ghee, and turmeric, and adorned with flowers; and a species of reverence, which it is not easy to distinguish from adoration, is paid to him throughout the day. And there is now infinite contention to obtain the slightest relic of his person; a particle of the turmeric paste with which he is smeared, or a drop of his spittle, being esteemed (especially by the women) of supreme virtue."

Put the matter in a shape more familiar than when these savages are the parties. Suppose a case of much higher privilege and honour than anything that a meria can very well attain to. Suppose something like the honours just described, " a species of reverence which it is not easy to distinguish from adoration," to be paid, not only on the last day or two only (which is the lot of eminent murderers among us), but during many years of life—in short, the case of a " popular preacher." Throw open to his choice all the wealth, and birth, and beauty that ever drank mineral water, inhalēd sea breezes, or crowded Exeter Hall. But suppose withal that the Genius of popular religionism required human victims occasionally; that a piece of predicatorial flesh must be periodically cast into every pew, in order to endue it with power of attracting sitters. Let the tenure of a popular preachership be like that of Singa Pennus's priests, who " cannot expect to survive in his service a term of four years;" even if you allow a longer period, we fancy few would wish to hold popularity on such conditions. Who would choose to be one of these reverend gentlemen, if instead of hoping to enjoy a long life of unmolested declamation against the cruelties of popery, he had the prospect of being sooner or later, in all likelihood, sacrificed by his own protestant congregation? Horrid fancy! that one day he might be set on by his lady-admirers, and torn to pieces, like Orpheus among the Thracian Bacchanals; that his flesh might be strewed in gobbets, Absyrtus-like, about the well-cushioned boxes of his own chapel! Alas! for our Lorenzo Bellamours and Morphine Velvets, our Closes, and M'Neiles, and Montgomerys, if such a fate hung over them! Man is, we know, naturally thoughtless; and forgetfulness of future things might perhaps sometimes—even for a long while together—steal over the mind, and shut out the thought of being devoted to sacrifice; still the horrid idea *would* again and again recur. The multitudinous slippers wrought by lovely hands, out of finest German wool, in many-tinted delicate devices, would have a very uneasy feel if the wearer had to think that they were elaborated for him only in consideration of his *meria*-hood; small comfort would there be in the soft " comforters " — work of elder ladies, unable from fading of eyesight to engage in the minuter variegations just mentioned, yet zealous to signalize their love and admiration of their cherished instructor by ministering to his personal warmth; small comfort would they give, if they suggested to his mind an idea that death by pressure of a tight cravat might, after all,

not be the most disagreeable of deaths. Gift-ottomans would be no couches of ease; nosegays, placed in the vestry as if by unknown fairy hands, would smell unpleasantly; "elegant pulpit-gown and cassock" would be looked on as a dressing for the stake; "splendid tea-service" would scald the throat with horror; nay, the very silken purses, netted by taperest fingers, and filled with bright heavy sovereigns, would tinkle fearfully in the ears of the devoted orator the cry of sacrificing Khouds, "We bought you with a price!"

We abridge Captain Macpherson's account of the sacrificial festivals.

"They are generally attended by a large concourse of people, of both sexes, and continue for three days, which are passed in the indulgence of every form of gross excess. The first day and night are spent exclusively in drunken feasting and obscene riot. Upon the second morning the victim, who has fasted from the preceding evening, is carefully washed, dressed in a new garment, and led forth from the village in solemn procession, with music and dancing. The meria grove usually stands at a short distance from the hamlet, by a rivulet which is called the meria stream. It is kept sacred from the axe, and is avoided by the Khoud as haunted ground. In its centre, upon the second day, an upright stake is fixed. The victim is seated at its foot, bound back to it by the priest. He is then anointed with oil, &c., as we have seen. In some districts, instead of being thus bound in a grove, the victim is exposed in or near the village upon a couch, after being led in procession round the place of sacrifice. And in some parts of Goomsur, where this practice prevails, small rude images of beasts and birds, in clay, are made in great numbers at this festival, and stuck on poles; a practice of the origin and meaning of which I have been able to obtain no satisfactory explanation. Upon the third morning, the victim is refreshed with a little milk and palm sago, while the licentious feast, which has scarcely been intermitted during the night, is loudly renewed. About noon the orgies terminate, and the assemblage issues forth, with stunning shouts and pealing music, to consummate the sacrifice. As the victim must not suffer bound, nor on the other hand exhibit any show of resistance, the bones of his arms, and, if necessary, those of his legs, are now broken in several places. The acceptable place of sacrifice has been discovered during the previous night, by persons sent out for this purpose into the fields of the village or of the private oblator. The ground is probed in the dark, with long sticks, and the first deep chink that is pierced is considered the spot indicated by the earth god. The rod is left standing in the earth, and in the morning four large posts are set up around it. The priest, assisted by the abbaya, and one or two of the elders of the village, now takes the branch of a green tree, which is cleft to a distance of several feet down the centre. They insert the victim within the rift, fitting it, in some districts, to his chest, in others to his throat. Cords are then twisted round the open extremity of the stake, which the priest, aided by his assistants, strives with his whole force to close. He then wounds his victim slightly with his axe, when the crowd throws itself upon the sacrifice, and exclaiming, 'We bought you with a price, and no sin rests on us!" strips the flesh from the bones. Each man bears his bloody shred to his fields, and thence returns straight home. Next day, all that remains of the victim is burnt up, with a whole sheep, on a funeral pile, and the ashes are scattered over the fields, or laid as paste over the houses and granaries; and for three days after the sacrifice the inhabitants of the village which afforded it remain dumb, communicating with each other by signs, and remaining unvisited by strangers. At the end of this time, a buffalo is slaughtered at the place of

sacrifice, when tongues are loosened; but until seven days have elapsed, a person who has been present at a sacrifice cannot approach the villages of a tribe which does not offer human sacrifices."

Captain Macpherson tells us, in a note, that "this is not the only mode in which human life is offered up by the Khouds to their gods."

A somewhat different account, probably drawn from observation in another quarter, is given by a writer in the "Asiatic Journal" for September, 1842.

"The priest cuts off a piece of flesh from the corpse, and, with further ceremonies, dedicates it as an offering to the earth, and subsequently inters it close to the village idol," [*i. e.* we presume, what Captain Macpherson would call the *symbol* of the god.] "The rest of the people sever pieces of flesh from the corpse, and carry them to their respective villages, where the same ceremonies are observed in the interment of the flesh before the idols; and other pieces are buried in the fields, to which they are carried in procession, with music. The head and face of the body are not touched." [This might be some small melancholy consolation to the home *merias* whom we have been imagining.] "The flesh being all removed from the skeleton, it is buried, along with the head, in the same pit which served as a place of sacrifice. These rites are concluded by the sacrifice of a calf, by women, dressed in male attire, and armed. They drink and dance around the post, and, with the inhabitants of their village, eat the flesh, and dismiss the priest who has presided at the ceremony, with a present of rice and a hog."

The Hindu goddess, Kali, as both our authorities inform us, also receives from the Khouds occasional offerings of human sacrifices.

The ceremonies used in the worship of the war-god, at the beginning of a war, are very curious; but we have not room for the description of them. The local deities are very numerous; among them are the deceased ancestors of each tribe; and so many are there of these, that it is said an accomplished priest will take three or four hours to recite their names.

One local deity alone we shall particularly notice—namely, Dungarri, in whom "the Khouds appear to adore an influence which is new to ceremonial worship—the conservative principle, or rather, that of things as they were." Conservatives, we believe, are devoted to things as they are;—worship of things as they were is Toryism. The prayer of these Khoudish Tories is—"May we ever live as did our forefathers, and may our children hereafter live like us!" We are sorry to hear such bad accounts of any lovers of the olden time as the following: it is, indeed, very true that teetotalism is usually accompanied by a great deal of low radicalism and general unsoundness; still, we must think that these Tories carry their protest against such things a great deal further than is necessary or proper.

"The greater part of the population, whose predominant sentiment is thus expressed, appeared to me under circumstances peculiarly unfavourable to minute inquiry upon any subject. The morvi tree had just blossomed, and in the drunken festival with which its flowers are welcomed, I beheld the dreadful spectacle of the male population of an entire community,

amongst which my route lay for two days, deprived of reason. But no woman added degradation to the scene."

Let us now look at the priesthood. Here we find a strange mixture of the patriarchal hereditary system with the self-consecrating principle of our modern sects.

"Each deity originally appointed ministers in every tribe by which he was recognised, and the office is hereditary, descending usually, but not necessarily, to eldest sons. But no exclusive privilege is transmitted by descent; the priestly office may be assumed by any one who chooses to assert a call to the service of a god, the mandate being communicated in a dream or vision; and the ministry of any divinity may apparently be laid aside at pleasure."

The abbayas, or heads of families, officiate in the service of some gods; and in the worship of Kali and the local deities Hindu priests are associated with natives.

The priests are distinguished from other men only in the following points: that they are not allowed to eat with them, or to partake of food prepared by their hands; nor may they bear arms. Their families, however, are not bound by the rules as to food; nor do the priests themselves refuse to partake plentifully of the liquor-cup at feasts.

The priest attends at marriages and funerals. At the birth or naming of a child, it is his office to decide which ancestor of the family is born again.*

The Khouds are republicans in their political constitution, and their priesthood is, in correspondence with this, on a footing of equality, although some degree of traditional precedence is necessarily enjoyed by the older priestly families. They have neither privileges nor endowments in any form, and seem to be chiefly paid in honour and fees. They have a very fair measure of influence, although far short of that enjoyed by the Bramin's among their neighbours—for an account of which see Elphinstone's "History of India," vol. i. p. 24.

"All the Khouds," writes Capt. Macpherson, "hold the very peculiar doctrine, that death is not the necessary and appointed lot of man, but that it is incurred only as a special penalty for offences against the gods."

A similar opinion was maintained in the last century as to Christians, by one whose name many of our readers (although they may be, like ourselves, unacquainted with his works) will remember to have seen honourably mentioned by Coleridge.

"One Asgill, a member of parliament," says Bp. Burult, (O. T. vol. iv. p. 456, ed. 1833) published a book, in which it was maintained,

"That since true believers recovered in Christ all that they lost in Adam,

* The Khouds believe in the transmigration of the soul; that it animates an endless succession of human forms, and generally in the order of direct descent. Hence it is a rule not to offer in sacrifices persons in direct descent; and when a victim is thought to resemble a former sacrifice, he is out of precaution sold or exchanged, lest the same life should be twice offered.

and our natural death was the effect of Adam's sin, believers were rendered immortal by Christ, and not liable to death: and that those who believed with a true and firm faith could not die. This was a strain beyond all that ever went before it, and since we see that all men die, the natural consequence that resulted from this was, that there neither are nor ever were any true believers."

On the whole, Capt. Macpherson's opinion of these people is highly favourable. Truth is a virtue universally practised among them. "It is in all cases imperative to tell the truth, except when deception is necessary to save the life of a guest, which is sacred, and is to be thought of before the life even of a child of his protector." Breach of hospitality is believed to be punished severely, either during the current lives of the transgressors, or when their souls return to animate other bodies. The denial of a debt, a gift, or any onerous engagement, is held to be highly sinful. "Let a man," say the Khouds, "give up all he has to his creditor, and beg a sheep to begin the world with; and by the favour of the gods he shall prosper. Let him have flocks and herds, and deny a just debt, and not a single sheep shall remain to him."

Their belief in the agency and providence of the gods, and constant reference of everything to them, is truly admirable. We have seen something of this in the account of the frequent offerings which attend the sowing, the progress of the crops, and the harvest; national and particular calamities, plagues, visitations of wild beasts, and the like, are always looked on as tokens of the Divine wrath, and offerings are made in consequence. "Success in arms is carefully ascribed in every case to the immediate interposition of the war-god, never to personal valour."

The custom of offering human sacrifices, our author thinks less evil in its effects on the character of the people than we might expect. It is a bond of union between the tribes of Khoud race; "many families who, living insulated in the wilder tracts of the Zemindaries, or mingling in close intercourse with the Hindu population, have lost most of their distinctive ideas, habits, and sentiments, and wholly or in part their ancient tongue, remain firmly bound to their race by the tie of religious sympathy. They visit the mountain districts periodically to participate in the great rite."

It is an important circumstance to be considered in endeavouring to estimate the effect of this horrid usage on the temper of the people, that the victims are not their prisoners, not objects of enmity, but offered purely from a feeling of obedience to the command of the Deity. "The offerings are lives free, unforfeited, undegraded, generally in innocent childhood, belonging to a different race from the immolators, procured by persons of another faith, and acquired by scrupulous purchase, which the Khouds believe to confer a perfect title. They are obtained and offered up without passion."

We trust that this superstition will ere long give way to the truth; meanwhile we feel much obliged to the very able officer from whom

our acquaintance with it is derived, for his very curious and interesting sketch of what will probably, in a very few years, no longer exist. It will be remembered, that he suffered severely from illness while employed among the Khouds; and we suppose that his stay in their country cannot have exceeded a few weeks. Under such circumstances —and while other engagements must necessarily have left him but little leisure for such inquiries, to collect such a mass of fact and opinion, to clear it up and reduce it to system, gathering his information from barbarians who do not appear even to have an alphabet, and whose language differs from that of the Hindus, is a labour which few men would have accomplished. In addition to his other qualities, there is abundant evidence in the paper before us, of a mind familiar with the literature of classical antiquity. Writing within narrow bounds, and confining himself to certain particular objects, he has, of course, left untold much that we could wish to learn. Whether Captain Macpherson be numbered among the readers of the "Christian Remembrancer," we do not know; at all events (to make quite sure), we beg the "relative in this country," who has done the good service of introducing the paper to the public, to request the author, in our name, to favour us with a fuller account of the Khouds. Let him add to his statements the interest of a personal narrative. Let him write fully and freely; the more naturally he tells his story, the better will it be.

If we may trust a paragraph in the newspapers, Captain Macpherson has lately been again among the Khouds, with a commission to treat about the abolition of the barbarous rites which we have been noticing. We wish him health and all success.

American Criminal Trials. By PELEG W. CHANDLER. *Vol. I.* Boston: Little and Brown. London: Maxwell. 1841.

WE cannot but regard with pleasure this attempt to render acceptable to the general reader the most important and interesting criminal trials that have taken place in America, without encumbering them with abstract technicalities, or rendering them valueless by sacrificing truth to effect. The laborious volumes of Howell will ever be more valuable as a work of reference, containing, as they do, the actual proceedings, reported with painful accuracy and technicality, than this attempt of Mr. Chandler's; whilst, at the same time, the "Causes Célèbres" of the French will present more exciting narratives, as well from the absence of forms, as from the elaborate polish that has been given to its narratives. This work approaches more nearly to that of the French than to our State trials; it is, however, far superior in one point—the absence of romance.

There is a strange pleasure ever attendant on the judicial investigations of a nation. The best interests of society are involved; each

man feels that his own life, or liberty, or property is staked on the one event—the acquittal or condemnation of the criminal. He, too, is but one of the nation by whom the culprit is being tried; the pomp, the ceremony, the abilities provided by the State for the due provision of justice, are provided as much for him, as for the person against whom the criminal, whose trial he witnesses, has raised his hand, or from whom he has stolen. Difficulty and danger surround the accused, develope his character, and task to the uttermost the highest energies of the mind. Events more startling than fiction can form, are not unfrequently disclosed in the course of judicial proceedings. All this adds to the interest which we feel compelled to take in the proceedings of criminal courts. Nor does this interest entirely depend on our actual presence at the trial; doubtless, the interest is heightened by witnessing the case with our own eyes; still, the printed record retains an interest and a value, which increases as the scenes which it describes pass from the memory. "And being a record of facts, ascertained by a tribunal erected for the express purpose of eliciting truth, it becomes, in process of time, one of the best sources of personal and general history."

What strange illustrations of the religious and political history of the early colonists of America does this small volume afford us!—Religious persecution, as exemplified in the fates of the Antinomian Hutchinson, in 1637, and the fanatic Quakers of Massachusetts, hardly thirty years after.* Another thirty years passes away, and the entire people are mad after witches;—evidence the most absurd, the most contradictory, visions, confessions, spectres, epileptic infants, allowed and encouraged to swear away the lives of the most worthy persons in the colony; every barrier erected by the wisdom of the law for the protection of innocence, broken down by a popular tribunal, in obedience to a popular ferment; those who confessed themselves the servants of the evil one, allowed to witness against their brethren; children bringing their parents to the gallows and the stake, parents bearing false witness against their own children. Again, a little more than thirty years, and the people of Boston are mad upon a Negro plot. Again all law and order are overruled, and men the most blameless and innocent arraigned and condemned without even a shadow of charge against them;† whilst another lapse of the same number of years brings us to the first risings of the colonists against the power of the mother country, the first troubles between the people and the soldiery.‡ With the last three

* Trials of the Quakers before the General Court and Court of Assistants, Massachusetts, 1656—1661.

Trials for Witchcraft, before the Special Court of Oyer and Terminer, held in Salem, Massachusetts, 1692.

† Trials of certain Negroes and others before the Supreme Court of New York, for a conspiracy to burn the city and murder the inhabitants, 1741.

‡ Trials of certain British Soldiers before the Superior Court of Massachusetts, for the murder of Crispus Attocks, and others at Boston, 1770.

cases we do not intend to delay our readers, desirous rather to exemplify, from the trials of the Antinomians and the Quakers, the unfortunate truth, that sufferers for conscience sake are the bitterest of persecutors. Every republic has proved, that the greatest sticklers for liberty are, when in authority, the greatest tyrants. The course of events, in every branch of the great religious reformation, has proved how bitter a persecutor the successful reformer can be. The conduct of the Puritans of New England towards their dissenting brethren is another illustration of the truth of the philosopher's dictum, Ἀρχὴ ἄνδρα δείξει.

Early in the year 1636, one Hutchinson and his wife, people of good estate and reputation, passed from England to Boston, in Massachusetts, and, in the words of the day, joined the Church in that city: received with much attention in the colony, Hutchinson soon became a person of importance, and several times represented his adopted city in the general court. Besides the meetings for worship at Boston, it was an established custom among the Puritans to hold private meetings of the brethren, to debate topics of religion, and to join in devotional exercises: to these meetings the sisters were admitted, but were debarred from the privilege of joining in the discussions. "The haughty and fierce carriage, nimble wit, and active spirit" of Mrs. Hutchinson, could ill brook this slight upon the sisterhood, and she originated an opposition meeting of the sisters, where she repeated the sermon of the last Lord's day, with additional comments and illustrations of her own. The novelty of the scheme, the subtlety and vivacity of her illustrations of Scripture, rendered her meetings the favourite resort of the females of the colony; whilst her knowledge of midwifery enabled her to insinuate herself into the affections of the matrons, and to attach many warm and sincere friends to herself and her doctrines. This approval extended to the other sex; and at first even the ministers, glad, perhaps, to have their wranglings to themselves, gave their entire approbation to the meetings. Soon, however, they discovered that a power which depends on preaching is more easily lost than maintained by preaching; and that the novelty of the sister Hutchinson's discourses was gradually sapping the influence of their exhortations; they were beginning to lose their hold on the religious feelings and views of the female portion of their flocks. They were too well aware of the instability of their own authority to permit so powerful a counter-attraction to progress unresisted; Mrs. Hutchinson, therefore, was now forthwith a heretic.

"At first," said one of the ministers, "all this was well, and suited with the public ministry, which went along in the same way; and all the faithful embraced it, and blessed God for the good success that appeared from this discovery. But when she had thus prepared the way by such wholesome truths, then she begins to set forth her own stuff, and taught that no sanctification was any evidence of good estate, except their justification were first cleared up to them by the immediate witness of the Spirit, and that to see any work of grace (either faith or repentance, &c.) before this immediate witness,

was a covenant of works: whereupon many good souls that had been of long approved godliness were brought to renounce all the work of grace in them, and to wait for this immediate revelation: then sprung up also that opinion of the in-dwelling of the person of the Holy Ghost, and of union with Christ, and justification before faith, and a denying of any gifts or graces, or inherent qualifications, and that Christ was all, did all, and that the soul remained always a dead organ: but the main and bottom of all, which tended to quench all endeavour, and to bring to a dependence upon an immediate witness of the Spirit, without right of any gift or grace, this stuck fast, and prevailed so as it began to be opposed, and she being questioned by some, who marvelled that such opinions should spread fast, she made answer, that wherever she came, they must and they should spread." —*American Trials*, P. 5—6.

One more delusion must be added to this succinct account of the faith of the antinomian followers of Mrs. Hutchinson,—that doctrine of the Quakers, afterwards so vigorously condemned and persecuted by the colonists—the belief in communications direct from God, independently of the Scriptures, and to be regarded as equally infallible as the written word.

Against these wild views, (for such we believe to have been the leading principles of the new sect, so far as cotemporary passion and prejudice will allow us to discover them,) the first Puritan synod was summoned at Newtown, and after three weeks of the most bitter discussion, no less than eighty-two errors were discovered, enumerated, and condemned. To Mrs. Hutchinson, the synod was but the meeting of heretics; and both parties used the harshest terms in arraigning those who disagreed with them. At length, in 1637, the dispute assumed a political aspect. The general elections were coming on, and each party boasted that the arm of the civil power would be used against the defeated sect. The ministers led the attack, and their success was complete. Pane, the admirer and supporter of the Hutchinsonians, was left out of office, and Winthrop, the father of the colony and leader of the ministers, chosen governor.

The party of the ministers lost no time in turning their newly-acquired power against their opponents: an act was passed, forbidding any one to enter the colony without the approval of the magistrate; one of the ministers, who had seemed to have supported Mrs. Hutchinson's views in a late sermon, was arraigned as a disturber of the public peace, and disfranchised and banished from the colony. It was in vain that he appealed to the king. "There is no appeal," said the court; and he was compelled to go into exile, with many of those who were of his opinions. "All these, however, were but young branches," to use the words of a cotemporary, "sprung out of an old root; the court had now to do with the head of this faction, *dux fœmina facti:* a woman had been the breeder and nourisher of all these distempers, one Mistress Hutchinson." She was now summoned to her trial, or rather to receive judgment; for no one can read the proceedings of the tribunal that met for her trial in November, 1637, without perceiving, from the arbitrariness of its character, and its utter disregard of the fundamental principles of law, that, composed as it was

of the prisoner's bitterest opponents, men to whom religious toleration was hateful, the court had long before determined to convict her, and made use of the form of a trial as the most specious means of compassing their designs.

"'You are called here,' said the governor, at the commencement of these extraordinary proceedings, 'as one of those that have troubled the peace of the commonwealth and the churches here; you are known to be a woman that hath had a great share in the promoting and divulging of those opinions that are causes of this trouble, and to be nearly joined, not only in affinity and affection, with some of those the court hath taken notice of, and passed censure upon, but you have spoken divers things, as we have been informed, very prejudicial to the honour of the churches and ministers thereof, and you have maintained a meeting and an assembly in your house that hath been condemned by the general assembly as a thing not tolerable or comely in the sight of God, nor fitting for your sex; and notwithstanding that was cried down, you have continued the same. Therefore we have thought good to send for you to understand how things are, that if you be in an erroneous way, we may reduce you, that so you may be a profitable member here among us; otherwise, if you be obstinate in your course, that then the court may take such course that you may trouble us no further. Therefore I would entreat you to express, whether you do not hold and assent in practice to the opinions and factions that have been handled in court already; that is to say, whether you do not justify Mr. Wheelwright's sermon and petition.'—'I am called here,' was the appropriate answer of Mrs. Hutchinson, embodying a great principle of the common law, which requires every offence to be set forth with clearness and certainty; 'I am called here to answer before you; but I hear nothings laid to my charge.'"—*American Trials*, P. 11.

Mrs. Hutchinson and the judge now got into a hot argument on the liberty of conscience, and the duty to the commonwealth, regarded in the light of a parent. The governor, however, soon found that he was no match for the lady preacher, and brought that part of the discussion to a close, by refusing "to discourse with those of her sex about it," and assuming that she did "adhere to and set forward the faction." This point assumed, to the satisfaction of the court—a pleasant way, truly, of trying people, by assumptions!—the judge proceeded to attack her weekly public preachings. "The elder women, said St. Paul to Titus, were to teach the younger," replied Mrs. Hutchinson. "But, privately," replied the governor, "not in set public meetings; and you are to teach them 'to keep at home,' not wander abroad. But how say you as to teaching of the men?" continued the governor. "Aquila and Priscilla took upon them to instruct Apollos more perfectly; they, being better instructed, might teach him." Her last text was unfortunate for the arraigned; the governor saw his advantage. "See how your argument stands," he replied; "Priscilla with her husband took Apollos home to instruct him privately; there Mistress Hutchinson, without her husband, might teach sixty or eighty." Distasteful as the accused's conduct might have been to the colonials, there was nothing as yet brought against her which could give the court an appearance of reason for that decision to which they had long before made up their minds. The real point

was yet to be opened. She had spoken against the preachings of the ministers. "One alone of them," she was reported to have said, "preached a covenant of faith, the other ministers were under a covenant of works; they had not the seal of the Spirit, so were not able ministers of the New Testament." This was now brought against her by the ministers, with no little zeal and animation. She denied the expressions, and required the witnesses to prove her words on their oaths. At this her accusers hesitated; they were afraid of an oath. "Admit they be mistaken," said one of the ministers, "you would make them sin if you urged them to swear."—"They are witnesses in their own cause," was the accused's reply; "if they do accuse me, I desire it may be upon oath." This demand increased the commotion; some drew back, others "were animated on." At last the court called on three of the ministers to swear to their testimony. One or two of the preachers returned to speak in favour of the accused, and to deny that her words were to be understood as was alleged against her: they were silenced directly; the accused was not to be excused. "How dare you look into the court to say such a word?" said the notorious Hugh Peters to one of the honest men. Even Cotton ran some risk when he returned to raise his voice in favour of Mrs. Hutchinson, so predetermined were her judges against her. Dudley, the deputy-governor, took him up continually, and plied him with severe hints, whilst Hugh Peters, with his accustomed violence, talked of bringing him to immediate trial. Mrs. Hutchinson soon gave the court all the evidence they required for their decision. She spoke in her defence, justified her opinions, and once, on points of abstruse doctrine, ran on wildly into views for which the judges had not mercy. The immediate revelation of the Holy Spirit, and the interpretation of Antichrist, such as bore heavily on her accusers and judges, were openly avowed by her. She was a special providence of God; their eyes were opened, they could now see clearly to condemn her. One alone spoke openly in her favour, "Here is no law of God or of the country that she hath broken; therefore she deserves no censure." The impatience with which this appeal was listened to, showed the unanimity of the court; he was hardly silent before it was voted that she be banished out of the liberties of the colony, as not fit for their society, and be imprisoned until the court could send her away. "I desire to know why I am banished," demanded the condemned. "Say no more," was the reply; "the court knows wherefore, and is satisfied."

The ministers had not done yet; from her temporary confinement, Mrs. Hutchinson was summoned before the Church, as it was called, in Boston, and called upon, in the face of a large assembly of the interested and the curious, to abjure no less than twenty-nine errors of doctrine, which were specifically set forth, and read to her. Some she admitted, others she combated, and defended with pertinacity and ability. The continued attacks of the ministers, under the name of admonitions, coupled with the desertion of her old friend, Cotton,

at length broke the spirit of the poor fanatic. She acknowledged she had greatly erred, had slighted the magistrates of the court and the elders of the church, and, when on her trial, had looked on the errors and failings of the magistrates, without regard to their office and the place they were in: the speeches she then used she confessed were without ground, and rash, and she desired the prayers of the church.

The ministers had not even yet satiated their revenge; her excommunication was demanded, and every means were sought for raising a plausible excuse for such an act. Her opinions, wild as they were, having been generally renounced by her, would not justify this proceeding; so they had recourse to inferences. Certain *legitimate* inferences were made from her wild fancies, and she was then called upon to renounce "these legitimate results of her opinions." She denied that she held such doctrines. Her opponents had decided that she did hold them, and therefore earnestly pressed her "not to stand so obstinately to maintain so manifest an untruth." Still she refused to renounce what she had never held, and was excommunicated as a liar. Mrs. Hutchinson, and those who still adhered to her opinions, proceeded to depart from Massachusetts. The influence of Roger Williams and Harry Pane obtained from the Narragassett chief, Miantonimoh, the gift of the beautiful spot of Rhode Island. Years passed away, her opinions spread from their new abiding-place, and the sons of the widowed fanatic dared to expostulate with the people of Boston on the wrongs of their mother. The Puritan magistrates were not prepared to censure their own proceedings, and severe imprisonment was the reward of the young men's boldness. Rhode Island became but a doubtful refuge; and the whole family retired to the Dutch settlements in East Chester. Seven years after her trial, the house of Anne Hutchinson was attacked by the insurgent Indians; and, amid the flames, or beneath the tomahawk of the savages, herself and her whole family perished.

Difficult, as it doubtless is, rightly and clearly to understand all the bearings of this case, there cannot be a doubt that the pretence of its having been a mere civil proceeding for the preservation of the authority of the State rulers, and the suppression of sedition, is utterly groundless. It was an act of religious intolerance, in which personal ill-will and professional jealousy bore an active part. Religious toleration was unknown to the colonists of Massachusetts Bay, and was preached against as a sin in the rulers of the land, save and except where the rulers happened not to be Puritans. "The government," says Mr. Chandler, "was founded in certain religious doctrines, a denial of which was an offence against the State, of the nature of treason." That a part of their number had a right to change their views of religious doctrine, or civil government, never entered into the apprehension of the majority. Wheelright entered on extremes, and was convicted of sedition; he appealed to the king, and was banished. Roger Williams met the same fate. Anne Hutchinson

ventured to doubt, and was thrust out of the jurisdiction as unfit for their society. It was this feeling which enabled the ministers to carry with them not only the civil power, but also the popular voice, in their prosecution of Mrs. Hutchinson, and which again, nearly thirty years afterwards, encouraged the cruel persecution to which the Quakers were subjected in the colony. Branded in England as "an abominable sect," and "their principles inconsistent with any kind of government;" whipped and imprisoned as felons; fined, exiled, and sold into colonial bondage, they found an equally cruel reception in New England, in no respect varying from that of the mother country in cruelty; whilst, at the same time, it deprived them of the meagre consolation of knowing that their sufferings were in accordance with the statute law of the realm in which they suffered.

When, in the summer of 1656, the first Quakers arrived at Boston, from Barbadoes, there was no law whatever respecting that sect. It mattered not, the ministers could not brook a rival race; their goods were searched, their books destroyed, themselves cast in strict imprisonment for five weeks, and then thrust out of the colony. Again, eight more came, were seized, imprisoned, and banished: still there was no law in the colony against the sect. At last a law was passed against "the accursed sect of heretics lately risen in the world:" the account of this law is worthy of extract, as a specimen of Puritan legislative toleration.

"Whereas," says this act, "there is an accursed sect of heretics lately risen up in the world, which are commonly called Quakers, who take upon them to be immediately sent of God, and infallibly assisted by the Spirit, to speak and write blasphemous opinions, despising government, and the order of God in church and commonwealth, speaking evil of dignities, reproaching and reviling magistrates and ministers," and then goes on to provide, "that any master of a ship bringing any known Quaker within the jurisdiction, shall forfeit one hundred pounds; and shall give security to carry such Quakers back to the place whence he brought them; and on the arrival of such Quakers they were to be severely whipped and confined at hard labour in the house of correction. By a subsequent law, persons who should entertain Quakers were liable to a fine of forty shillings for every hour's entertainment. Any persons defending their pernicious ways, or attending their meetings, were also liable to a fine. Every Quaker, after the first conviction, if a man, was to lose one ear, and the second time the other; if a woman, she was each time to be severely whipped; and for the third offence, both men and women were to have their tongues bored through with a red-hot iron."—*American Trials*, pp. 35, 36.

Such was the first enactment against the Quakers; it was no dead letter; nearly every punishment provided therein was inflicted; and the more the Puritans fined, whipped, and branded, the more the Quakers preached and braved the punishment. Unlike the present representatives, the conduct of the sect seems to have been perfectly outrageous. They denounced the ministers as priests of Baal, the magistrates as traitors, and civil government as an invention of the devil. They scrupled not to interrupt public worship with indecent fanaticism, and excited by their frenzy and folly the disgust of the

colonists. The Boston Puritans determined on resorting to the policy of Draco, and to defeat their own objects by their severity. Not so the more prudent inhabitants of Rhode Island. Much as they feared and hated the sect, they declined to pass laws against its professors.

"For we find," they said, in a letter to the general court, "that in those places where these people aforesaid, in this colony, are most of all suffered to declare themselves freely, and are only opposed by arguments in discourse, there they least of all desire to come, and we are informed, that they begin to loathe this place, for that they are not opposed by the civil authority, but with all patience and meekness are suffered to say over their pretended revelations and admonitions, nor are they like or able to gain many here to their way; and surely we find they delight to be persecuted by civil powers, and when they are so, they are like to gain more adherents by the conseyte of their patient sufferings, then by consent to their pernicious sayings."—*American Trials*, p. 38.

The Bostonians, however, were not to be persuaded that toleration was the most prudent course; despite the resistance offered by the few sensible men in the colony, including the governor of Connecticut, the majority passed a law, providing for the immediate trial of any member of the "cursed sect," by a special jury, and if convicted of the crime of being a Quaker, he was to suffer death. The sickness of one of the court enabled a bare majority of one to carry this iniquitous law, by which so many innocent fanatics suffered death. No sooner was the edict passed than three victims voluntarily offered themselves. Previously banished from the colony, they again returned, purposing to offer up their lives, and determined not to depart. Two of the sufferers, Robinson and Stephenson, declared that they were specially called by the Spirit to go to Boston to die, and that they had obeyed the command not of their own will, but of the will of God. Confessing their crime, they were condemned to death, with their female associate, Mary Dyer. Seven days after, they were led out to death. Nothing could exceed the joy and gladness with which they went out to die. Mary Dyer saw both her companions slain before her eyes: she ascended the ladder to meet her own fate, the rope was fixed, her face covered, when a faint cry was heard at the edge of the crowd. By degrees it grew louder and louder; a hundred willing hearts echoed the words, "A reprieve! a reprieve!" She was released; the intercession of her son had saved her for the time, on the condition of her standing on the gallows with the noose round her neck, and then retiring from the colony. She retired to Rhode Island. In two years she was moved to return to the "bloody town of Boston." Nothing could shake her resolution; she would return and die, as her fellow-prisoners had before her. The magistrates were astonished at the determination of this feeble and aged fanatic to brave all the terrors of their laws. The pride of consistency forbade them to recede. Even if the former executions were cruel, this, it whispered, is called for by a stern necessity. One among the rulers, the governor Endicott, sought to save Mary Dyer, but she would

not; she had come to die, unless her preaching could obtain from them the repeal of their laws against her sect. Persuaded of the reality of the inspiration to which she laid claim, and firmly believing that God had called her to witness, by her life and death, to the truth, she went to her death with pleasure, and died, as she had lived, unmoved by threats or solicitations.

Early in the next year another Quaker, one William Leddra, was brought to trial, after a long imprisonment during the winter months, in which cold and chains added greatly to his sufferings. He had returned after previous banishment; when he heard the charge, he demanded what evil he had done. He had abused the authority of the state, was the reply of the court, refused to take off his hat in court, and would say "thee" and "thou." "Will you slay me because I speak English," rejoined Leddra, "and refuse to put off my clothes?"—"Treason may be spoken in good English," was the reply. "Is it treason to say thee and thou to a single person?" They asked him if he would return to England; he refused and appealed against their law to the king. It was refused with a sneer, that Charles remembered against them:—"This year," said the court, "you appeal to England; the next, parliament will send to inquire; and the third year the government of England will be changed." At this juncture the court was thrown into confusion by the sudden appearance of another banished Quaker, Wenlock Christison, who placed himself beside the prisoner. "Art thou not he who was banished on pain of death?" he was asked. "Yea," replied Christison. "What dost thou here then?"—"To warn you to shed no more innocent blood; that ye have already shed cries aloud to the Lord against you." He was instantly committed to prison. Leddra, having refused to leave the colony, received sentence of death, and was executed within a few days of his condemnation.

"When Wenlock Christison was brought to trial," says Mr. Chandler, "he addressed the court with undaunted courage. 'By what law will ye put me to death?'—'We have a law; and by that law you are to die.'—'Who authorized you to make that law?'—'We have a patent which gives us the power.'—'Have you authority to make laws repugnant to the laws of England?'—'No.'—'Then you are gone beyond your bounds. If the king did but know your hearts as God knows them, he would see they are as rotten towards him as they are towards God. You and I are subjects of the king, and I demand to be tried by the laws of my own nation. There is no law in England to hang Quakers.'—'But there is a law of England to hang Jesuits.'—'If you put me to death, it is not because I go under the name of Jesuit, but of a Quaker. I appeal to my own nation.'—'You have broken our law,' was the reply, 'and we shall try you.' The jury immediately returned a verdict of guilty; but the magistrates were divided in passing sentence. The governor was irritated at their wavering; and on a second vote there appeared a majority for the doom of death. 'What do you gain by it?' said the prisoner; 'do not think to weary out the living God by taking away the lives of his servants. For the last man you have put to death, here are five come in his room. If ye have power to take my life, God can raise up the same principles of life in ten of his servants, and send them among you in my room, that you may have torment on torment, which

is your portion, for there is no peace to the wicked, saith my God.'"—*American Trials*, pp. 49, 50.

Whether the bold appeal of Christison frightened the magistrates of the colony, or they had some hint that the king was on the point of interfering with their illegal murders, or a sense of justice was beginning to return to the minds of the descendants of the fugitives for conscience sake—the sons of the pilgrim fathers, Christison was not executed. Sentence of death was recorded against him, indeed, in open court, but on his promising to depart from the jurisdiction he was released from confinement.

The cruelties exercised against the Quakers had at last raised them to that height of popularity, from attaining to which these punishments were intended to prevent them. Crowds gathered round the prisons, and attended the sufferers to their execution. The town itself was deserted on those days when the people hastened to witness the death of any of the Quakers. Charles, too, had been made aware of the conduct of the colonists. He hastened to interfere; granting a mandamus to every governor in New England, requiring them to proceed no further as to corporeal punishments against the Quakers, but to remit them, with their respective crimes set forth at length, to England. One of the Quakers, who had been banished on pain of death, hastened to the colony with the mandamus; coming into the presence of the governor, he presented the letters. He was commanded to take off his hat; on his refusal it was removed by force, but instantly replaced when the governor had perused the letters. A consultation took place with his deputy, when the messenger was informed that the king's commands would be obeyed. At the next general court, the laws against the sect were repealed. Soon after, a partial revival took place against "vagabond Quakers;" they were subject to be seized by any person, carried before the next magistrate, and then stripped to the middle, tied to a cart, and whipped from the town of their capture to the limit of the colony, so that no more than three towns were to be whipped through, or more than a certain number of stripes inflicted. This law, abused by the irresponsible persons in whom no execution was vested, increased the fanaticism of the party on whom its cruelties were inflicted. Numbers of women were scourged with the most unheard-of cruelties, cruelties difficult of credit. The Quakers seemed driven to madness; fanaticism was the excuse for indecency.

"In July, 1695, four women and one man were arrested in Boston, for creating a horrible disturbance, and, as the warrant set forth, 'affrighting people in the south church at the time of the public dispensing of the Word on the Lord's day, whereby several women are in danger of miscarrying.' Margaret Brewester, the leader of the band, appears to have arrived in the town, from Barbadoes, on the Lord's day, and, leaving her riding clothes and shoes at the door of the south church, she rushed into the house with her female companions, creating an alarm in the astonished assembly that baffles description. She was clothed in sackcloth, with ashes upon her head, and her hair streaming over her shoulders. Her feet were bare, and her face was begrimed with coal dust. She announced herself as an illustra-

tion of the black pox, which she predicted as an approaching judgment on the people. Upon her examination by the magistrates, she said that God had three years since laid this service upon her in Barbadoes, and she had her husband's consent to come and perform it. She and her female companions were sentenced to be stripped from the middle upwards, and tied to a cart's tail at the south meeting-house and drawn through the town, receiving twenty lashes on their naked backs."—*American Trials*, pp. 55, 56.

These offences of the Quakers have been often put forward as a defence of the cruelty of the Puritans towards that sect, as an extenuation of that law by which so many had, years before, suffered death. That these excesses were the result of this cruelty, may reasonably be believed. Until driven to madness by persecution, the Quakers, however troublesome and annoying to the civil authority, had not resorted to these insane enormities, which would have been better cured by the madhouse than the prison. Neither did those parties by whom these punishments were inflicted, deem these after-actions any such defence of their judicial acts. Soon after the execution of the two first who suffered, the court thought it advisable to make some public justification of their proceedings. Several papers were prepared, two only adopted, and entered on their court records; the one to prove how desirous they were to save the lives of the misguided heretics, had they but consented to leave the colony; the other justifying, on six grounds, the laws enacted against the sect. This declaration, which was sent to all the towns, is too curious an illustration of the temper and doctrines of the Puritan colonists to be omitted.

"First it asserted, that the doctrines of the Quakers were destructive of the fundamental truths of religion and the sacred Trinity, the person of Christ, and the Holy Scriptures as a perfect rule of faith and life; and the commandment of God was plain that he who professes to speak sin in the name of the Lord, and turn people out of the way which the Lord hath commanded to walk in, such an one shall be put to death, according to Zachariah xiii. 3, and Deuteronomy xiii. 6, and xviii. 2. Second: it was commanded of God, that Christians should obey magistrates, and it was well known that the Quakers were far from giving that honour and reverence to magistrates which the Lord required of them, and which good men had given them; but, on the contrary, they showed contempt against them in their very outward gestures and behaviour, and some of them at least spared not to belch out railing and cursing speeches. Third: Their case was compared to that of Shimei, whom Solomon commanded not to leave Jerusalem, and whom he put to death because he violated the command. '*And therefore*, was the conclusion of this head, '*if death may be justly inflicted for breach of confinement, much more for return from banishment, which is these Quakers' case.*' Fourth: there was no man that was possessed of house or land, wherein he had just title and property of his own, but would account it unreasonably injurious that another, who had no authority therein, should intrude and enter into his house, without his the owner's consent; yea, and whom the owner doth expressly prohibit and forbid the same; and if a person insist upon coming in, the owner might, *se defendendo*, slay him, and his blood would be upon his own head. Had not the keepers and guardians of the commonwealth as much power to take away the lives of such, as, contrary to their prohibition, should invade or intrude into their public possessions and territories? If, then, in such violent and bold attempts, the Quakers had lost their lives, they might thank themselves as the blameless cause and

authors of their own death. Fifth: who could question, that a man that hath children and family both justly may and in duty ought to preserve them of his charge, as far as he is able, from the dangerous company of persons infected with the plague and pestilence, or other contagious, noisome, or mortal diseases; and if such person should offer to intrude into the man's house, amongst his children and family, could any one doubt but that the father might withstand such intrusion? Therefore might not magistrates do the like for their subjects, to keep out moral infection? Sixth: it was the command of the Lord Jesus Christ to his disciples, that when they were persecuted in one city they should flee to another, and accordingly it was his own practice to do so many a time; and so also of the saints, and his apostles; and reason required men so to do when they had liberty, for by refusing they were guilty of tempting God. If, therefore, what was done against Quakers was persecution, what spirit must they be thought to be actuated or led by, who were, in this, acting so contrary to the commandment and authority of Christ and his saints in the case of persecution, which the Quakers supposed to be their case. If their case were the same, their actions were not the same, but quite contrary, so that Christ and his saints were led by one spirit, and those people by another."—*American Trials*, pp. 59—61.

Even in those days of little toleration, the sixth plea of the Puritans must have astonished, if it did not excite a smile in, many a one of their own congregations. Still, however, they could comfort themselves with the idea that it was a mistake to expect extraordinary toleration from those who had been driven by intolerance from their own land. They came, they would say, to America, to enjoy their own religion, not that of others; to erect a government of saints, holding peculiar opinions political and religious, not to open a refuge for the persecuted for conscience sake, among all sects and varieties of opinions. However, when tormented and not tormentors, they might boast of being before the age in which their lot was cast, and speak about liberty of conscience and the right of every subject to worship God after his own fancies; they found, when their situation was reversed, that they were not exempt either from the errors or mistakes of the age in which they had been nurtured, and that they were equally anxious with their opponents to control men's opinions and to force them to unite in the belief which they entertained, and equally ready to endeavour to secure such a result by the infliction of pain and death. They soon found that their own case was re-exemplified in that of those whom they persecuted: the more they punished, the more the plant grew and flourished; for one head they cut off, ten others sprung up in its place. It may not be justifiable to judge of the acts of the colonists of New England according to those principles which have sprung up and been matured since their day; doubtless this would be unjust; but judging them according to the feelings and principles of their own age, we cannot but feel disgusted at the actions of these men, themselves fugitives for conscience sake, or the descendants of those who had left their own country to enjoy their own form of religion;—a disgust that would be greatly modified when judging of a people to whom intolerance was at least a consistent error.

Recreations of Christopher North. Vols. I. and II. Edinburgh: Blackwood. 1842.

We think there can be few who do not welcome these volumes, as rescuing some of the most remarkable literature of the present day from the oblivion which the fugitive form of its first appearance must otherwise have entailed upon it. Who has not delighted in those nameless and shapeless riots of the imagination with which Blackwood's Magazine abounded some twelve or fourteen years ago? Who has not sighed over the reckless expenditure of strength which he found in them, and longed that such an author would give up mere skirmishing, and gird himself for exploits worthy of his genius? Time has now passed, and we fear the wish is not going to be gratified; at least neither rumour nor appearance encourages us to believe that it will. Meanwhile, however, those stray exhibitions of power which led to it, by being collected and published separately, have assumed a more dignified character, and are more calculated to take their place in permanent literature.

The powers of the distinguished person who styles himself Christopher North have been put forth in four ways; poetry, prose tales, criticism, and these Recreations of his, for which it is difficult to find any very descriptive name.

In the first he was successful as far as praise and encouragement can go; but yet his poetry, not merely has never become popular, but has never, we suspect, taken firm hold of a single mind; and this, not from any unpopularity in the subjects or the style.* The Isle of Palms is a beautiful tale, interestingly put together, and its metres and style are precisely such as have been unboundedly practised and admired in our own day. How comes it then to be so little known, referred to, or remembered? There are two or three causes for this.

In the first place, there is an absolute deluge of sentiment. This has been a characteristic of the author in prose as well as verse; but in his prose, other elements came into operation, and hindered the sentiment from palling. But in his poetry, his wonderful animal spirits and rare humour could not well come into play; the sentimentality is therefore unvaried, and the reader, as a matter of course, tired.

Next, there is a great deal too profuse an assemblage of thought and feeling above and beyond the common track, rendering the drift of the verse difficult to follow, and depriving it of unity and concentration. Something more is requisite to make a poet than imagination, however rich and powerful,—or feeling, however fine and genuine,—otherwise all passionate lovers of poetry would be poets. Where these gifts exist, and even where they are combined with other subordinate, but most needful ones—such as a sense of melody and a command of

* We must be understood as speaking only of the first volume of Mr. Wilson's poetry, with which alone we are acquainted.

language—there is a further power required; a power of condensing, concentrating, and giving unity, consistency, and *impetus*, to the whole; without which the result will not be poetry. And though Mr. Wilson is not altogether without this final determining power (for we think he may take rank as a true poet), he does not possess it in any high degree, in any satisfactory proportion to his profuse imagination, and still profuser feelings. A true poet we say he is, for surely none other could have composed the following lines.

"Oh! many are the beauteous isles
Unknown to human eye,
That, sleeping 'mid the Ocean smiles,
In happy silence lie!
The ship may pass them in the night,
Nor the sailors know what a lovely sight
Is resting on the main:
Some wandering ship who hath lost her way,
And never, or by night or day,
Shall pass these isles again.
These groves that bloom in endless spring
Are rustling to the radiant wing
Of birds in various plumage bright
As rainbow hues or dawning light;
Soft falling showers of blossoms fair
Float ever on the fragrant air,
Like showers of vernal snow;
And from the fruit-tree spreading tall
The richly ripened clusters fall,
Oft as sea breezes blow.
The sun and clouds alone possess
The joy of all that loveliness,
And sweetly to each other smile
The livelong day, sun, cloud, and isle.
How silent lies each sheltered bay!
No other visitors have they
To their shores of silvery sand
Than the waves that, murmuring in their glee,
All hurrying in a joyful band,
Come dancing from the sea."

Of writing like this, with its good and its evil, does the Isle of Palms mainly consist, and we fancy most of our readers will be of a mind that it is writing of which, with all its merits, it is easy to have more than enough.

The prose tales by this author, which, though nearly forgotten, enjoyed at the time of their appearance far more popularity than his poetry ever did, display the same powers and the same defects, nor need they be further noticed at present; though as the volumes before us contain one or two, we may have occasion to say a little on the subject, when we come to their consideration.

From Mr. Wilson, the poet and tale writer, we now come to Christopher North, the critic; and in this capacity, we have no hesitation in pronouncing him the best English one of the present day. None have given more careful and accurate, nor any besides such generous consideration to the works of his cotemporaries. His

standard of excellence has ever been high, but his tendency to admire has also been most vigorous; consequently, while possessing and disseminating a pure taste, he has never been querulously fastidious, but has always seen and been thankful for the beauty that came in his way. As the champion of Wordsworth, before the great poet's reputation attained its present dimensions and impregnability, he was ever powerful in proportion even to his ardent zeal; and now that the victory is gained, now that Wordsworth is on all hands admitted to be one of the first of English classics, we may trace it in very great measure, in Scotland almost entirely, to the labours and the influence of Christopher North. He who has taught a generation to understand and appreciate Wordsworth has surely done no slight service.

Nor did the critic's generous spirit decline or fail as years rolled on. On the contrary, he showed that rarest of powers,—the power of sympathising with another generation, of entering into new tastes, and appreciating new forms of excellence. No periodical ever gave attention to more young men of genius, or more led the way in bestowing fame to its rightful heirs, than Blackwood's Magazine; and Christopher North alone, of living critics, can claim this praise. He was the first writer of any consideration who called attention to Tennyson, and the one or two other young poets, truly such, whose career commenced during the last decade.

So much for the spirit of our author's criticisms. Of their intellectual strength there can be no question. Amid a riot of animal spirits, amid a torrent of the broadest, most irresistible humour, amid flights of the critic's own imagination rivalling those of the poets before him, and bursts of eloquence threatening to drown their voices altogether,—what deep philosophical insight,—what just principles of criticism,—what shrewd sense do we not almost uniformly discover! If any man wishes to know the relative merit of our critics, let him take a given number of volumes of Blackwood's Magazine, and an equal number of the Edinburgh Review, and compare both with his own impressions of the poets they discuss.

But to see the merits of Christopher North, Blackwood's Magazine itself must be consulted, supposing, as is not very likely, that its contents be hitherto unknown to a single reader of our article. There are but two papers that can be called critical among the Recreations now before us; and, unluckily, one of them is a most unfavourable specimen of our author in this respect. He has given it the title of "An Hour's Talk about Poetry," but he really ought to have added, *over the fourth or fifth punch bowl*, for it is of a most delirious character; and when Mr. North, in the course of it, uttered the wish that the seven volumes of Wordsworth were accompanied by seven more, we think he need only have cast his eye on the bookshelves, and as he must infallibly have seen two volumes for every one, the wish would have been gratified at once. But we must give our readers some report of this hour's particularly unsteady talk.

The author's search seems to be after a *great poem* in the English language, and he opens with the following question and answer: "Ours is a poetical age; but has it produced one great poem? Not one." To justify this adverse sentence, he makes a tour, so to speak, of the leading poets of the day and their works; beginning with Mr. Rogers's Pleasures of Memory, about which he talks in terms of becoming admiration, but cannot make it out to be a *great poem*. His next visit is to Crabbe, in whose praise he says much, but winds up with the testing inquiry—"Did the Boroughmonger ever produce a great poem? You might as well ask if he built St. Paul's." Finding no satisfaction for this insatiable craving after a great poem in Rogers or in Crabbe, he tries Bowles, but with no success here either. Next Campbell, but the luck is still unchanged,—then J. Montgomery, and finds himself no better off. Moore, though a most delightful writer, cannot "mitigate the fever of his heart," which must have a great poem or die, and a great poem is precisely what Moore has not to give. Then,—but let our author speak for himself, for even in his cups he is wittier and brighter than we:—

"Let us make a tour of the Lakes. Rydal Mount! Wordsworth! The Bard! Here is the man who has devoted his whole life to poetry. It is his profession. He is a poet just as his brother is a clergyman. He is the head of the Lake school, just as his brother is master of Trinity. Nothing in this life and in this world has he had to do, beneath sun, moon, and stars, but

'To murmur by the living brooks
A music sweeter than their own.'

What has been the result? Seven volumes (oh! why not seven more?) of poetry, as beautiful as ever charmed the ears of Pan and of Apollo. The earth—the middle air—the sky—the heaven—the heart, mind, and soul of man—are 'the haunt and main region of his song.' In describing external nature as she is, no poet perhaps has excelled Wordsworth—not even Thomson; in embuing her and making her pregnant with spiritualities, till the mighty mother teems with 'beauty far more beauteous' than she had ever rejoiced in till such communion—he excels all the brotherhood. Therein lies his especial glory, and therein the immortal evidences of the might of his creative imagination. All men at times 'muse on nature with a poet's eye'—but Wordsworth ever—and his soul has grown more and more religious from such worship. Every rock is an altar—every grove a shrine. We fear that there will be sectarians even in this natural religion till the end of time. But he is the high priest of nature—or, to use his own words, or nearly so, he is the high priest 'in the metropolitan temple built in the heart of mighty poets.'"—*Recreations*, vol. i. pp. 274, 275.

But it seems there is no great poem to be got even here, at least not the Excursion, for reasons on which we mean to pause by and by.

We are next taken to Coleridge, but though Christopher North's rhapsody about him, overflow all ordinary measures of utterance and of delight, even from him it seems we look in vain for a great poem. To Southey's tales of witchcraft and wonder, of heroism and endurance, our author does that full justice in which we wish he had more people to follow his example; nay more, he almost seems to cast anchor here, and to find in Thalaba, Kehama, &c., the great poems

of which he is in such want. "Are not these great poems? We are silent. But should you answer 'Yes,' from us in our present mood, you shall receive no contradiction." However, his memory is too unretentive at present for this conclusion to dwell in it for many minutes together, and we shall presently find him in as unsatisfied a search after a great poem, as if neither Thalaba nor the rest had ever been written.

"The transition always seems to us, we scarcely know why, as natural as delightful from Southey to Scott." On the latter Mr. North dilates largely, and finally refuses to answer in regard to him the question which he seemed to think so all-important with his contemporaries, "has he ever written a great poem?" disposing of it thus, "we do not care one straw whether he has or not,"—and verily we begin to be of that mind, not only in the present case, but generally.

Then comes Byron, whose genius, by the way, we think Christopher North, not only on the present occasion, but always, has greatly overrated. However, from Byron he gets no great poem, nor are we going to challenge him on that subject.

But why on earth is he not satisfied with Joanna Baillie, if it be true, as he says, that "she has created tragedies which Sophocles,—or Euripides,—nay even Æschylus himself, might have feared, in competition for the crown?" If any thing, after this, could be wanting to establish her tragedies as *great poems*, we think the following sentence would supply the want. "She is our tragic queen; but she belongs to all places and all times; and Sir Walter truly said—let them who dare deny it—that he saw her genius in a sister shape, sailing by the side of the Swan of Avon."

But by this time Christopher North has utterly forgotten that a great poem was the thing he was in search of. His tongue has got loose on poetry and poets in general, and he descants on several without in the least alluding to his original thesis. It comes, however, in a distorted way before his recollection, for he suddenly asks us if the Seasons, and the Task, which were not produced by our age, the only one hitherto in question, are not great poems? And gives himself a triumphant "Yes," to the inquiry. But he is too infirm of brain to keep in mind that he has done so; and in a very few minutes, after having discussed several poets, going as far back as Dryden, he declares "we have not yet, it would seem, found the object of our search—a great poem. Let us extend our quest to the Elizabethan age."

To the Elizabethan age accordingly we go, and though in its rich drama we do not, out of Shakspeare, find what we can call a great poem; yet surely in Shakspeare, if anywhere, we may count on better luck. "We have found then, it seems, at last the object of our search, a great poem—ay, four great poems, Lear, Hamlet, Othello, Macbeth." But even Lear, Hamlet, Othello, and Macbeth cannot be looked steadily on for five minutes together, and, after

having allowed the Fairy Queen to interpose itself, and having found that it is not a great poem, he suddenly winds up the whole dissertation thus:—"To this conclusion must we come at last—that in the English language, there is but one great poem. What! Not Lear, Hamlet, Othello, Macbeth? PARADISE LOST." And, as he says no more, Paradise Lost continues undethroned, as it would infallibly have been, had the author but written a couple of pages additional.

But let us pause for a while on this inquiry after great poems. Self-contradictory, as it is throughout, it is capable of encouraging a sort of cant criticism, which we vehemently deprecate. Nothing, indeed, is more important to impress on the poet, as on every other artist, than the truth that art requires unity as its *sine quâ non*; but then unity is a very subtile essence, of which, while the power is very perceptible, the seat is sometimes exceedingly difficult to detect. But let us hang our observations on what Christopher North says of the Excursion—a great English poem, we think, if there ever was one.

"But has he—even he—ever written a great poem? If he has—it is not the Excursion. Nay, the Excursion is not a poem. It is a series of poems, all swimming in the light of poetry; some of them sweet and simple, some elegant and graceful, some beautiful and most lovely, some of 'strength and state,' some majestic, some magnificent, some sublime. But though it has an opening, it has no beginning; you can discover the middle only by the numerals on the page; and the most serious apprehensions have been very generally entertained that it has no end. While Pedlar, Poet, and Solitary breathe the vital air, may the Excursion, stop where it will, be renewed; and as in its present shape it comprehends but a Three Days' Walk, we have but to think of an Excursion of three weeks, three months, or three years, to have some idea of Eternity. Then the life of man is not always limited to the term of threescore and ten years. What a journal might it prove at last! Poetry in profusion till the land overflowed; but whether in one volume, as now, or in fifty, in future, not a great poem—nay, not a poem at all—nor ever to be so esteemed, till the principles on which great poets build the lofty rhyme are exploded, and the very names of art and science smothered and lost in the bosom of nature from which they arose."—Vol. i. pp. 275, 276.

Now, in the first place, if the Excursion be "a series of poems—some magnificent, some sublime," it must, on all ordinary principles, at least, *contain* some *great ones*, for how a sublime poem can be other than a great one, it passes our power to discover. But take it as a whole, and see to what objection it is fairly open. And we are the more anxious our readers should do this, because we think enough, and more than enough, has been said by others, as well as Christopher North, on the subject of the plot or the design of the Excursion, with an imposing air of profundity, but without much meaning to the words. We have again and again heard people in whom we have detected a slight reluctance to study so hard as is required for the profitable reception of the Excursion, talk in this strain:—"We readily admit it is full of beautiful poetry—individual passages, the merit of

which we perceive and admit, but then it is awkward and odious as a whole, it wants a good plot—it wants unity."

Now, if we are to view the Excursion merely as a story, we fully admit that its plot has no great pretension. As a mere story, a three days' ramble, during which the parties do nothing but pour forth profuse harangues, would be anything but captivating. But no one ever thought about the Excursion in this light. It is a philosophical poem —the noblest in the world. It is meant, by a most profound application of the power of Nature, to go some way in harmonizing disordered thought and feeling, and renovating "enfeebled powers." It is meant not to put Nature in the place of the New Testament, but to show how Nature herself, when once a man is got to look on her with an unjaundiced eye, will rebuke him, if in a fancied superiority of penetration and depth, he has severed himself from the faith and practice of his brethren. It is meant to call Nature in her homelier, no less than in her grander manifestations, to attest the sanctity of primary feelings, of universal convictions. It is meant to bear a witness for the province of the imagination—to show how, in all things, men need clothe themselves with it, and how little they gain in discernment and wisdom of any sort, by stripping themselves bare of all but logic. Now we do not say that all this might not have been done through the medium of some well-constructed tale of varied interest,—a drama, perhaps, in which the flesh and blood might themselves have been most captivating and thrilling, and yet been found transparent to the Diviner Wisdom within. We do not say that, however improbable, this would have been absolutely impossible, for no man can be required to prove a negative. But we do say, that the aim of the Excursion stood in very little need of anything of the sort, and that we greatly doubt whether it could have been better fulfilled than by the plan adopted. Some narrative, however simple,— some incidents, however faint, are found to relieve didactic matter: else why have philosophical disquisitions been so generally cast in the form of dialogue? Now, the plot of the Excursion scarcely aims farther than to supply this want, and also to bring together some texts from the great book of Nature, on which to discourse of the high themes which the author proposed to himself. And what better could have been selected? A region is chosen which is the home of more than the author's body, with which by far his most passionate communion with external nature has been held—a region itself full of grandeur and beauty—a primitive region too, where nature has a more unquestioned sway than elsewhere,—and there, sometimes amid sublimity and wonder, and at others, amid lowly gentleness, are we taught to listen to her wise and loving voice. How better rebuke the proud and scornful solitary, than by taking him first into the vast temple of the mountains, and then to the precincts (for it was not yet fit to go within the pale) of a better temple still; and from the touching narratives of simple, sequestered life and death, suggested by the graves around, to teach him reverence for the human nature he

was profanely scorning, as though it were still subjected to vanity, and there had existed for it no redemption, no regeneration, no consecration through Christ Jesus, at once God and Man?

But the Excursion, it is said, wants unity. "Though it has an opening, it has no beginning; you can discover the middle only by the numerals on the page; and the most serious apprehensions have been very generally entertained, that it has no end." Why this absolute necessity in order to unity, that every man should be able, on laying his hand on the several pages, at once to say,—"this belongs to the beginning — this to the middle — this to the end?" Can we do so with the Task, which Christopher North, for a while at least, declares (and with perfect truth) to be a great poem? In the case of the Excursion, it should be remembered, that we have the illustrious poet's own word for its being but the part of a poem—of a whole, which it certainly requires some straining in order in any way to imagine; and the announcement fills us with the sort of awe we feel when it is hinted that our sun, with his system, may be himself moving about as the planet of a greater system still; or that there may be distances in the astronomical world which reduce that between Sirius and ourselves to a point. But, even as it is, we think the Excursion has very considerable unity, great unity of scope and general impression; being in this respect quite unlike Childe Harold, of which no man, not in the secret, could guess that the different parts were by the same author; and into the latter parts of which, no man ever could carry a thought or a feeling derived from the former. Surely, too, the Excursion ends grandly and appropriately. It is a mountain poem; and what finer close to mountain rambling than "an Evening visit to the Lake," at the time of sunset? — what more expansive feelings than those awakened by such scenery, at such an hour; and what accompaniments, therefore, better fitted to usher in the final expansion of the theme, beyond the Solitary's individual case—beyond the local incidents which have been applied to that case—to the coming fortunes of England, of Europe, of mankind?

We have dwelt with what, some may think, a disproportionate length, on the heresies of Christopher North regarding the Excursion; but as we have been reviewing him in his capacity of critic, it seemed desirable to point out the only particular in which we ever thought his criticism materially wrong; and also, as we have already said, because the opinion we have been trying to refute is in no way confined to him.

Before taking leave of him as a critic, we may mention that the second volume of the Recreations contains a far more worthy specimen of his powers in this respect than the Hour's Talk about Poetry. It is an Essay upon Sacred Poetry, and a very valuable one,—full of just and philosophical thought, and of pious, though, unfortunately, not Church sentiment.

From Christopher North the critic, let us now turn to Christopher

North the—what can we call him?—the Rioter is the only name in the least descriptive which presents itself. Few creations in the literature of the day are more powerfully humorous than the character, not all fictitious, of Mr. North, as he is revealed to us in Blackwood's Magazine. Even the Ettrick Shepherd derives much of his attraction from him; and Tickler, O'Doherty, and the rest, are but his satellites—bodies altogether opaque, except when he happens to shine on them. Let it be remembered, he is an old man, who indeed does not know his own age within a score or two of years, but who cannot help, somehow, having a persuasion that he is under ninety.* He is not only an old, but an infirm man, a martyr to gout, unable to move without the far-famed crutch. Age and infirmity ought to be in themselves venerable; and in Christopher North, by his own account, they are particularly so — so rich is the assemblage of graces, intellectual and moral, which are grouped in his character. He has seen all the best society, and known all the public men, literary, fashionable, senatorial, or otherwise, of the last sixty years. Crowned heads have rejoiced to do him honour,—in particular, he wears, on cold mornings, a fur cloak sent to him by the Emperor of all the Russias, in which he has "the appearance of an opossum." His Majesty George IV., at an alarming public crisis, was anxious to have him at the head of affairs. Wherever he appears, signs of men's reverence for his grey head, his wisdom, and his goodness, are instantly seen in those around. All venerable as he is, he rides trotting matches—boxes with the Ettrick Shepherd—gets drunk in the Highlands on smuggled whisky —always sets off, when mounted, at full gallop—is the soul of the company at the jolliest merry-makings—eats the most miraculously large breakfasts, dinners, and suppers†—accompanies them by unbounded liquor; yet, though making you die of laughter and bewildered wonder, while you wait for the next manifestation, is felt all the while to be wise as Plato, and good in proportion. In short, your laughter is the ebullition of a greater amount of veneration than you were ever conscious of before. But let us hear Christopher describe himself:—

"It has long been well known to the whole world that we are a sad egotist—yet our egotism, so far from being a detraction from our attraction, seems to be the very soul of it, making it impossible in nature for any reasonable being to come within its sphere, without being drawn by sweet compulsion to the old wizard's heart. He is so *humane!* Only look at him for a few minutes, and liking becomes love—love becomes veneration. And all this even before he has opened his lips—by the mere power of his ogles and his temples. In his large mild blue eyes is written not only his nature, but miraculously, in German text, his very name, Christopher North. Mrs. Gentle was the first to discover it; though we remember

* Recreations, vol. ii.

† Mr. North, on one occasion, lays down his rules for a man's breakfast, both in respect of quality and quantity. The following sentence dwells in our recollection: "A penny roll to each egg is the natural proportion, and *after these eight* you may"—proceed to other viands, we forget what.

having been asked more than once in our youth, by an alarmed virgin on whom we happened at the time to be looking tender, 'If we were aware that there was something preternatural in our eyes?' Christopher is conspicuous in our right eye—North in our left; and when we wish to be incog., we either draw their fringed curtains, or, nunlike, keep the telltale orbs fixed on the ground. Candour whispers us to confess, that some years ago a child was exhibited at sixpence with WILLIAM WOOD legible in its optics—having been affiliated, by ocular evidence, on a gentleman of that name, who, with his dying breath, disowned the soft impeachment. But in that case nature had written a vile scrawl—in ours her hand is firm, and goes off with a flourish.

"Have you ever entered, all alone, the shadows of some dilapidated old burial-place, and in a nook made beautiful by wild-briers and a flowering thorn, beheld the stone image of some long-forgotten worthy lying on his grave? Some knight who perhaps had fought in Palestine—or some holy man, who in the Abbey—now almost gone—had led a long still life of prayer? The moment you knew that you were standing among the dwellings of the dead, how impressive became the ruins! Did not that stone image wax more and more lifelike in its repose? And as you kept your eyes fixed on the features Time had not had the heart to obliterate, seemed not your soul to hear the echoes of the Miserere sung by the brethren?

"So looks Christopher—on his couch—in his ALCOVE. He is taking his siesta—and the faint shadows you see coming and going across his face are dreams. 'Tis a pensive dormitory, and hangs undisturbed in its spiritual region as a cloud on the sky of the longest day when it falls on the Sabbath.

"What think you of OUR FATHER, alongside of the Pedlar in the *Excursion?* Wordsworth says—

> 'Amid the gloom,
> Spread by a brotherhood of lofty elms,
> Appear'd a roofless hut; four naked walls
> That stared upon each other. I look'd round,
> And to my wish and to my hope espied
> Him whom I sought; a man of reverend age,
> But stout and hale, for travel unimpair'd.
> There was he seen upon the cottage bench,
> Recumbent in the shade, as if asleep;
> An iron-pointed staff lay at his side.'

"Alas! 'stout and hale' are words that could not be applied, without cruel mocking, to our figure. 'Recumbent in the shade' unquestionably he is—yet 'recumbent' is a clumsy word for such quietude; and, recurring to our former image, we prefer to say, in the words of Wilson—

> 'Still is he as a frame of stone
> That in its stillness lies alone,
> With silence breathing from its face,
> For ever in some holy place,
> Chapel or aisle—on marble laid,
> With pale hands on his pale breast spread,
> An humble image, meek, and low,
> Of one forgotten long ago.'

"No 'iron-pointed staff lies at his side'—but 'Satan's dread,' THE CRUTCH! Wordsworth tells us over again that the Pedlar—

> 'With no appendage but a staff,
> The prized memorial of *relinquish'd* toils,
> Upon the cottage bench reposed his limbs,
> Screen'd from the sun.'

On his couch, in his Alcove, Christopher is reposing—not his limbs alone—but his very essence. THE CRUTCH is indeed, both *de jure* and *de facto* the prized memorial of toils—but, thank Heaven, not *relinquished* toils; and

then how characteristic of the dear merciless old man—hardly distinguishable among the fringed draperies of his canopy, the dependent and independent KNOUT.

"Was the Pedlar absolutely asleep? We shrewdly suspect not—'twas but a doze. 'Recumbent in the shade, *as if asleep*'—'Upon that cottage-bench *reposed* his limbs'—induce us to lean to the opinion that he was but on the border of the Land of Nod. Nay, the poet gets more explicit, and with that minute particularity so charming in poetical description, finally informs us that

> 'Supine the wanderer lay,
> *His eyes, as if in drowsiness, half shut,*
> The shadows of the breezy elms above
> Dappling his face.'

"It would appear, then, on an impartial consideration of all the circumstances of the case, that the 'man of reverend age,' though 'recumbent' and 'supine' upon the 'cottage bench,' 'as if asleep,' and 'his eyes, as if in drowsiness half shut,' was in a mood between sleeping and waking; and this creed is corroborated by the following assertion—

> 'He had not heard the sound
> Of my approaching steps, and in the shade
> Unnoticed did I stand some minutes' space.
> At length I hail'd him, seeing that his hat
> Was moist with water-drops, as if the brim
> Had newly scoop'd a running stream.'

He rose; and so do We, for probably by this time you may have discovered that we have been describing Ourselves in our siesta or mid-day snooze—as we have been beholding in our mind's eye our venerated and mysterious Double.

"We cannot help flattering ourselves—if indeed it be flattery—that though no relative of his, we have a look of the Pedlar—as he is elaborately painted by the hand of a great master in the aforesaid Poem.

> 'Him had I mark'd the day before—alone,
> And station'd in the public way, with face
> Turn'd to the sun then setting, while that staff
> Afforded to the figure of the man,
> Detain'd for contemplation or repose,
> Graceful support,' &c.

"As if it were yesterday, we remember our first interview with the Bard. It was at the Lady's Oak, between Ambleside and Rydal. We were then in the very flower of our age—just sixty; so we need not say the century had then seen but little of this world. The Bard was a mere boy of some six lustres, and had a lyrical ballad look that established his identity at first sight, all unlike the lack-a-daisical. His right hand was within his vest on the region of the heart, and he ceased his crooning as we stood face to face. What a noble countenance! at once austere and gracious—haughty and benign—of a man conscious of his greatness while yet companioning with the humble—an unrecognised power dwelling in the woods. Our figure at that moment so impressed itself on his imagination, that it in time supplanted the image of the real Pedlar, and grew into the *Emeritus of the Three Days*. We were standing in that very attitude—having deposited on the coping of the wall our kit, since adopted by the British army, with us at once a library and a larder.

"And again—and even more characteristically—

> 'Plain was his garb:
> Such as might suit a rustic sire, prepared
> For Sabbath duties; yet he was a man
> Whom no one could have pass'd without remark.

Active and nervous was his gait; his limbs
And his whole figure breathed intelligence.
Time had compressed the freshness of his cheeks
Into a narrower circle of deep red,
But had not tamed his eye, that under brows,
Shaggy and grey, had meanings, which it brought
From years of youth; whilst, like a being made
Of many beings, he had wondrous skill
To blend with knowledge of the years to come,
Human, or such as lie beyond the grave.'

"In our intellectual characters we indulge the pleasing hope that there are some striking points of resemblance, on which, however, our modesty will not permit us to dwell—and in our acquirements, more particularly in Plane and Spherical Trigonometry.

'While yet he linger'd in the rudiments
Of science, and among her simplest laws,
His triangles—they were the stars of heaven.
The silent stars! oft did he take delight
To measure the altitude of some tall crag,
That is the eagle's birthplace,' &c.

So it was with us. Give us but a base and a quadrant—and when a student in Jemmy Millar's class, we could have given you the altitude of any steeple in Glasgow or the Gorbals.

"Occasionally, too, in a small party of friends, though not proud of the accomplishment, we have been prevailed on, as you may have heard, to delight humanity with a song—'The Flowers of the Forest,' 'Roy's Wife,' 'Flee up, flee up, thou bonnie bonnie Cock,' or 'Auld Lang Syne'—just as the Pedlar

'At request would sing
Old songs, the product of his native hills;
A skilful distribution of sweet sounds,
Feeding the soul, and eagerly imbibed
As cool refreshing water, by the care
Of the industrious husbandman diffused
Through a parch'd meadow field in time of drought.'

Our natural disposition, too, is as amiable as that of the 'Vagrant Merchant.'

'And surely never did there live on earth
A man of kindlier nature. The rough sports
And teasing ways of children vex'd not him:
Indulgent listener was he to the tongue
Of garrulous age; nor did the sick man's tale,
To his fraternal sympathy address'd,
Obtain reluctant hearing.'

"Who can read the following lines, and not think of Christopher North?

'Birds and beasts,
And the mute fish that glances in the stream,
And harmless reptile coiling in the sun,
And gorgeous insect hovering in the air,
The fowl domestic, and the household dog—
In his capacious mind he loved them all.'

True, that our love of

'The mute fish that glances in the stream,

is not incompatible with the practice of the 'angler's silent trade,' or with the pleasure of 'filling our pannier.' The Pedlar, too, we have reason to know, was like his poet and ourselves, in that art a craftsman, and for love

beat the molecatcher at busking a batch of May-flies. We question whether Lascelles himself were his master at a green dragon. 'The harmless reptile coiling in the sun' we are not so sure about, having once been bit by an adder, whom, in our simplicity, we mistook for a slow-worm,—the very day, by the by, on which we were poisoned by a dish of toad-stools, by our own hand gathered for mushrooms. But we have long given over chasing butterflies, and feel, as the Pedlar did, that they are beautiful creatures, and that 'tis sin between finger and thumb to compress their mealy wings. The household dog we do indeed dearly love, though when old Surly looks suspicious, we prudently keep out of the reach of his chain. As for the 'domestic fowl,' we breed scores every spring, solely for the delight of seeing them at their *walks*,

> 'Among the rural villages and farms;'

and though game to the back-bone, they are allowed to wear the spurs nature gave them—to crow unclipped, challenging but the echoes; nor is the sward, like the *sod*, ever reddened with their heroic blood, for hateful to our ears the war-song,

> 'Welcome to your gory bed,
> Or to victory!'

"'Tis our way, you know, to pass from gay to grave matter, and often from a jocular to a serious view of the same subject—it being natural to us—and having become habitual too, from our writing occasionally in Blackwood's Magazine. All the world knows our admiration of Wordsworth, and admits that we have done almost as much as Jeffrey or Taylor to make his poetry popular among the 'educated circles.' But we are not a nation of idolaters, and worship neither graven image nor man that is born of a woman. We may seem to have treated the Pedlar with insufficient respect in that playful parallel between him and Ourselves; but there you are wrong again, for we desire thereby to do him honour."—Vol. ii. pp. 6—14.

This, when combined with the occupations to which we have already alluded, is the conception you are told to have of Christopher North.

Of humour like that which is displayed in these Recreations, and the indescribable papers of which, as yet, they are but a small and even insufficient sample, nothing but actual contact with it can convey any notion. Never before were animal spirits so fearlessly made public. Egotistic, prone to give utterance, and compel others to enter into, his own most peculiar whims, every man of genuine humour must be; but such whims in the case, for example, of Sterne and of Lamb, have generally been of a subtle literary aspect, and it was reserved for Christopher North to make the whole world a confidant of all his exuberant overflowings of mirth—to put in print and delight us with a description of his mode of eating, drinking, shooting, fishing, and what not. The whole affair is the most wonderful and irresistible dethronement of print, letterpress, and publication, from their usual dignity and pomposity.

This riotous style of writing, as we have already said, abounds throughout our author's papers in Blackwood's Magazine, and culminates in a couple of articles entitled "Christopher on Colonsay." We say it culminates there; for the power of extravagance could

no farther go—and the revelation was then complete of Christopher North rioting in his venerability. Surely our entreaties are not required to have these two matchless papers inserted in some of the forthcoming volumes (for there must be many yet to come) of the Recreations. But meanwhile, reader, if in spirits causelessly low, do not wait for this, but hunt out in thy set of Blackwood for the account of that immortal trotting-match, of Colonsay—a steed eclipsing Bucephalus, and a race before which the glories of Olympia or of Newmarket grow pale.

Of the papers now before us, there is one called "Christopher in his Sporting Jacket," in three *Fyttes*. In this dissertation, we have a sketch of the rise and progress of each great division of sporting in those who become addicted to it; and our readers may be pleased to trace a good shot from his earliest childhood to his full blow:—

"Then there is in most rural parishes—and of rural parishes alone do we condescend to speak—a pistol, a horse one, with a bit of silver on the butt—perhaps one that originally served in the Scots Greys. It is bought, or borrowed, by the young shooter, who begins firing first at barn-doors, then at trees, and then at living things—a strange cur, who, from his lolling tongue, may be supposed to have the hydrophobia—a cat that has purred herself asleep on the sunny churchyard wall, or is watching mice at their hole-mouths among the graves—a water-rat in the mill-lead—or weasel that, running to its retreat in the wall, always turns round to look at you—a goose wandered from his common in disappointed love—or brown duck, easily mistaken by the unscrupulous for a wild one, in pond remote from human dwelling, or on meadow by the river side, away from the clack of the muter-mill. The corby-crow, too, shouted out of his nest on some tree lower than usual, is a good flying mark to the more advanced class; or morning magpie, a-chatter at skreigh of day close to the cottage door among the chickens; or a flock of pigeons wheeling overhead on the stubble field, or sitting so thick together, that every stock is blue with tempting plumage.

"But the pistol is discharged for a fowling-piece—brown and rusty, with a slight crack probably in the muzzle, and a lock out of all proportion to the barrel. Then the young shooter aspires at halfpennies thrown up into the air—and generally hit, for there is never wanting an apparent dent in copper metal; and thence he mounts to the glancing and skimming swallow, a household bird, and therefore to be held sacred, but shot at on the excuse of its being next to impossible to hit him—an opinion strengthened into belief by several summers' practice. But the small brown and white marten wheeling through below the bridge, or along the many-holed red sand-bank, is admitted by all boys to be fair game—and still more, the long-winged legless black devilet, that, if it falls to the ground, cannot rise again, and therefore screams wheeling round the corners and battlements of towers and castles, or far out even of cannon shot, gambols in companies of hundreds, and regiments of a thousand, aloft in the evening ether, within the orbit of the eagle's flight. It seems to boyish eyes, that the creatures near the earth, when but little blue sky is seen between the specks and the wall-flowers growing on the coign of vantage—the signal is given to fire; but the devilets are too high in heaven to smell the sulphur. The starling whips with a shrill cry into his nest, and nothing falls to the ground but a tiny bit of mossy mortar, inhabited by a spider!

"But the day of days arrives at last, when the school-boy, or rather the college boy, returning to his rural vacation, (for in Scotland college winters tread close, too close, on the heels of academies,) has a gun—a gun in a case—a double-barrel too—of his own—and is provided with a license,

probably without any other qualification than that of hit or miss. On some portentous morning he effulges with the sun in velveteen jacket and breeches of the same—many-buttoned gaiters, and an unkerchiefed throat. 'Tis the fourteenth of September, and lo! a pointer at his heels—Ponto, of course—a game-bag like a beggar's wallet at his side—destined to be at eve as full of charity—and all the paraphernalia of an accomplished sportsman. Proud, were she to see the sight, would be the 'mother that bore him;' the heart of that old sportsman, his daddy, would sing for joy! The chained mastiff in the yard yowls his admiration; the servant lasses uplift the pane of their garret, and, with suddenly withdrawn blushes, titter their delight in their rich paper curls and pure night-clothes. Rab Roger, who has been cleaning out the barn, comes forth to partake of the caulker; and away go the footsteps of the old poacher and his pupil through the autumnal rime, off to the uplands, where—for it is one of the earliest of harvests—there is scarcely a single acre of standing corn. The turnip fields are bright green with hope and expectation—and coveys are couching on lazy beds beneath the potato-shaw. Every high hedge, ditch-guarded on either side, shelters its own brood—imagination hears the whir shaking the dew-drops from the broom on the brae—and first one bird and then another, and then the remaining number, in itself no contemptible covey, seems to fancy's ear to spring single, or in clouds, from the coppice brushwood with here and there an intercepting standard tree.

"Poor Ponto is much to be pitied. Either having a cold in his nose, or having ante-breakfasted by stealth on a red herring, he can scent nothing short of a badger, and, every other field, he starts in horror, shame, and amazement, to hear himself, without having attended to his points, enclosed in a whirring covey. He is still duly taken between those inexorable knees; out comes the speck-and-span new dog-whip, heavy enough for a horse; and the yowl of the patient is heard over the whole parish. Mothers press their yet unchastised infants to their breasts; and the schoolmaster, fastening a knowing eye on dunce and ne'erdoweel, holds up, in silent warning, the terror of the taws. Frequent flogging will cowe the spirit of the best man and dog in Britain. Ponto travels now in fear and trembling but a few yards from his tyrant's feet, till, rousing himself to the sudden scent of something smelling strongly, he draws slowly and beautifully, and

'There fix'd, a perfect semicircle stands.'

Up runs the Tyro ready-cocked, and, in his eagerness, stumbling among the stubble, when, hark and lo! the gabble of grey goslings, and the bill-protruded hiss of goose and gander! Bang goes the right-hand barrel at Ponto, who now thinks it high time to be off to the tune of 'ower the hills and far awa',' while the young gentleman, half-ashamed and half-incensed, half-glad and half sorry, discharges the left-hand barrel, with a highly improper curse, at the father of the feathered family before him, who receives the shot like a ball in his breast, throws a somerset quite surprising for a bird of his usual habits, and, after biting the dust with his bill, and thumping it with his bottom, breathes an eternal farewell to this sublunary scene—and leaves himself to be paid for at the rate of eighteenpence a pound to his justly irritated owner, on whose farm he had led a long, and not only harmless, but honourable and useful life."—Vol. i. pp. 11—15.

The subject of hunting is similarly handled, and the following vindication of it vouchsafed against the charges of cruelty and danger, in which there is much truth, though we must take leave to be sceptical about the leaping over canals.

"Cruelty! Is there cruelty in laying the rein on their necks, and delivering them up to the transport of their high condition—for every

throbbing vein is visible—at the first full burst of that maddening cry, and letting loose to their delight the living thunderbolts? Danger! What danger but of breaking their own legs, necks, or backs, and those of their riders? And what right have you to complain of that, lying all your length, a huge hulking fellow, snoring and snorting half-asleep on a sofa, sufficient to sicken a whole street? What though it be but a smallish, reddish-brown, sharp-nosed animal, with pricked-up ears, and passionately fond of poultry, that they pursue? After the first tally-ho, reynard is rarely seen, till he is run in upon—once, perhaps, in the whole run, skirting a wood, or crossing a common. It is an Idea that is pursued, on a whirlwind of horses, to a storm of canine music—worthy, both, of the largest lion that ever leaped among a band of Moors, sleeping at midnight by an extinguished fire on the African sands. There is, we verily believe it, nothing foxy in the fancy of one man in all that glorious field of three hundred. Once off and away—while wood and welkin rings—and nothing is felt—nothing is imagined in that hurricane flight, but scorn of all obstructions, dikes, ditches, drains, brooks, palings, canals, rivers, and all the impediments reared in the way of so many rejoicing madmen, by nature, art, and science, in an inclosed, cultivated, civilized, and Christian country."—Vol. i. pp. 38, 39.

The paper on cottages is a most rich compound of all sorts of matter, and a very strong case is certainly made out against ladies and gentlemen taking up their abode in such deceptive luxuries for any the smallest part of the year. Our space only admits of the following extract:—

"What is a cottage in the country, unless 'your banks are all furnished with bees, whose murmurs invite one to sleep?' There the hives stand, like four-and-twenty fiddlers all in a row. Not a more harmless insect in all this world than a bee. Wasps are devils incarnate, but bees are fleshly sprites, as amiable as industrious. You are strolling along, in delightful mental vacuity, looking at a poem of Barry Cornwall's, when smack comes an infuriated honey-maker against your eyelid, and plunges into you the fortieth part of an inch of sting saturated in venom. The wretch clings to your lid like a burr, and it feels as if he had a million claws to hold him on while he is darting his weapon into your eyeball. Your banks are indeed well furnished with bees, but their murmurs do not invite you to sleep; on the contrary, away you fly, like a madman, bolt into your wife's room, and roar out for the recipe. The whole of one side of your face is most absurdly swollen, while the other is *in statu quo*. One eye is dwindled away to almost nothing, and is peering forth from its rainbow-coloured envelope, while the other is open as day to melting charity, and shining over a cheek of the purest crimson. Infatuated man! Why could you not purchase your honey? Jemmy Thomson, the poet, would have let you have it, from Habbie's-Howe, the true Pentland elixir, for five shillings the pint; for during this season both the heather and the clover were prolific of the honey-dew, and the Skeps rejoiced over all Scotland on a thousand hills.

"We could tell many stories about bees, but that would be leading us away from the main argument. We remember reading in an American newspaper, some years ago, that the United States lost one of their most upright and erudite judges by bees, which stung him to death in a wood while he was going the circuit. About a year afterwards, we read in the same newspaper, 'We are afraid we have lost another judge by bees.'"—Vol. i. pp. 208, 209.

We have not left room to dwell much on the tales which are interspersed through the two volumes now before us. They display most unquestionable power, are told with a thrilling eloquence,—

but yet are on the whole not much to our mind, being in a strain of such excessive and fine-wrought feeling as human nature can scarcely support. They are neither sufficiently high and elevated to bring before us any fine ideal of human life; nor sufficiently plain and ordinary to cast any profitable light on its actual doings and sufferings. One of them, *The Field of Flowers*, ought not, we think, to have been published. It is merely revolting.

And now what shall we say of Christopher North on the whole, and in a moral point of view? Is he what every writer ought to be? Can his works be safely recommended to the young? These are questions in his case more easily asked than answered.

We should be sorry to call him an immoral or irreligious author; we should be sorry to discourage the young from writing, in which they will find so much sympathy with what is high in imagination and pure in feeling—in which they will come in contact with so much that will raise and refine their tastes—which will lead them to such just appreciation of art, such enthusiasm for things true, pure, honest, lovely, and of good report. When we add to this that our author continually says things eloquently religious (and that his religion too, if not in our judgment doctrinally sound, is yet derived from the New Testament), and that we have few overt faults to accuse him of, many of our readers will perhaps wonder why we hesitate in pronouncing a sentence of unmixed approval.

Yet we do hesitate, for we see danger. God did not indeed give animal spirits to any man for nothing, or merely in order that they might be suppressed. As auxiliaries to hope and exertion, they are precious gifts; and their playful bearing on men's sayings and doings is felt to be not merely a wholesome relief to the severity of toil and of thought, but to minister to truth and love. But to use them without fear, mistrust, or restraint, to obey every impulse to which they give rise—to follow them in every direction whereto they may chance to point,—this surely is not the part of a Christian, of one who is to "pass the time of his sojourning here in fear," and to "work out his own salvation with fear and trembling." If, such be the frailty of our fallen nature, if such be our proneness to evil, that "in the multitude of words there wanteth not sin," can it be absent in the multitude of fancies and feelings which crowd on some men, and to nearly every one of which some excuse might be found for giving way for a while? Accordingly, with all his high and religious sentiment, Christopher North says things incompatible with that constant guarding of the issues of life which a Christian must always maintain.

And we feel constrained to say a few words more on this subject, from having seen that a mode of dealing with men of genius, partly learned from Germany, partly from an idolatrous admiration, but too natural, any how, in an age of literary enthusiasm, has crept in among us—that it is taken for granted that all their impulses were meant to have scope, and that it were culpably to narrow and vitiate

their being, for artists to check or stand in conscientious fear of any of its great or leading tendencies. In practice, such a doctrine must lead to results so gross, as to keep from it all who have not learned to tamper with their consciences. But in theory it is sometimes difficult to answer. It sometimes seems as if scrupulosity and restraint must impoverish the being and powers of a man of genius; and perhaps they do at first, and for a while—nay, perhaps they do altogether as regards this world. For it is forgotten that our humanity is to be perfected only in the Heavenly World, and that he who would attain that perfection must consent to sacrifice much that shows fair and tempting here, must in some things be "a worm, and no man," must die to his natural life, and so gain a life greater, no doubt, and divine, yet, for a while, "hid with Christ in God." Were things perfect here, there can be no doubt a man might fearlessly cultivate the whole soil of his being; but that cannot be, while sin is within and around us, and while our daily prayer must contain the words "Lead us not into temptation."

Therefore, while we should not have said so much of these Recreations of Christopher North did we not think their influence capable of being rendered very salutary, we recommend caution to all readers: and to young men more especially. However tempting in such writing as Christopher's, (where, by the way, it is meant in great measure for a joke,) much revelling and carousing, we assure them, must involve sin, must sully the baptismal garment, must degrade the character, must unfit for the kingdom of God.

ON THE DIVISION OF VERSES IN THE BIBLE.

(Continued from Vol. III. p. 690.)

We now proceed to show the process by which the present division and notation of verses in our modern Bibles became established.

So early as the year 1509, the numeration of the *verses* of the Psalms had been introduced by James Le Fevre of Estaples, in his Latin Psalterium Quincuplex, 4to, beautifully printed on vellum in this year by Henry, father of Robert Stephens. The verses are herein divided into distinct paragraphs, each verse commencing the line with a red letter. There was an edition of the same work printed in 1513. This was the first introduction of numbers into any printed book to mark the verses in our Bibles. So that as the Book of Psalms was the first which had each separate psalm designated by its number, so was it the first portion of the Scriptures printed with a numerical notation of verses. There was a Greek edition of the Psalms from the Septuagint, published in 12mo, by Francis Stephens, in 1543. Each verse commences with a red letter, but there is no numerical notation.

In the year 1528 the celebrated Sanctes Pagnini of Lucca published at Lyons,* in 4to, his accurate translation of the Bible into Latin from the Hebrew in the Old Testament, and from the Greek in the New, which he dedicated to Pope Clement VII. This first edition of Pagnini's Bible is divided throughout into verses, marked with Arabic numerals both in the Old and New Testament. We shall give a brief bibliographical description of this rare edition.

It is entitled "Biblia," and the date in the title-page is 1528. The title-page contains portraits of Jerome, Augustine, Gregory, Ambrose, Hugh (de St. Cher), Bernard, Thomas, (we presume of Aquin,) and Irenæus, with their names subscribed, and two others with labels but no names. The following appears in the colophon at the end of the Apocalypse:—

"Veteris ac Novi Testamenti nova translatio per Reverendū sacræ Theolo. docto. Sanctem Pagninū Lucen. nuper ædita, explicit. Impressa est autem Lugduni per Antonium de Ry. calcographū diligentissimū, impensis Francisci Turchi, et Dominici Berticinium Lucēsium, et Jacobi de Giuntis, bibliopolæ civis Florētini, anno dnī. 1.5.2.7. Die vero. xxix. Januarii."

In this edition, at the end of Malachi, occurs the following:—

"Explicit Vetus Testamentum nuper æditum per Reverendissimum sacræ theologiæ profess. Sanctē Pagninum Lucensem, predi. ordi.

After this, follow the books which are not found in the Hebrew, to which Pagninus has prefixed the following title:—

"Incipiunt Libri agyographi qui non sunt in Hebræo inter Canonicos Libros."

Then follows the book of Tobit, with Jerome's preface prefixed; after which are the books of Judith, Wisdom, Ecclesiasticus (with the prefaces of Jerome and Rabanus Maurus), Baruch, and the two books of Maccabees. The whole concludes with an index of Hebrew names, but without reference to the verses, the object for which these are introduced not being anywhere referred to by the learned translator. The whole work is printed in double columns, and runs on continuously, except in the Book of Psalms, in which each verse commences the line. There was a second edition of this work printed at Cologne, in 1541. It is much more beautifully executed than the first edition, but it contains the division of the chapters only, the verses and figures being entirely omitted. An amended edition of the Old Testament, according to this version, forms the interlinear translation in the Hebrew Bible of Arias Montanus, published in 1572 and 1584, which latter has been (erroneously†) considered as the first book in which words not found in the original are given in *italic* letters, in order to supply the sense in the translation.

We shall give the reader a specimen of Pagnini's manner of notation from the book of Genesis. Each of the 31 verses in the first

* Misprinted *London*, in Dr. Wright's translation of Seiler's Biblical Hermeneutics, 8vo. London, 1835, p. 396.

† We say *erroneously*, as the words printed in italics are not intended to supply the sense, but to mark a variety of translation ,which is given in the margin.

chapter is preceded by a black ℭ* in a continued text, except in vv. 2, 4, 5, 24, and 27, in which the ℭ is red. These rubricated marks are confined to the first page.

ℭ. Incipit liber qui Hebraice dicitur Beresith, id est In Principio et Græce Genesis, Latine Generatio. Interprete Sancte Pagnino Luccensi Præ. ordi. concionatore aposto. [All in red letters.]

1. In Principio creavit deus Cœ-
2. lum et terram ¶ Et terra erat desolata et inanis; et tenebre erant in superficie voraginis, et spiritus dei sufflabat in superficie aquarum
3. ¶ Et dixit deus, sit lux et fuit lux.
4. ¶ Et vidit deus lucem quod esset bona, et divisit deus lucem a
5. tenebris. ¶ Et vocavit deus lucem diem, et tenebras vocavit noctem. Et fuit vespera et fuit mane dies
6. unus ¶ Et dixit deus, sit firmamentū in medio aquarum, et divi-
7. dat aquas ab aquis. Et fecit deus firmamentum, et divisit aquas quæ erant sub firmamento, ab aquis quæ erant super firmamen-
8. tum. Et fuit ita. ¶ Et vocavit deus firmamentum celum. Et fuit vespera et fuit mane dies
9. secundus ¶ Et dixit deus. Cōgregētur aque quæ sunt sub celo in locum unum, et appareat arida. Et fuit ita.

As the verses now in use throughout the *Old Testament*, (and which, as we have seen, are by some attributed, as well as those of the New, to Robert Stephens as their inventor,) are precisely the same with those in Pagnini, (viz. the masoretic verses with Arabic numerals prefixed,) it will be needless to furnish the reader with any further specimens of the divisions adopted by the latter; we shall therefore proceed to the consideration of those divisions of other portions of the Bible, which, together with the numbers attached to them, are usually ascribed to Stephens. We shall with this view examine the origin of the present verses in the New Testament, and in those parts of the Old which are called apocryphal, hagiographal, or deuterocanonical, and which are not found in the Hebrew Scriptures. These are all divided into verses with figures prefixed both in Pagnini's edition of 1528, and in Stephens's fourth edition of the New Testament of 1551, and of the whole Bible in 1555.

Stephens's fourth edition of the New Testament is the famous work which has led to his being considered as the inventor of the present division. It is the rarest of all Stephens's editions, and was printed (as is generally supposed) at Geneva, although there have been some who considered it to have issued from the Paris press.† It contains, besides the Greek, the Latin Vulgate, and the version of Erasmus in opposite columns; but the division into verses is, as we shall presently show, different from that of the edition of Pagnini, its precursor. The following is the title of this edition:—

* Where this sign occurs in the original we have in the text used a ¶.

† Watt, referring to this edition, gives Paris as the place of its impression; and adds, "this is the first edition of the Bible which is divided into verses. It is said that this important improvement was made by Stephens in the course of a journey from Paris to Lyons; as frequently as he stopped to refresh his horse, he employed those intervals in preparing this edition for the press." Watt, by a strange contradiction goes on to say, that the chapters of Stephens's edition of 1540, 2 vols fol. are divided into verses!—See Watt's Bibliotheca Britannica.

ΑΠΑΝΤΑ ΤΑ ΤΗΣ ΚΑΙΝΗΣ
διαθήκης,
Novum JESV Christi D. N.
Testamentum,
Cum duplici Interpretatione, D. Erasmi, et veteris Interpretis;
Harmonia item Evangelica, et copioso indice.
Ex officina Roberti Stephani, MD LI.

The name of the place at which it was printed does not appear; and the date, MDXLI. as we have already observed, is erroneously printed for MDLI., but the X has been erased in nearly all the copies. The numerals are printed in the inner margin, and the verses are broken up into paragraphs,* each verse commencing the line with a capital letter, as follows:—

Cap. ii. E.	Evang.	V.
suum primogenitum: et appellavit nomen ejus IESUM.	αὐτῆς τὸν πρωτότοκον, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ΙΗΣΟΥΝ.	suum primogenitum: et vocavit nomen ejus IESUM.
Cap. 2.	Κεφ. β'.	
1 QUUM autem natus esset Iesus in Bethleem, civitate Iudææ, temporibus Herodis regis, ecce Magi ab Oriente accesserunt Hierosolyma,	1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως. ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἰεροσόλυμα,	1 QUUM ergo natus esset Iesus in Bethlehem Iudææ, in diebus Herodis regis ecce magi ab Oriente venerunt Ierosolymam,
2 Dicentes, ubi est ille qui natus est rex Iudæorũ? vidimus enim illius stellam in Oriente, et accessimus ut adoremus eum.	2 Λέγοντες· Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.	2 Dicentes, ubi est qui natus est rex Iudæorum? vidimus enim stellam ejus in Oriente et venimus adorare eum.
3 Auditis autem his Herodes rex turbatus est, et tota Hierosolymorum urbs cum illo.	3 Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἰεροσόλυμα μετ' αὐτοῦ.	3 Audiens autem Herodes rex turbatus est, et omnis Ierosolyma cũ illo.
4 Et convocatis omnibus pontificibus et Scribis populi, percontatus est eos ubi Christus nasceretur.	4 Καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται.	4 Et congregans omnes principes sacerdotum, et Scribas populi, sciscitabatur abeis ubi Christus nasceretur.

* In Mr. Horne's Introduction, and in the Historical Dissertation prefixed to Mr. Bagster's Hexapla, the text is erroneously stated to be continuous, and not divided into breaks.

The preface to this work, which we here give entire, contains that reference to the verses, which we have already cited. (P. 456.)

" Lectori. Quum nobis in animo esset Novum Testamentum, ut est a veteri interprete Latine redditum, excudere, adjectis tantum brevioribus annotationibus, tum quæ te locorum, in quibus ille non satis fidelis interpretis officio functus erat, admonerent: tum etiam quæ paucis locos obscuriores enuclearent (quales abhinc annos jam decem edideramus:) ecce tibi amici aliquot, singulari vereque Christianâ eruditione præditi, qui consilium meum sibi probari negant. esse enim illas annotationes partim breviores justo, partim etiam hujusmodi in quibus major Evangelicæ doctrinæ puritas desiderari possit. Horum ergo saluberrimo consilio quum parendum esse ducerem, operæ pretium me facturum putavi, si pro illis brevibus, quas olim a me accepisti, annotationibus, tibi nunc alias, quæ pleni perfectique commentarii vice esse possent, in proximum annum præpararem. Sed ne tibi paulo longior mora molesta sit, et ut, dum commentarios expectas, interim te in ipso contextu excutiendo diligenter exerceas, accipe a me hoc opus, in quo Græcum habes Novum Testamentum ad vetustissima exemplaria MSS. excusum, adjectâ duplice translatione in interiore quidem margine veteris interpretis, in exteriore D. Erasmi. Quia autem hic interdum voculas nonnullas in suâ interpretatione habet, quæ ideo positæ sunt ab eo quod in Græco sermone commode subaudiantur, in Latino non item: rudioribus hâc etiam in parte consulentes, eas minutiori charactere signavimus, ut internosci possint. Porro veterem versionem negligendam non existimavi: idque tribus potissimum de causis, primum quia eam multis in locis vetustissimi exemplaris Græci loco esse videbam, deinde quod ea ita memoriæ hominum inhæsit, ut vix evelli possit, postremo quod alteram cum alterâ conferendo, possit quis vel mediocriter Græce doctus, facilius vim verborum Græcorum assequi. QUOD AUTEM PER QUOSDAM, UT VOCANT, VERSICULOS OPUS DISTINXIMUS, ID VETUSTISSIMA GRÆCA LATINAQUE IPSIUS NOVI TESTAMENTI EXEMPLARIA SECUTI FECIMUS: eo autem libentius ea sumus imitati, quod hâc ratione utraque translatio posset omnino e regione Græco contextui correspondere. Ad calcem præterea Harmoniam Evangelicam et Indicem adjecimus. His igitur interim fruere, lector, ut illarum annotationum, quas assiduo cursu persequemur, desiderium lenius feras. Vale."

In this preface, Stephens says, as we have already observed, that in his division of verses he has followed the most ancient Greek and Latin manuscripts. Masch, in his edition of Le Long, brings on this account a charge against Stephens of saying what he knew to be untrue. " Stephens," he says, " maintains that he had divided the sacred text into verses in imitation of manuscripts; but it is well known that this was said merely to conciliate those who were in the habit of taking all methods of blackening Stephens,* for the nature of the ancient divisions is quite different." The learned Hug, however, is nearer the truth, when he says, in reference to this subject, that " it is really true that ancient manuscripts are found which are sometimes divided into smaller sections, which have some analogy to our verses." Masch adds, " that this was a useful invention, which was followed immediately by the Geneva printers, but which was

* Ad imitationem manuscriptorum textum sacrum in versiculos se distinxisse contendit quidem Stephanus, sed hoc tantummodo in gratiam eorum dictum esse, qui quovis modo Stephanum sugillare consueverant, satis notum est; longe enim alia est antiquorum tmematum ratio. Utilissimum sane id inventum, quod typographi Genevenses statim, Lipsienses vero nimis sero imitati sunt, in quo tamen Stephanum sæpe a verâ interpunctione aberrasse dolendum est. See Pritii Introd. n. 353.

adopted too late by those of Leipsic." He laments at the same time that Stephens should have departed too often from the true punctuation. We shall hereafter show, how far it was true that Stephens in his division imitated ancient manuscripts.

We have just observed, that the verses in this edition of Stephens differ from those of Pagnini. We shall here furnish the reader with a table, by which he may perceive the exact nature of this difference in the New Testament.

The books of the New Testament, according to Pagnini and Stephens's divisions, contain—

MATTHEW.

chap.	Pagnini. verses.	Stephens. verses.
i.	49	25
ii.	12	23
iii.	9	17
iv.	14	25
v.	26	48
vi.	13	34
vii.	11	29
viii.	17	34
ix.	21	38
x.	22	42
xi.	13	30
xii.	30	50
xiii.	29	58
xiv.	18	36
xv.	20	39
xvi.	19	28
xvii.	16	27
xviii.	22	35
xix.	15	30
xx.	17	34
xxi.	28	46
xxii.	15	46
xxiii.	16	39
xxiv.	20	51
xxv.	21	46
xxvi.	40	75
xxvii.	28	66
xxviii.	6	20

MARK.

chap.	Pagnini. verses.	Stephens. verses.
i.	15	45
ii.	12	28
iii.	9	35
iv.	5	41
v.	13	43
vi.	24	56
vii.	11	37
viii.	14	38
xi.	25	50
x.	20	52

MARK—*(continued.)*

chap.	Pagnini. verses.	Stephens. verses.
xi.	10	33
xii.	19	44
xiii.	12	37
xiv.	36	72
xv.	22	47
xvi.	10	20

LUKE.*

i.	34	80
ii.	31	52
iii.	9 (the genealogy making but one verse.)	38
iv.	15	44
v.	12	39
vi.	15	49
vi.	19	50
viii.	19	56
ix.	20	62
x.	14	42
xi.	18	54
xii.	18	59
xiii.	11	35
xiv.	12	35
xv.	11	32
xvi.	13	31
xvii.	12	37
xviii.	15	43
xix.	18	48
xx.	14	47
xxi.	10	38
xxii.	22	71
xxiii.	21	56
xxiv.	15	53

JOHN.

i.	17	51
ii.	7	25
iii.	11	36
iv.	17	54

* The Preface addressed to Theophilus is not included by Pagnini among the verses, which commence with "There was in the days of" or Stephens's fifth verse.

JOHN—*(continued.)*

chap.	Pagnini. verses.	Stephens. verses.
v.	15	47
vi.	22	71
vii.	18	53
viii.	22	59
ix.	15	41
x.	12	42
xi.	22	51
xii.	20	50
xiii,	16	38
xiv.	14	31
xv.	14	27
xvi.	15	33
xvii.	10	26
xviii.	21	40
xix.	22	42
xx.	13	31
xxi.	14	25

ROMANS.*

i.	9	32
ii.	7	29
iii.	7	31
iv.	7	25
v.	8	21
vi.	7	23
vii.	10	25
viii.	12	39
ix.	8	33
x.	7	21
xi.	12	36
xii.	6	21
xiii.	6	14
xiv.	9	25
xv.	11	33
xvi.	8	27

1 CORINTHIANS.

i.	10	31
ii.	5	16
iii.	6	23
iv.	7	21
v.	5	13
vi.	8	20
vii.	16	40
viii.	5	13
ix.	10	27
x.	10	33
xi.	11	34
xii.	8	31
xiii.	6	13
xiv.	12	40
xv.	18	58
xvi.	8	24

2 CORINTHIANS.

chap.	Pagnini. verses.	Stephens. verses.
i.	8	24
ii.	6	17
iii.	6	18
iv.	5	18
v.	8	21
vi.	5	18
vii.	6	16
viii.	6	24
ix.	4	15
x.	4	18
xi.	8	33
xii.	8	21
xiii.	5	14

GALATIANS.

i.	7	24
ii.	6	21
iii.	12	29
iv.	10	31
v.	8	26
vi.	8	18

EPHESIANS.

i.	3	23
ii.	4	22
iii.	3	21
iv.	9	32
v.	9	33
vi.	6	24

PHILIPPIANS.

i.	7	30
ii.	7	30
iii.	5	21
iv.	6	23

COLOSSIANS.

i.	5	29
ii.	6	23
iii.	7	25
iv.	5	18

1 THESSALONIANS.

i.	3	10
ii.	7	20
iii.	4	13
iv.	5	18
v.	8	28

2 THESSALONIANS.

i.	2	12
ii.	4	17
iii.	5	18

* We have given the books of Scripture in the order in which they are found in Pagnini.

chap.	Pagnini. verses.	Stephens. verses.
1 TIMOTHY.		
i.	7	20
ii.	4	15
iii.	6	16
iv.	5	16
v.	10	25
vi.	8	21
2 TIMOTHY.		
i.	6	18
ii.	8	26
iii.	5	17
iv.	5	22
TITUS.		
i.	6	16
ii.	5	15
iii.	4	15
PHILEMON.		
i.	5	25
HEBREWS.		
i.	5	14
ii.	5	18
iii.	6	19
iv.	6	16
v.	4	14
vi.	6	20
vii.	9	28
viii.	4	13
ix.	10	28
x.	9	39
xi.	15	40
xii.	10	29
xiii.	13	25
ACTS.		
i.	8	26
ii.	13	47
iii.	7	26
iv.	8	37
v.	12	42
vi.	5	15
vii.	18	60
viii.	11	40
ix.	15	43
x.	12	48
xi.	8	30
xii.	11	25
xiii.	15	52
xiv.	9	28
xv.	9	41
xvi.	13	40
xvii.	10	34
xviii.	9	28
xix.	13	41
xx.	10	38
xxi.	14	40
xxii.	9	30
xxiii.	13	35
xxiv.	6	27

chap.	Pagnini. verses.	Stephens. verses.
ACTS—*(continued.)*		
xxv.	8	27
xxvi.	9	32
xxvii.	14	44
xxviii.	10	31
JAMES.		
i.	7	27
ii.	6	26
iii.	5	18
iv.	5	17
v.	7	20
1 PETER.		
i.	3	25
ii.	7	25
iii.	5	22
iv.	7	19
v.	4	14
2 PETER.		
i.	6	2
ii.	8	22
iii.	8	18
1 JOHN.		
i.	5	10
ii.	12	29
iii.	8	24
iv.	9	21
v.	7	21
2 JOHN.		
i.	5	13
3 JOHN.		
i.	4	14
JUDE.		
i.	12	25
APOCALYPSE.		
i.	7	20
ii.	8	29
iii.	7	22
iv.	4	11
v.	6	14
vi.	7	17
vii.	7	17
viii.	5	13
ix.	7	21
x.	4	11
xi.	8	19
xii.	6	17
xiii.	6	18
xiv.	9	20
xv.	4	8
xvi.	8	21
xvii.	6	18
xviii.	7	24
xix.	6	21
xx.	5	15
xxi.	8	27
xxii.	7	21

In order to give the reader a complete view of the difference of the two divisions, we here insert, as a specimen, a comparison of the three first chapters of St. Matthew's Gospel, in parallel columns, according to Pagnini's edition of 1528, and Stephens's of 1551, using, however, the authorized English version for the convenience of our readers.

CHAP. I.

	PAGNINI.	STEPHENS.
1	The book of the generation of Jesus Christ, the son of David, the son	1 The book of the generation of Jesus Christ, the son of David, the son
2	of Abraham. ¶ Abraham begat	of Abraham.
3	Isaac; ¶ and Isaac begat Jacob;	2 Abraham begat Isaac; and Isaac
4	¶ and Jacob begat Judas and his	begat Jacob; and Jacob begat Ju-
5	brethren; ¶ and Judas begat Pha-	das and his brethren;
6	res and Zara of Thamar; ¶ and	3 And Judas begat Phares and Zara
7	Phares begat Esrom; ¶ and Esrom	of Thamar; and Phares begat Es-
8	begat Aram; ¶ and Aram begat	rom; and Esrom begat Aram;
9	Aminadab; ¶ and Aminadab begat	4 And Aram begat Aminadab; and
10	Naasson; ¶ and Naasson begat	Aminadab begat Naasson; and
11	Salmon; ¶ and Salmon begat	Naasson begat Salmon;
12	Booz of Rachab; ¶ and Booz be-	5 And Salmon begat Booz of Ra-
13	gat Obed of Ruth; ¶ and Obed	chab; and Booz begat Obed of
14	begat Jesse; ¶ and Jesse begat	Ruth; and Obed begat Jesse;
15	David the king; ¶ and David the	6 And Jesse begat David the king;
	king begat Solomon of her *that had*	and David the king begat Solomon
16	*been the wife* of Urias; ¶ and Solo-	of her *that had been the wife* of
17	mon begat Roboam; ¶ and Roboam	Urias;
18	begat Abia; ¶ and Abia begat	7 And Solomon begat Roboam; and
19	Asa; ¶ and Asa begat Josaphat;	Roboam begat Abia; and Abia
20	¶ and Josaphat begat Joram;	begat Asa;
21, 22	¶ and Joram begat Osias; ¶ and	8 And Asa begat Josaphat; and
23	Osias begat Joatham; ¶ and Joa-	Josaphat begat Joram; and Joram
24	tham begat Achaz; ¶ and Achaz	begat Ozias;
25	begat Ezekias; ¶ and Ezekias be-	9 And Ozias begat Joatham; and
26	gat Manasses; ¶ and Manasses	Joatham begat Achaz; and Achaz
27	begat Amon; ¶ and Amon begat	begat Ezekias;
28	Josias; ¶ and Josias begat Jecho-	10 And Ezekias begat Manasses; and
	nias and his brethren, about the	Manasses begat Amon; and Amon
	time they were carried away to	begat Josias;
29	Babylon; ¶ and after they were	11 And Josias begat Jechonias and
	brought to Babylon, Jechonias be-	his brethren, about the time they
30	gat Salathiel; ¶ and Salathiel begat	were carried away to Babylon.
31	Zorobabel; ¶ and Zorobabel begat	12 And after they were brought to
32	Abiud; ¶ and Abiud begat Eli-	Babylon, Jechonias begat Salathiel;
33	akim; ¶ and Eliakim begat Azor;	and Salathiel begat Zorobabel;
34, 35	¶ and Azor begat Sadoc; ¶ and	13 And Zorobabel begat Abiud; and
36	Sadoc begat Achim; ¶ and Achim	Abiud begat Eliakim; and Eliakim
37	begat Eliud; ¶ and Eliud begat	begat Azor;
38	Eleazar; ¶ and Eleazar begat	14 And Azor begat Sadoc; and Sa-
39	Matthan; ¶ and Matthan begat	doc begat Achim; and Achim
40	Jacob; ¶ and Jacob begat Joseph	begat Eliud;
	the husband of Mary, of whom was	15 And Eliud begat Eleazar; and
	born Jesus, who is called Christ.	Eleazar begat Matthan; and Mat-
41	¶ So all the generations from	than begat Jacob;
	Abraham to David *are* fourteen	16 And Jacob begat Joseph the hus-
	generations; and from David until	band of Mary, of whom was born
	the carrying away into Babylon	Jesus, who is called C hrist.

PAGNINI.

are fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen gene-
42 rations. ¶ Now the birth of Jesus
43 Christ was on this wise: ¶ When as his mother Mary was espoused to Joseph, before they came together, she was found with child
44 of the Holy Ghost. ¶ Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her
45 away privily. ¶ But while he thought on these things, behold, the angel of the Lord appeared
46 unto him in a dream, saying, ¶ Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her
47 is of the Holy Ghost. ¶ And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their
48 sins. ¶ Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet,
49 saying, ¶ Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted,
50 is, God with us. ¶ Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born son: and he called his name JESUS.

STEPHENS.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.
18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.
20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.
22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.
24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:
25 And knew her not till she had brought forth her first-born son: and he called his name JESUS.

CHAP. II.

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship
2 him. ¶ When Herod the king had heard *these things*, he was

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3 When Herod the king had heard

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troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa; for thus it is written by the pro-
3 phet, ¶ And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.
4 ¶ Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.
5 ¶ When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child
6 was. ¶ When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another
7 way. ¶ And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child
8 to destroy him. ¶ When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my
9 son. ¶ Then Herod, when he

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these things, he was troubled, and all Jerusalem with him.
4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.
5 And they said unto him, In Bethlehem of Judæa; for thus it is written by the prophet,
6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.
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10 When they saw the star, they rejoiced with exceeding great joy.
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14 When he arose, he took the young child and his mother by night, and departed into Egypt:
15 And was there until the death of Herod: that it might be fulfilled

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saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years and under, according to the time which he had diligently
10 enquired of the wise men. ¶ Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they
11 are not. ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the
12 young child's life. ¶ And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

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which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.
16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.
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18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.
19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,
20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.
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22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:
23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAP. III.

1 In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths
2 straight. ¶ And the same John

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had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts
3 and wild honey. ¶ Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their
4 sins. ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the
5 wrath to come? ¶ Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and
6 cast into the fire. ¶ I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with
7 unquenchable fire. ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and
8 comest thou to me? ¶ And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteous-
9 ness. Then he suffered him. ¶ And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

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5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,
6 And were baptized of him in Jordan, confessing their sins.
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14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

The following is a specimen from the Epistles, of the Latin of Pagnini compared with Stephens :—

1 JOHN v.

Pagnini.	Stephens.
1 Omnis qui credit quod Jesuah est Christus ex deo natus est. Et omnis qui diligit eum qui genuit diligit et eum qui natus est ex eo. In hoc cognoscimus quod diligamus filios dei cum deum diligimus et præcepta ejus servamus.	1 Omnis qui credit quoniam Jesus est Christus, ex Deo natus est: et omnis qui diligit eum qui genuit, diligit et eum qui natus est ex eo.
2 Hæc est enim charitas dei, ut præcepta ejus servemus, et præcepta ejus gravia non sunt. Quoniam omne quod natum est ex deo vincit mundum. Et hæc est victoria quæ vincit mundum, fides nostra. Quis est qui vincit mundum nisi qui credit quod Jesuah est filius dei. Hic est qui venit per aquam et sanguinem, Jesuah Christus, non per aquam solum, sed per aquam	2 In hoc cognoscimus quoniam diligimus natos Dei, quum Deum diligimus, et mandata ejus faciamus.
	3 Hæc est enim charitas Dei, ut mandata ejus custodiamus, et mandata ejus gravia non sunt.
	4 Quoniam omne quod natum est ex Deo vincit mundum: et hæc est victoria quæ vincit mundum, fides nostra.
	5 Quis est qui vincit mundum, nisi qui credit quoniam Jesus est Filius Dei?
	6 Hic est qui venit per aquam et sanguinem, Jesus Christus: non in aquâ solum, sed in aquâ et sanguine. Et spiritus est qui testificatur, quoniam Christus est veritas.
3 et sanguinem. ¶ Et spiritus est qui testificatur, quoniam spiritus est veritas. Quoniam tres sunt qui testimonium dant in cœlo, pater, verbum, et spiritus sanctus, et hi tres unum sunt;* et tres qui testi-	7 Quoniam tres sunt qui testimonium dant in cœlo: Pater, Verbum, et

* Pagnini has most probably translated this clause from the third edition of Erasmus, published in 1522, which first contained it in this form, or has inserted it from former editions.—(See the Appendix, by the Rev. Dr. Wright, to his translation of Seiler's Biblical Hermeneutics, p. 620, et seq.)

We take this opportunity of noticing an attempt to revive the controversy respecting this celebrated clause by an eloquent writer of the present day, M. Gaussen, of Geneva, in the second edition of his "Theopneustia, or the Plenary Inspiration of the Holy Scriptures," where, in his zeal for the purity of the commonly received text, he has so far forgotten himself as to interpolate a passage into Griesbach's text, which that learned editor had entirely rejected, and which is not found in a single Greek manuscript possessing the slightest authority. "The text of Griesbach," says M. Gaussen, "reads, 'There are three which bear witness IN THE EARTH,—the Spirit, and the water, and the blood; and these three agree in that one.'" Now Griesbach has, on the contrary, followed religiously the Alexandrine and Vatican manuscripts, which have no vestige whatever of the phrase "in the earth," and he expressly asserts that *all* the manuscripts omit *ἐν τῇ γῇ* in the eighth verse. These manuscripts read, *ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.* "For there are three which bear witness, the Spirit, and the water, and the blood, and these three agree in one;" or, according to M. Gaussen, *the three agree in this one.* This translation of the last clause M. Gaussen founds upon the opinion of that most accomplished scholar and divine, the late Bishop Middleton, who, in his treatise on the Greek article, conceived that the *τὸ ἕν* of the eighth verse must have referred to some preceding *ἕν*, and was therefore a strong indication of the existence of the seventh verse. Upon this subject, as well as the other grammatical reason adduced by Bishop Middleton, it would be foreign to our purpose to dilate; we therefore beg to refer the reader to the able work of 'Crito Cantabrigiensis' (Dr. Turton) upon this subject, who refers to a similar phrase in Philippians ii. 2, where *τὸ ἕν* is equivalent to *τὸ αὐτό*. *Οἱ τρεῖς εἰς τὸ ἕν εἰσιν* would thus signify,—the three agree in bearing testimony to the one thing; nor

monium dant in terrâ, spiritus, et aqua, et sanguis, et hi tres unum sunt. Si testimonium hominum accipimus, testimonium dei majus est, quoniam hoc est testimonium dei quod testificatus est de filio suo.
4 Qui credit in filium dei habet testimonium in seipso. Qui non credit deo mendacem fecit eum, quia non credit in testimonium quod testificatus est deus de filio suo.
Et hoc est testimonium, quod vitam æternam, dedit nobis deus, et hæc vita in filio ejus est. Qui habet filium, habet vitam; qui non habet
5 filium dei vitam non habet. ¶ Hæc scripsi vobis qui creditis in nomine filii dei ut sciatis quod vitam habetis æternam et ut credatis in nomine filii dei. Et hæc est fiducia quam habemus apud eum, quod si quid petierimus secundum voluntatem ejus, audit nos. Et si scimus quod audit nos quicquid petierimus, scimus quod habemus petitiones quas postulavimus ab eo. Si quis viderit fratrem suum peccare peccatum non ad mortem, petet et dabit ei vitam, peccantibus non ad mortem.

Spiritus sanctus, et hi tres unum sunt.
8 Et tres sunt qui testimonium dant in terrâ: Spiritus, aqua, et sanguis: et hi tres unum sunt.
9 Si testimonium hominum accipimus, testimonium Dei majus est, quoniam hoc est testimonium Dei quod majus est, quoniam testificatus est de Filio suo.
10 Qui credit in filium Dei, habet testimonium Dei in se. Qui non credit filio, mendacem fecit eum, quia non credit in testimonium quod testificatus est Deus de Filio suo.
11 Et hoc est testimonium, quoniam vitam æternam dedit nobis Deus. Et hæc vita in Filio ejus est.
12 Qui habet Filium, habet vitam: qui non habet Filium Dei vitam non habet.
13 Hæc scripsi vobis, ut sciatis quoniam vitam habetis æternam, qui creditis in nomine filii Dei.
14 Et hæc est fiducia quam habemus ad eum, quia quodcunque petierimus secundum voluntatem ejus, audit nos.

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should it be forgotten that Bishop Middleton states that his argument from the use of the article in this clause, derives its *whole* weight from the supposition that the ἓν εἰσιν of the seventh verse has no reference whatever to the consubstantiality of the divine persons, but is expressive only of unity of purpose, consent, or unanimity.

Another hasty assertion of M. Gaussen's consists in his saying that the historical evidence in favour of the clause is derived from "several Latin Fathers of the second, third, fourth, and fifth centuries," and from the "Latin Vulgate, more ancient than the most ancient manuscripts of our public libraries, (which are said to be of the fifth or end of the sixth century)." Now, to say nothing on the subject of the Latin fathers,—not one of whom can be proved to have been acquainted with the clause, much less cited it,—if M. Gaussen had read the note of Griesbach, or that of Scholz, he would have found that although the clause of the three heavenly witnesses exists in the Sixtine, Clementine, and most printed editions of the Vulgate, as well as most later manuscripts, there is not a single *manuscript* of the Vulgate written before the tenth century (of which we possess several) now extant, which contains the clause in question. We would further observe, that although the Vulgate, no doubt, possesses great weight in deciding the true text, from the fact stated by M. Gaussen, of its being more ancient than the most ancient Greek manuscripts of our public libraries; the *manuscripts* of the Catholic Epistles in this version are not older than the eighth or ninth centuries, except perhaps one Irish manuscript, which our esteemed friend, Sir William Betham, states to be in the hand-writing of Aidus, Bishop of Sletty, who died about the year 660, and which bears a date anterior to this period; but this manuscript has no vestige of the clause in question.

As to the opinion of the excellent Bengel (cited by M. Gaussen), that the seventh and eighth verses would remain united by an "adamantine adherence," this must after all depend on the evidence for or against the genuineness of the clause itself; and, according to Bengel, this "adamantine union" is founded on the supposition that the two verses have been transposed, and that the earthly witnesses ought to precede the heavenly; for Bengel utterly rejects the present order of the verses, as neither supported by evidence, nor warranted by the context; nor has M. Gaussen noticed the

6. Est peccatum ad mortem, non pro illo dico ut roges. Omnis iniquitas peccatum est. Et est peccatum non ad mortem. Scimus quod omnis qui natus est ex deo non peccat, sed qui genitus est ex deo servat seipsum, et malus ille non
7. tangit eum. ¶ Scimus quod ex deo sumus, et mundus totus in malo constitutus est. Scimus autem quod filius dei venit, et dedit nobis mentem ut cognoscamus illum verum deum: et sumus in vero, in filio ejus Jesuah Christo. Hic est verus deus et vita æterna. Filioli, cavete vobis a simulacris. Amen.
15. Et scimus quod audit nos quicquid petierimus: scimus quoniam habemus petitiones quas postulavimus ab eo.
16. Qui scit fratrem suum peccare peccatum non ad mortem, petet, et dabit ei vitam, peccantibus non ad mortem. Est peccatum ad mortem: non pro illo dico ut roget quis.
17. Omnis iniquitas, peccatum est; et est peccatum ad mortem.
18. Scimus quod omnis qui natus est ex Deo non peccat: sed generatio Dei, conservat eum, et malignus non tangit eum.
19. Scimus quoniam ex Deo sumus, et mundus totus in maligno positus est.
20. Et scimus quoniam Filius Dei venit, et dedit nobis sensum, ut cognoscamus verum Deum: et simus in vero Filio ejus.
21. Hic est verus Deus, et vita æterna.
22. Filioli, custodite vos a simulachris. Amen.

It does not appear upon what model Pagnini formed his verses; some of them are extremely short, while others are of disproportionate length. This will readily appear to any reader who takes the trouble of consulting the original.

(*To be continued.*)

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fact, that Bishop Middleton has admitted the futility of Bengel's "adamantine adherence," by observing that the passage will admit of a good interpretation without the aid of the seventh verse.

According to the order of the words approved by Bengel, the following would be M. Gaussen's translation:—

"Ver. 6. And it is the Spirit which beareth witness, because the Spirit is truth. 8. For there are three which bear witness on earth, the Spirit, and the water, and the blood, and the three agree in this one. 7. And there are three which bear witness in heaven, the Father, the Word, and the Holy Spirit, and the three are one. 9. If we receive the witness of men, the witness of God is greater," &c.

We are satisfied at the same time that these and similar assertions of M. Gaussen (such as that the apostles were gifted to speak *fifteen* languages on the day of Pentecost) arise rather from the exaggerating effects of a fervid imagination than from a wish to mislead, of which we wholly acquit the respected author.

We scarcely believe that M. Gaussen considers the division into verses as inspired, although his language would sometimes lead one to fancy that such was his meaning. "He who made the forest," says M. Gaussen, "surely made the leaf. He who made the Bible, fashioned also the verses."—P. 294. English translation: Bagster, 1842, 8vo.

Since writing the above, we were surprised to find Mr. Harford, in his life of the late venerable Bishop Burgess, stating that "Alcuin's MS. in the British Museum, which (he adds) is of the eighth, or very early in the ninth century," contains the disputed clause, whereas the reverse is the fact. The reader will find an accurate description of this MS., from the pen of our obliging friend, Sir Frederic Madden, in the Gentleman's Magazine for 1836, wherein it is assigned to Alcuin; but Sir Frederic has assured us that he has subsequently seen evidence in favour of a posterior date, being now satisfied that it was written at the same period, and by the same hand, as the Paris MS. marked No. 1, of the time of Charles the Bald, in the middle of the ninth century. It is, at the same time, unquestionably one of the *most ancient*

NOTICES OF BOOKS.

Duty of the Church of England in respect to Unlawful Wars. A Letter to a Right Reverend Prelate. By DAVID URQUHART. *2d edition.* Maynard. 1842.

WE had occasion last year to express the estimate which we have been led to form of Mr. Urquhart,—an estimate which there is nothing in the present pamphlet tending to modify or alter.

In this letter are traces of labour and thought on very high matters,—of knowledge in departments generally looked on as those of the historical antiquary,—of thought elevated and energized by great moral earnestness. We do not give any opinion on the details of Mr. Urquhart's historical sketch of the Church of England's connexion with the State, on the nature of her *feuds*, and the special obligations he conceives to be imposed on her prelates by the various sanctions of religious duty and legal stipulation. We notice the work that it may receive attention, and that its author may be impartially listened to in what he has to say to his countrymen. As dispensers of justice in the world of literature and thought, we desire that this author may be known for what he is,—a gentleman of considerable powers, and, without reference to his peculiar opinions, of a tone of thought in which there is a good deal that is excellent and true. We hail such views of the Church, her powers and responsibilities,—of nations, their duties and dangers,—of citizens, and the true standard of their obligations to the State,—as welcome events amid the internecine battle of our factions, and the whirl of our endless sources of mental dissipation.

Mr. Urquhart alleges, we hope not altogether correctly, that there is a tendency among the revivers of true Church doctrine and discipline to authorize a sort of monkish indifference to the principal affairs of citizenship, and to the secular knowledge and accomplishments required for their performance; that they are perplexed with the wretched bitterness, strife, and mental confusion, of what may be called our modern parliamentary or electioneering politics, with the jockeyship of organized party,—and that a morbid sensitiveness and retiring asceticism are sanctioned by those who should brace others for every human duty. Thus he fears the higher spirits,—those who instinctively feel a degraded society to be unsuited for them, may be led to lament over decay, instead of arresting it,—may

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manuscripts of the whole Bible in the Latin Vulgate version in existence; and we believe that there is certainly none of St. John's Epistle, containing the clause, which can be proved to be equally ancient. On examining this manuscript ourselves, we found the clause in the following form, the same in which we have seen it in two manuscripts of the same period in the Bibliothèque du Roi: "*Quoniam tres sunt qui testimonium dant, Spiritus, aqua, et sanguis, et tres unum sunt:* Si testimonium," &c. We at the same time observed that there had been an erasure throughout the two lines containing the clause, extending from the word *dant* in the eighth verse, to *majus est* in the ninth, inclusively, but that the present writing is in the same hand with the rest of the manuscript.

give England their prayers, when they should give action also, and may find refuge in individual discipline from the scene of evil around them. From his few words on the subject, we should guess that some particular cases have come before him, where the thought "if England be endangered, it is a just punishment—let her office-bearers look to it," has been used to repress the generous and righteous feeling, that if England be endangered, every son of England has to do with it,—that, as well by nature as the facts of an inherited constitution, every Englishman has more or less to do with it,—that none are totally exempt from such care,—that if England do or suffer injustice, there is his degree of responsibility on every citizen who ignores the facts, or cares not for them. We trust that if there be any such tendency among churchmen it will be worked off like a poison from the constitution; for assuredly it has no claim to a lodgement in the heart of any true son of the Church. Those of her sons who would be as hermits in a quiet wilderness, far from scenes of misery, and the jargon of hate and error, have to be shown by her that these things are not citizenship, but the phantom of true citizenship, which will only be exorcised from the nation by the return of the reality — when the nation's affairs, now utterly unattended to, are once more an occupation which they revert to in the intervals of private business, and demand of statesmen, candidates, and representatives that they shall understand. But we are convinced that this evil which Mr. Urquhart dreads does not exist among zealous churchmen to anything like the same extent as in the *religious world* of later times. Miss Martineau very painfully, but very truthfully, describes "the *half-man half-woman*" position of American dissenting teachers and leading religious characters—a position which they are encouraged to keep by the Babel about them—but one which we hope never to see otherwise than rebuked by the Church of England. We need not to abstract the finer blood from the veins of the state, but rather, if possible, to force it into circulation through the proper channels. Only when they are opened will those unnatural ones be closed in which it now both corrupts and eddies in morbid action. No physician calls it cure to change convulsions into paralysis, or fever into lethargy—and even so Englishmen will not serve England by simply *not* doing the dirty work of party, and *not* dedicating their souls to the delights of rancorous struggle, but by understanding and doing the abundant business which these have driven off the field. Whether a sense of citizenship and its duties ought to lead men in general to occupy themselves with questions of diplomacy, instead of leaving such in the hands of those who are especially trained to them, and whether, even on supposition of the latter being ruinously incapable or profligate, any good would come of their doing this, are questions on which Mr. Urquhart says nothing; but as we think they are all-important in regard to the points of political faith usually connected with his name, and by no means settled by his present reasoning, we have felt bound to suggest, though we have not space to discuss, them.

As to other matter which may startle or offend, we will not say more than to warn that there is a chance of both with many readers. We presume that the disciples of Coleridge will understand the phrase,

"the church of Persia," in the sense in which we suppose it to be applied in the present case. Persia and the Mohammedan states possess, even more distinctly than ancient pagan states, an organized and state-recognised "clerisy," fulfilling many duties to the nation. The kingdom of God on earth, the mother of the twice born in baptism, the body of Christ, the fellowship of the apostles, the pillar and ground of the faith, the source of sacraments,—THE Church, Persia, like some christian nations, has not—yet *a* church, in the sense of a body particularly called to instruct the individual and the state, rebuking or sanctioning international acts, and dispensing, as from a focus of select men, all the moral light of which the nation has at any time become the inheritor,—in this sense, and quite irrespective of what may or may not be the amount of that light, Persia has a church, and much more emphatically so than our descendants in North America.

Odes and Sonnets, with other Poems, Scotch as well as English. By the Rev. C. LESINGHAM SMITH, M.A., *Rector of Little Canfield, Essex.* Cambridge: Deighton. London: Parker. 1842.

THE verses in this little volume are the production of a mind in which a classical and liberal education, and a wide range of literature, have conspired with natural elegance and grace; and the result is on the whole very pleasing. We least like the Scotch division of the book,—not that the verses contained in it are otherwise than very clever,—not that, though they "constitute the first attempt of a Southron to write in that dialect," they strike us as being in any way awkward ones,—not that they are not often very happy imitations of the better kind of Scottish poetry. It is from no fault in their composition that we object to them; but because we see no propriety in a Southron, or even, now-a-days, a Scottish gentleman, writing in Scotch. The charm of it in Burns was connected with the charm of a ploughman appearing as a true poet. His natural dialect attested his humble rank, without being, like the provincial jargons in England, essentially ungrammatical and unfit for composition. The old Scotch songs please us for other reasons; but Mr. Smith's Doric verses are a mere experiment in a direction to which he can have no natural bias.

The best part of our author's original compositions are the Sonnets, most of which are sonnets indeed, and in one or two he has very successfully caught the manner of some of our classics in this line. We give the following specimens.

TO A LADY.

"Not for thy beauty, lady, though from this
Time hath not stol'n so much as he hath spar'd;
Not for thy wealth, for it hath all been shar'd
Among thy little ones, whose guileless kiss
Being thine, that other wealth thou dost not miss;
Not for thy friendship, audibly declar'd
In many a gentle act, should I have dar'd
To blazon thus thy fame. But since in bliss

Thou hast been meek; in difficulty sage;
In tribulation patient; and through all
The moods of fate hast found an heritage
Of sweet content, letting thy charity fall
Like dew on those around, unmix'd with gall;
Therefore I hold thee pattern to this age."

WRITTEN IN AUTUMN.

" Now wanes the year, unloaded of its birth
Of fruits and flow'rs, and with the chill wind hies
From tall tree top the leaf of many dyes;
Th' umbrageous foison unto Winter's dearth
Reluctant yielding. On the sober earth
A stillness broods, unruffled by the cries
Of man, or brute, or song-bird's melodies;
And sadness reigns around, more sweet than mirth.
Along the steep hill side now let me stray;
Now o'er each scene familiar linger long;
Now mark the woods, how lovely in decay!
And now the clouds, a most fantastic throng!
And, lastly, blessing the good God alway,
Pour out my heart in some love-breathing song!"

The following " Ode to John Marryon Wilson, Esq., on his Birth-day," gives a very pleasing impression both of our author and his friend,—an impression which we hope is as just in the case of the former, as we know it to be in that of the latter.

I.

" Dear Wilson, on thy natal day
All homage due my lyre shall pay,
And sound a cheerful strain;
For should I search the kingdom round
To find a British heart more sound
Than thine, the search were vain.

II.

" Whether I view thy well-knit frame,
Not large, but such that none can blame
Its economic plan;
Or, inward gazing, trace thy mind
So frankly noble, still I find
Thou art, indeed, a man!

III.

" Oft have I mark'd thee bravely ride
With thy sweet lady by thy side,
As modest e'en as fair;
Each is an emblem, all allow,
Of beauty she, of valour thou—
Ye are a matchless pair!

IV.

" Nor less I love to watch thee play
Among thy little children gay,
At romp, or race, or ball;
All merry-hearted though they be,
Still, still I know there beats in thee
The merriest heart of all.

V.

" Oh! may they live to be thy pride,
And if hereafter scatter'd wide,
As time and chance require,
Whene'er this happy day comes round,
May none be miss'd, but all be found
Beside their father's fire!

VI.

" Me, me no wife's affection dear,
No sweetly prattling voices cheer,
My house is mute and lone;
But I rejoice in others' joys,
And at their pleasures raise my voice,
As though they were mine own.

VII.

" For God is good; His mercies fall
Like the fresh dews of morn on all;
Each has his share of bliss,
Or may have, if he be but wise;
So if we that way miss the prize,
Then let us search in this.

VIII.

" Close by thy hearth for thee, I know,
The flow'rs of pure enjoyment grow;
Thou hast no need to roam:
And to thy spirit, wildly gay,
Life is one livelong holiday,
Spent in thine own sweet home.

IX.

" Mayst thou be cheerful to the last,
And ne'er misfortune's biting blast
Thy hopes and pleasures chill!
May many a birthday find thee strong
In constitution—aye, and young,
And wisely boyish still!

X.

" Accept this tributary song
From one who, though unknown so long,
Thy sterling worth can tell;
And ere my pleasant task I end,
Take from thy neighbour, and thy friend,
A kind, a warm farewell!"

Records of Female Piety, comprising Sketches of the Lives, and Extracts from the Writings of Women eminent for religious Excellence. By JAMES HUIE, *Author of "The History of the Jews."* Edinburgh: Oliver and Boyd. 1842. 12mo. Pp. 356.

As a specimen of this book, and this book is a specimen (by no means unfavourable) of a class that has been long dominant in England, we shall, in as few words as possible, give a sketch of one of its most distinguished heroines.

Miss Jane Taylor was the daughter of an engraver, who consi-

dered that an illness incapacitating him from the prosecution of his worldly vocation, was a good and sufficient "call" to the dissenting ministry. The first anecdote recorded of her early years is, "that at the baker's shop in the village, the child used to be placed on the kneading-board, in order to recite, *preach*, and narrate, to the great entertainment of all the customers and visitors." The next event of importance related is, her acquaintance with "the four accomplished daughters of Dr. S., a physician of high respectability," in Colchester. These young ladies, being possessed of "very considerable talents," resolved to discard "the prejudices of the nursery, and boldly commence the task of thinking for themselves." The experiment ended in their adopting the "attractive, but awfully delusive heresy of Socinus," and seducing Miss Taylor to follow them. How she returned to the more "orthodox" Independency does not appear, but an Independent she was, or thought herself. Let not the reader, however, dream of a bigoted adherence to antiquated creeds; she could "attend alternately the service of the Established Church, and that of the Wesleyan Methodists;" and even condescended to "conduct a class in a Sunday school connected with the Establishment, making only one stipulation, which was amicably granted, that she should not be required to teach the Church Catechism." One other drawback must also be made from her independency: she had not up to this time been "able to lay hold of the hope set before her in the Gospel with perfect comfort to herself." In the summer of 1817, however, she was "enabled, by the grace of God, to receive Jesus Christ as her Saviour," [we really in our ignorance had thought that Independents were a sect of *Christians.*] "One evening, while alone in my room, and thinking of the subject, I saw (these are her words) by an instantaneous light, that God would for Christ's sake forgive my sins; the effect was so powerful that I was almost *dissolved* (*sic*) by it. I was unspeakably happy."

Such is the pattern of "Female Piety," which Mr. James Huie (we are glad we have not to pronounce his name) would set before the daughters of England. To our minds, nothing more mischievous could be imagined. We neither wish to see young ladies preaching on meal-tubs, nor propagating Socinian or Unitarian heresies, nor yet seeing "instantaneous lights" in their chambers; and we think those who wish their daughters to become sober Christian women had better have nothing to do with Mr. Huie.

There is one other point of view in which we must take leave to notice Miss Jane Taylor: in conjunction with her sister, she engaged largely in literary pursuits. The nursery was taken under their especial protection: stories and rhymes came rapidly from their pens, and we believe, still retain their place in popular favour. She was also a frequent contributor to the "Youth's Magazine." In the eyes of her biographer, these of course are all illustrious trophies: by us, they are contemplated with very different feelings, for they are memorials of the Church's unfaithfulness to herself. It seems almost a miracle indeed that any vestiges of settled belief have survived; but great is the *vis inertiæ!* Miss Taylor, we should add, is (or rather was) sister to the notorious author of "Antient Christianity."

History of the Church of Christ until the Revolution, A.D. 1688; *in a Course of Lectures. By the Rev.* CHARLES MACKENZIE, M.A. *Vicar of St. Helen's, Bishopsgate, and Head Master of Queen Elizabeth's Grammar School, St. Olave's, Southwark.* London: Smith, Elder, & Co. 1842. 8vo. Pp. 399.

THIS is professedly only a popular work; and as such we receive it with great gratitude. Not that we mean by this qualification that the soundness or unsoundness of popular works is of little or no importance. Far otherwise. But in the present state of the Church among us an extreme severity of criticism would manifestly defeat its own object. We are satisfied, therefore, to find in Mr. Mackenzie's volume a distinct recognition of those great primary doctrines now so extensively combated: viz. the perpetuity and visibility of the Church; the Apostolical constitution of the ministry; the efficacy of the Sacraments, and the like. On minor points, as for instance, the light in which he regards the Waldenses and the interpretation of "the two witnesses," in the Book of Revelations, we do not so much regard ourselves at issue with him, as really upon the same road, though at different stages of the journey. The fact is, that persons are only just beginning to perceive that catholic theology is a complete system, constructed indeed by man out of the Word of God, but under the guidance of the Holy Ghost. And when once men perceive this, and give themselves to the study of it, under that impression, we have very little fear for the result. The great object at the present time appears to be, to put men on the right road, and to encourage them to proceed. On this road Mr. Mackenzie has started, and his book is calculated to encourage others to walk on it. The style of his writing is agreeable; and the way in which he has treated the whole subject very likely to interest the general reader. We heartily wish him success.

Morning and Evening Services for every Day in the Week, and other Prayers; arranged for the Use of Families residing in the Parish of St. Peter in the East, Oxford. By their former Pastor, WALTER KERR HAMILTON. Oxford: Graham. 1842. 8vo. Pp. 298.

OF all *classes* of books which fall under the reviewer's hand, there is none to which he is so little able to do justice as those intended for devotional purposes. They must be used in order to be judged of. So much, however, we may say of the present volume, that it is both earnest and sound; and with these qualifications, and on such a subject as that of family worship, how can it fail in doing good?

The prayers are not taken from the Prayer Book, lest they should interfere with the daily services of the Church, but yet generally possess the stamp of age and authority. Many will object to the length of the services; but for this defect, if defect it be, every one has a remedy in his own hands. The arrangement follows the order of creation, during the six days in which God made the world,—an

arrangement which has at least this obvious difficulty inseparable from it, that it makes Saturday the day of rest instead of Sunday.

The principal advantages of this volume we conceive to be the shortness of the collects, and the plentiful intermixture of "responses." The modern practice has been, as in the Bishop of London's Manual, to give one long prayer for each day; but this practice, we are sure, cannot continue along with an increasing acquaintance with our old divines. "No one having drunk old wine, straightway desireth new;" and this improvement of devotional taste, Mr. Hamilton's collection will go far to foster.

One little suggestion we would hazard to the compiler,—the confining the formula "Let us pray," in another edition, to those prayers in which the master of the family really *collects* the suffrages which have before been offered in common. We believe this to be the intention of the formula; though we are aware that it will not account for its use in all places where it is found in our Prayer Book. But an absolute adherence to rule is not to be looked for in a work so irregularly composed as our Book of Common Prayer.

We beg to direct the attention of those excellent persons who are engaged in writing books for children, (the author of "Cousin Rachel," for example,) to some "Parables and Conversations, chiefly from the German," which are found in a little book called "The Fireside," (Houlston and Stoneman.) We are, generally, not very partial to what is borrowed from German literature; but these "Parables" appear to be free from all objection, and are calculated to suggest many *ideas*. There has appeared to us, for some time, rather a want of variety in the *matter* and *machinery* of the more recent children's books. We would not always confine the scene of them to the walls of an English cottage, nor the date to the current year. The "Shells," and "Marianne," are two peculiarly pleasing sketches.

For the reason just named, we observe with pleasure that the old nursery-tale of "Goody Two-shoes" furnishes two numbers in Mr. Burns' third eighteen-penny series of "Books for Children," (just published.) The beautiful tale of "Ambrose Herne," is also another attempt to break beyond the limits of the present. "Annette" has the same merit. The only one in the packet which we at all demur to, is the "Summer's Dream." It is excellent, but more suited for the reading of Clergy and teachers than of children.

"Alfred Dudley," (Harvey & Darton, 16mo. pp. 197,) is the portrait of a good son, who having emigrated to New South Wales as a boy with his parents, devotes a large fortune, into which he comes unexpectedly, to the improvement of that country, instead of making a figure among the fashionables of London; and, among other good deeds, builds a Church. It may be questioned, however, we think, whether the subject is not too matter-of-fact and utilitarian for children.

Of "Scriptural Breviates," Class A, (J. W. Parker,) we will only say, that it appears to us as useless and unprofitable as anything that the ingenuity of man could have contrived, upon such a subject. It is a triumph of ingenuity in dulness. Conceive "Class Z!"

Nearly akin to it, however, is the laborious work of Mr. Nicholls, "The Proverbs illustrated by Scripture Examples," (Rivington.) Stories illustrative of some of the more striking ones we have often thought would be very inter-

resting and instructive; but many are so simple as certainly not to require illustration; nor is illustration, in point of fact, at all conveyed by reference to passages of Scripture familiar to every one. To profess to illustrate any subject, and at the same time to confine yourself unnecessarily to one class of illustrations, seems to be a gratuitous defeating of your own object.

The same objection applies to another work, of which the advertisement has met our eye,—"A Scripture Herbal; containing an account of all the Plants, Drugs, Perfumes, and Gums mentioned in the Bible, with an enumeration of the texts in which they are mentioned;" by Lady Calcott. (Longman & Co.) The Bible was certainly not meant to be a text-book of natural history. And we cannot see that any one is likely to be a bit the better Christian for learning the botanical names and chemical properties of "myrrh, aloes, and cassia," and the other trees and plants which happen to be mentioned in Scripture.

"The Jewels; or, Michael Ashdell's Trial," (S. P. C. K. 1842,) is a "narrative founded on facts." It is exceedingly well told, and the Clergy and others cannot do better than disseminate it among the families of the poor.

We have received a copy of Brande's "Dictionary of Science, Literature, and Art," (Longman,) in which the thing chiefly noticeable is a table containing the list of the contributors. This practice is borrowed from Germany, and is intended as a security for the character of the various articles. We sincerely hope that it may obtain; but then, we will take leave to say, that it must be done in better faith than it is here. We must have the names of *all* (not "the principal,") contributors, and their initials must be attached to each article. To the absence of this safeguard must be attributed, we are sure, some very miserable specimens of theology in this volume. The Rev. C. Merivale is stated to be the *principal* contributor in this department; but as he could not have contributed those in question, or even have approved of them, both he and the public are aggrieved by this use of his name.

In Nelson's "Counsels to Young Men," (Burns,) we rejoice to recognise his admirable "Letter to his Cousin going abroad," lately reprinted in Mr. Chamberlain's "Selected Letters." It cannot be circulated in too many forms.

We have been much pleased with the sound views put forth in a little work, called, "Ireland and the Irish Church, its past and present State and future Prospects," by the Right Hon. Lord Lifford. (London, Ollivier.) We do not mean that we accord with the noble writer in every particular; but there is a general tone of sense and moderation, which, on questions relative to Ireland, have been so wonderfully rare. Peace and impartial government are what Lord Lifford mainly pleads for, at the same time that he is opposed to all compromise upon essential points. For example, the government plan of education is condemned by him on the true ground on which it should be opposed by every Churchman, viz. that, though it may lead to the abandonment of the Romish faith by those who receive it, no provision is made for the inculcation of a better; whereas, of course, it is really far more desirable that the people should be Romanists than infidels. It is truly refreshing to hear such sentiments emanating at length from our legislators, particularly from those who have been attached to the low school of theology. We hail it as a cheering sign of the times.

"Soldiers and Sailors; or, Anecdotes, Details, and Recollections of Naval and Military Life, as related to his Nephews, by an Old Officer," (London, Harris,) is a mass of most incomparable twaddle, which, we are sure, no "officer" ever wrote, nor any child will read through! The only good thing about the book are the engravings.

Mr. Burns has just completed a third volume of "Tracts on Christian Doctrine and Practice." Two of the later numbers are reprints of Archdeacon Manning's beautiful sermon on "The Daily Service;" and "The Danger of Dissent," from Mr. Gresley's "Bernard Leslie."

An admirable lecture on "The Importance of Language, as a leading Branch of Elementary Instruction," has just been published by the Rev. G. Moody (London: Martin, Burns, and Simpkin and Marshall). It was delivered at one of the ordinary meetings of "The Parochial and National School-masters' Mutual Improvement Society;" and is well worthy the attention of all persons concerned in education. The object of the lecturer is to show that a knowledge of language must be the basis of all effectual instruction; and for this purpose he recommends the more extensive study of the elements of the Latin tongue. And not only does he recommend this course; but he has actually commenced a series of lectures on language, which is attended by upwards of seventy of the London National school-masters. We heartily thank Mr. Moody for this good example; and would the Clergy generally take the work in hand with like spirit, not only in their own parishes, but by uniting with their brethren, and more particularly by carrying out more fully the Diocesan system, we should regard with less apprehension the measures of "The Committee of Council;" of which, though the head is changed, the moving principle is much the same as in the reign of the Whigs. We feel bound also to call attention to the Society at which Mr. Moody's lecture was delivered, as well worthy of all encouragement.

Whilst we are on this subject, we must call attention to the Rev. Derwent Coleridge's Account of the Training Institution at Stanley Grove. It is one of the most interesting and important documents on educational questions which have lately appeared.

Messrs. Tilt and Bogue have published an expurgated edition of some half dozen of the Arabian Nights' Tales. We are commonly no friends to this system. The editor, however, appears in this present instance to have done his work judiciously; and this good will at least result from it, that some acquaintance with this inexhaustible source of juvenile delight will be placed within reach of more persons.

We warmly recommend "A Manual for the Sick," (Burns, 1842,) consisting of the Visitation Office, "with notes from Bishop Sparrow, and prayers from Bishop Cosins and others." It not only is well adapted for family use in the sick chamber, but also as a guide to the parish priest, especially if young and inexperienced.

"Prayers on the Building of a New Church," (Toovey, 1842,) are cast in a mould to which it would take some time for us now-a-days so to accustom ourselves as to use them profitably; but there is nothing in them to which we can object. The little book is beautifully got up, and the profits are to be given towards the building of a new church.

As last month in the case of Archdeacon Manning's "Unity of the Church," (Rivingtons, 1842,) so at present in that of Mr. Maurice's new edition of his "Kingdom of Christ," we must content ourselves with merely announcing the publication. It is manifestly impossible that such thoughtful and profound works can be speedily mastered; but we trust soon to call the attention of our readers more particularly to both.

And we may say the same of "The Accordance of Religion with Nature," by the Rev. J. H. L. Gabell, M.A. (Pickering, 1842), not having yet had leisure to pay it the attention which it must assuredly deserve, if its execution be at all worthy of the undertaking, viz. to supply *desiderata* in Butler's Analogy.

Mr. Farmer, the author of "Twelve Sonnets on Colyton Church," has followed them up with twelve on the Church Services (Wertheim, 1842). These latter have the same merits and the same demerits as the former. There is so much to please us in Mr. Farmer's thoughts, that we wish they were cast in any other mould than that of the sonnet, in which they are obviously not at home.

When we say that "Louisa, or the Bride," is by the authoress of the "Lost Brooch," we trust we have said enough to recommend it, though we hope shortly to show its merits more fully.

We have received the second number of "Churches in Yorkshire," (Leeds: Green, 1842.) Its subject is Methley Church, and is full of interesting matter. We hope this useful series will go on and prosper. In connexion with this series, we have great pleasure in announcing the formation of a "Yorkshire Architectural Society," "on the same plan, and with the same objects, as those already established in Oxford, Cambridge, Durham, Lichfield, and Exeter." The names connected with its origin give a guarantee for the ability with which it will be carried on, and also we trust for the success destined to attend it.

We are glad to see that Mr. H. W. Wilberforce has issued a new and cheaper edition of his admirable tract, "Christian Unity," (Burns.)

"A farther Exposure of Modern Methodism," (Burns, 1842,) is the title of a second tract, in reply to the Wesleyan Tracts for the Times, by the author of "Modern Methodism," &c. This should be distributed widely.

The Incorporated Church Building Society has put forth a paper in a cheap form for parochial distribution, setting forth their objects, expenditure, and claims.

"A Sermon preached in the Abbey Church, Westminster, at the recent Consecration of Five Colonial Bishops," by the late Bishop Coleridge, must command attention both from its occasion and its author. We rejoice greatly, both that the consecration was public, and that the preacher was the Right Rev. author now before us.

We have great pleasure in acknowledging Bishop Doane's fourth charge, "The Pentecostal Pattern," (Burlington, 1842.) Also, a Funeral Sermon by the same Right Rev. author, entitled, "The True Catholic Pastor of the Church of Jesus Christ."

Among single Sermons, "The Christian Minister's Commission and Consequent Responsibility;" a visitation one by the Rev. J. Colley, M. A., (Hatchards, 1842;) "The Revival of the Church of Christ in Life and Unity," an Ordination Sermon, by the Rev. C. Mayor, M. A., (Rivingtons, 1842;) "Redemption in Christ, the true Jubilee, a Charity Sermon, by the Rev. J. S. Anderson, M.A., (Rivingtons, 1842;) and "The Triune Constitution of Man," by the Rev. H. Mackenzie, (Smith and Elder, 1842;) will be found well worthy of attention.

"A Sermon on the Times," by a Layman, (Longman, &c. 1842,) is wise and well-principled, though we do not see what a layman gains by putting an essay in a form which has no propriety except from a clergyman.

In our notice last month of "Three Visitation Sermons, in the Diocese of Exeter," we omitted to mention one by Mr. Shuttleworth, of Penzance, of which we need say no more than that it is published, not only at the request of the clergy, but "by command of the Lord Bishop."

We must also correct the following not unnatural mistake. When we mentioned that the initials "J. K." alone constituted the best recommendation of "Horology," we were under an impression that we now find was a mistaken one. This does not affect the value of the book, but yet we feel bound to mention the fact.

MISCELLANEOUS.

[*The Editor is not responsible for the opinions expressed in this department.*]

THE DIVINE RIGHT OF TITHES THE TRUE PRINCIPLE, THE OFFERTORY THE REAL INSTRUMENT, OF CHURCH EXTENSION.

No. IX.

THE following Sermon is taken *verbatim* from the translated copy in Sir Henry Spelman's treatise, *De Ecclesiis non Temerandis.* It contains sentiments more suited to the season of the year than the spirit of the times. It will not diminish our feelings of astonishment that those who say so much (and without doubt so much to the purpose) about St. Augustine, and the Church of the Fathers, should say so little about tithes. Can an act of parliament absolve us from honouring God with our substance, and from giving to Him the first-fruits of our increase? Can it absolve the laity from discharging the duty, and release the clergy from the responsibility of teaching it? Or are we to think nothing about tithes, because no express allusion is made to them in the Oxford Tracts, or in the series of Tracts of Christian Doctrine and Practice, and because so *little* is said upon the subject in the Tracts published by the Society for Promoting Christian Knowledge? If Scripture were entirely silent upon the question, common sense itself would tell us, that as the Gospel is to be preached to every creature, *so every creature must pay for it in proportion to his means.* We of this age are so far from thinking that the payment of the tenth of our respective incomes is due to the service of God as a positive duty, that we consider the payment of an annual guinea subscription as a work of supererogation. We carry about our annual voucher as a Waterloo medal; or if we belong to all the Church Societies, as they are called, on an anniversary we cannot help fancying in our mind's eye, that we are not only as Knights of the Grand Cross, but also covered with all the orders of all the States in Christendom. There are two ways of propagating the Gospel—the modern and the ancient—*Utrum horum mavis accipe.*

A SERMON OF ST. AUGUSTINE'S TOUCHING RENDERING OF TITHES.

The occasion of this Sermon or Homily was ministered unto him by the time of the year, it being the twelfth Sunday after Trinity, that is, about the beginning of harvest. The Scripture that he fitteth unto it is the eighteenth of Luke, where the Pharisee boasteth of his precise justice in payment of Tithes. It is 219 Sermon de Tempore, extant in the tenth tome of his works, and there entitled,

De Reddendis Decimus.

"BY the mercy of Christ (most beloved brethren) the days are now at hand, wherein we are to reap the fruits of the earth: and therefore giving thanks to God that bestoweth them, let us be mindful to offer, or rather to render back

unto Him the Tithes thereof.* For God that vouchsafeth to give us the whole, vouchsafeth also to require back again the tenth, not for His own, but for our benefit doubtless. For so hath He promised by His Prophet, saying, 'Bring all the Tithe into my barn, that there may be meat in My house, and try Me, saith the Lord, in this point, if I open not the windows of Heaven unto you, and give you fruit without measure.'† Lo, we have proved how Tithes are more profitable unto us than to God. 'O foolish men!' What hurt doth God command, that He should not deserve to be heard? for He saith thus: 'The first-fruits of thy threshing-floor, and of thy wine-press, thou shalt not delay to offer unto Me.'‡ If it be a sin to delay the giving, how much worse is it not to give at all?§ And again He saith, 'Honour the Lord thy God with thy just labours, and offer unto Him of the fruits of thy righteousness, that thy barns may be filled with wheat, and thy presses abound with wine.'‖ Thou dost not this for God's ha' mercy, that by and by shalt receive it again with manifold increase. Perhaps thou wilt ask, Who shall have profit by that which God receiveth, to give presently back again? And also thou wilt ask, Who shall have profit by that which is given to the poor? If thou believest, thyself shall have profit by it; but if thou doubtest, then thou hast lost it.

"Tithes (dear brethren) are a tribute due unto the needy souls. Give therefore this tribute unto the poor, offer this sacrifice unto the Priests. If thou hast no Tithes of earthly fruits, yet whatsoever the husbandman hath, whatsoever art sustaineth thee, it is God's, and He requires Tithe out of whatsoever thou livest by; whether it be warfare, or traffic, or any other trade, give Him the Tithe. Some things we must pay for the ground we live on, and something for the use of our life itself. Yield it therefore unto Him (O man) in regard of that which thou possessest; yield it, I say, unto Him, because He hath given thee thy birth: for thus saith the Lord, 'Every man shall give the redemption of his soul,'¶ and there shall not be amongst them any diseases or mishaps. Behold, thou hast in the Holy Scripture the cautions of the Lord, upon which He hath promised thee, that if thou give Him thy Tithe, thou shalt not only receive abundance of fruits, but health also of body. 'Thy barns (saith He) shall be filled with wheat, and thy presses shall abound with wine,'** and there shall be in them neither diseases nor mishaps. Seeing then, by payment of Tithes, thou mayest gain to thyself both earthly and heavenly rewards, why doest thou defraud thyself of both these blessings together? Hear therefore, (O thou zealous mortality,)†† thou knowest that all things that thou usest are the Lord's, and canst thou find in thy heart, to lend Him (that made all things) nothing back of His own? The Lord God needeth not any thing, neither demandeth He a reward of thee, but honour; He urgeth thee not to render any thing that is thine, and not His. It pleaseth Him to require the first-fruits, and the Tithes of thy goods, and canst thou deny them, O covetous wretch? What wouldest thou do, if He took all the nine parts to Himself, and left thee the tenth only? And this in truth He doth, when by withholding His blessing of rain, the drought maketh thy thirsty harvest to wither away: and when thy fruit and thy vineyard are stricken with hail, or blasted with frost, where now is the plenty that thou so covetously didst reckon upon? The nine parts are taken from thee, because thou wouldest not give Him the tenth. That remains only that thou refusest to give, though the Lord required it. For this is a most just course, that the Lord holdeth, 'If thou wilt not give Him the tenth, He will turn thee to the tenth.'‡‡ For it is written, saith the Lord, 'Insomuch as the Tithe of your ground, the first-fruits of your land are with you: I have seen it, but you thought to deceive Me: havoc and spoil shall be in your

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* Decr. II. 16. quæst. I. cap. decimæ. Where you may see a great part of this Sermon cited for Augustine's.

† Mal. iii. 10. ‡ Exod. xxii. 29. § 16 Quæst. I. cap. decimæ.

‖ Prov. iii. 9. ¶ Exod. xxx. 12. ** Prov. iii. 8—10.

†† 16 Quæst. I. cap. decimæ. ‡‡ 16 Quæst. I cap. decimæ.

treasury, and in your houses.' Thus thou shalt give that to the unmerciful soldier, which thou wouldest not give to the Priest.

"The Lord Almighty also saith, 'Turn unto Me, that I may open unto you the windows of Heaven, and that I may pour down My blessing upon you; and I will not destroy the fruit of your land, neither shall the vines of your field [or the trees of your orchards] wither away [or be blasted], and all nations shall say, that you are a blessed people.'* God is always ready to give His blessings, but the perverseness of man always hindereth Him. For he would have God give him all things, and he will offer unto God nothing of that, whereof himself seemeth to be the owner. † What if God should say, The man that I made is Mine; the ground that thou tillest is Mine; the seed that thou sowest is Mine; the cattle that thou weariest in thy work are Mine; the showers, the rain, and the gentle winds, are Mine; the heat of the sun is Mine: and since all the elements, whereby thou livest, are Mine, thou that lendest only thy hand, deservest only the Tithe, or tenth part. Yet because Almighty God doth mercifully feed us, He bestoweth upon the labourer a most liberal reward for his pains, and reserving only the tenth part unto Himself, hath forgiven us all the rest.

"Ingrateful and perfidious deceiver, I speak to thee in the word of the Lord. Behold the year is now ended: give unto the Lord (that giveth the rain) His reward. Redeem thyself, O man, whilst thou livest. Redeem thou thyself whilst thou mayest. Redeem thyself (I say) whilst thou hast wherewith in thy hands. Redeem thyself, lest if greedy death prevent thee, thou then lose both life and reward together. Thou hast no reason to commit this matter over to thy wife, who happily will have another husband. Neither hast thou (O woman) any reason to leave this to thy husband, for his mind is on another wife. It is in vain to tie thy parents, or thy kinsfolk, to have care hereof: no man after thy death surely shall redeem thee, because in thy life thou wouldest not redeem thyself. Now then, cast the burden of covetousness from thy shoulders, despise that cruel lady, who pressing thee down with her intolerable yoke, suffereth thee not to receive the yoke of Christ. For as the yoke of covetousness presseth men down unto hell, so the yoke of Christ raiseth men up unto Heaven. ‡ For Tithes are required as a debt, and he that will not give them, invadeth another man's goods. And let him look to it, for how many men soever die for hunger in the place where he liveth, (not paying his Tithes,) of the murdering of so many men shall he appear guilty before the tribunal seat of the eternal Judge, because he kept them back to his own use that was committed to him by the Lord for the poor.

"He therefore that either desireth to gain a reward, or to obtain§ a remission of his sins, let him pay his Tithe, and be careful to give alms to the poor out of the other nine parts; but so notwithstanding, that whatsoever remaineth over and above moderate diet, and convenient apparel, be not bestowed in riot and carnal pleasure, but laid up in the treasury of Heaven, by way of alms to the poor. For whatsoever God hath given unto us more than we have need of, He hath not given it unto us particularly, but hath committed it over unto us to be distributed unto others: which if we dispose not accordingly, we spoil and rob them thereof. Thus far St. Augustine.

["Erasmus in a general censure of these Sermons *de Tempore*, noteth many of them not to be St. Augustine's. So also doth Master Perkins, and divers other learned men, who having examined them all particularly, and with great advisement, rejecting those that appeared to be adulterate or suspected, admit this notwithstanding as undoubted. And although Bellarmine seemeth to make a

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* Mal. iii. 10, 11.

† This place is cited as out of Aug. Conc. Triburiens. c. 13. An. 895. and before that in Concil. Mogunt. pri. c. 8. An. 847.

‡ 16 Quæst. 1. cap. decimæ. § Promereri.

little question of it,* yet he concludeth it to be, without doubt, an excellent work; and either St. Augustine's own, or some other ancient Father's. But he saith, that many things are cited out of it as out of Augustine in Decret. (pars ii.) 16. q. 1. And to clear the matter farther, I find that some parts hereof are alleged under the name of Augustine, in Concil. Triburiens. (which was in the year of our Lord 895,) cap. 13. And twenty years before that also, in Concil. Moguntin. i. cap. 8. So that antiquity itself, and divers Councils, accept it for Augustine's.

"I will not recite a great discourse to the effects of this Sermon amongst the works of Augustine in the Treatise, De Rectitudine Christianæ Religionis; because Erasmus judgeth that Treatise not to be Augustine's: yet seemeth it likewise to be some excellent man's, and of great antiquity. But if thou wouldest hear more what Augustine saith unto thee of this matter, take this for a farewell; *Majores nostri ideo copiis omnibus abundabant, quia Deo decimas dabant et Cæsari censum reddebant: modo autem quia discessit devotio Dei, accessit* INDICTIO FISCI. *Noluimus partiri cum Deo decimas, modo autem totum tollitur. Hoc tollit* FISCUS, *quod non accipit Christus.*"†]

CHESTER TRAINING COLLEGE.

(*From the Chester Courant.*)

"ON Thursday, Sept. 1st, the opening of the new Training College, built for the education of schoolmasters in the diocese of Chester, took place; and we are much mistaken, if this day will not be looked upon by many of the inhabitants of this place with an interest which will increase as the purposes for which this College has been formed are understood and considered. The building itself has for some months arrested the eye of every passing traveller, and the simple dignity of its proportions, combined with the position which it occupies, has excited many an inquiry, and awakened curiosity in all those who first beheld it. It is a fine specimen of the Elizabethan style of architecture, of the style of building which began to prevail in England when peace and good order, the consequence of an undisputed monarchy, rendered the castellated form less necessary, and when wealth, beginning to increase with the extension of commerce and the improvement of agriculture, diffused itself among the middle ranks of society, and enabled them to substitute the hall or the manor for the keep or the tower. It is a style peculiarly adapted to English scenery, and rich in historical associations; but, perhaps, it would not be easy to find a place where it could have been exhibited in a more felicitous form and combination than in this with which the talent of Messrs. Buckler, and the liberality of the Dean and Chapter of Chester have enriched the environs of Chester. The building stands on a piece of ground, for which the Diocesan Education Society are indebted to the bounty of the Dean and Chapter; but the society have made the best return in their power for this liberal donation, by erecting on that ground an edifice which adds incalculably to the beauty of the neighbourhood, and which stands in happy harmony with the fine specimens of ancient architecture which still remain in our city. The internal arrangements are as ingenious as the external appearance is striking. Under the one roof are found extensive lecture and class-rooms; lodging-rooms for fifty young men, in the course of education as schoolmasters; and for eighty boys, who are to be educated on a plan somewhat resembling that of our commercial schools, but with advantages which no private school is likely to include. On the back front is a handsome apartment for the principal and his assistant, together with spacious and well-arranged offices; and below all, a room for a National school, open to all children, and where more than a hundred may be accommodated with ease. The arrangements for ventilation, for warmth, and for the supply of water, are extraordinarily ingenious; and we feel little doubt that the Chester Training College will be visited by many, who may wish to examine its details, as it must be admired by all, who are

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* Forte non est Augustini iste sermo, tamen insignis est sine dubio, et antiqui alicujus patris, nam inde tanquam ex Augustino multa sunt adscripta in decreto 16. q. 1. Bellarm. de Clericis. lib. 1. cap. 25. (de decimis.)

† Hom. 48. ex. lib. 50. [Vid. Bellarmin. loc. citat.]

struck by its clustering gables, and the general symmetry of its form, as they approach the town.

"The building having been completed, and considered fit for the reception of its inmates, the 1st of September was named as the day when possession should be taken; but it was also felt by the committee, that a work which aimed at the promotion of God's glory, by the improvement of national education, should be marked by some simple solemnities, consistent with its future character, and expressive of its future application. Under the impression, therefore, that no external advantage, no human patronage, no human talent could avail, except in so far as they were accompanied by God's blessing, it was thought expedient, that that dependence should be acknowledged as publicly as it was felt, and that that blessing should be sought in the manner most consistent with the character of the institution, by combining the opening of the college with the public services of the Church. The notices which were circulated of the event to take place, stated, that the proceedings would commence with the cathedral service, when a sermon would be preached by the Rev. James Slade, the Canon in residence.

"In these sort of arrangements it is impossible to foresee, under a climate like ours, what will be the weather on the day appointed; and when the committee named the 1st of September for the opening of their College, they certainly did not anticipate the heavy unceasing rain, which from the sunset of the day preceding had continued to fall. But the difficulties which overwhelm a weak cause, only serve to prove the strength of a good one. Adverse the weather was as it possibly could have been; but still so perfect was the result, so satisfactory the way in which every part of the business was carried on and concluded, that we doubt whether any person present was conscious of the inconvenience they underwent, or felt that there was room for regret or disappointment.

"Before eleven o'clock, the choir of the Cathedral was filled by a congregation chiefly drawn from the principal families in the city and neighbourhood, and the service was performed with all the advantage which a full attendance of choristers, led by the science and taste of Mr. Gunton, the organist, could add. The anthem, which was selected from compositions by Haydn and Beethoven, was a piece of singular beauty; and we firmly believe, that the lovers of sacred music have seldom enjoyed a richer treat, than in the performance of this exquisite composition. The semi-chorus alone would have repaid us for all the fatigue and exposure to weather, which were undergone during the day—so rich was its harmony, so full and soft its cadences.

"The sermon was preached by the Rev. Canon Slade, from the text, Luke vi. 39,—'Can the blind lead the blind?' It is less necessary to dwell on this, as the Rev. preacher was prevailed on by the request of the friends assembled in the College, to consent to print the sermon, which will henceforth be generally accessible. After briefly opening the text, and showing the sense in which it might be applied to the object of the day, he stated candidly the deficiencies that had been found in previous means of education, and the necessity of preparing men, who should be fitted by moral habits, as well as by mental cultivation, to lead the children committed to them in the way wherein they ought to go; and thus to add the powerful motive of example to that of precept or command. He drew a lively contrast between the insufficiency of that learning, which is limited to the knowledge of earthly things, and the sufficiency of that learning, through which men are brought into life eternal; and closed with an energetic and thrilling appeal to the consciences of his hearers on the necessity of personal application of the truths that were professed and known.

"The sermon being ended, the continuance of the rain rendered it impossible to form the procession, which had been originally designed, from the Cathedral to the College; but the company proceeded in carriages to the new building, and were received in the first great hall, or lecture-room, where a cold collation was set out; and which, on opening the lofty folding doors, was found to form part of the second hall, in which stands the organ, which has been brought and given to the use of the College, by collections through the principal, or through the young students themselves. The two transepts are to be fitted up, the one with a gallery, on the plan introduced by Mr. Hood of Glasgow, and the other with a corresponding arrangement; and the union of the four rooms formed on this occasion a lofty and spacious apartment, well calculated for the interesting purpose to which it was applied. The young students being arranged in parallel lines near the organ, the 100th Psalm was sung, and the first sound which echoed through these walls, which henceforth were to

be dedicated to the purpose of benefiting man by the improvements of education, was that of praise to God, the giver of all blessings, from whom the impulse which prompted this effort had been given, and under whose blessing alone it was felt that the object could be effectually realised.

After a short pause, the Building Committee, represented by Sir Stephen Glynne, the Hon. and Rev. Horace Powys, and the Rev. Chancellor Raikes, attended by Messrs. Buckler, the architects, advanced into the centre of the room, the Chancellor bearing the College key, and being there met by a deputation from the general committee, consisting of the Rev. Canon Slade, Rev. J. J. Hornby, rector of Winwick, Adam Hodgson, Esq., of Liverpool, accompanied by the Right Hon. W. E. Gladstone, Vice-president of the Board of Trade, and other gentlemen, he addressed them to this effect:—"Gentlemen, on the part of the Building Committee I have now the honour and happiness to deliver to your keeping and use, the house which has been built for the purpose of a Training College for Schoolmasters; believing that, through the skill and talent of the architects, and through the attention they have bestowed upon its construction, it is singularly qualified for the purposes to which it is to be turned; and humbly trusting that, under the blessing of God, it will be productive of those various advantages which we are justified in expecting from such an institution. And here, Ladies and Gentlemen, let me be permitted to remark, that this is no ordinary occasion which has brought us together to-day. The opening of a new school is sometimes witnessed, and we cannot but feel that every new school which is opened, is one more source of comfort and benefit for men, through the good which it conveys to the rising generation. The present building has a higher and more peculiar claim on your interests. It is not only a new school, but it is a school of a new description: a school intended for pupils of a different kind from those who have been the subjects of education before; but it is a school which will make its influence be felt in every other school in the diocese, and which will extend its benefits wherever the want of education is perceived, or the insufficiency of the present systems of education are complained of. It will be a school for schoolmasters; and without referring to topics, which have been so energetically and appropriately canvassed this morning by our reverend friend, I think I do not assume too much for the present day, nor detract too much from the merit of preceding generations, if I say, that the present state of society, the present state of man's mind, requires a reorganization of the systems of education; and that that reorganization will be most effectually accomplished by raising the moral tone and acquirements of our parochial schoolmasters. The great and holy men to whom we owe the blessings of the Reformation, were convinced of the connexion that must exist between religion and learning; and among the different measures which they suggested for the establishment of the reformed faith, one was the institution of grammar schools in all the principal towns, from which sound learning and religious education might be diffused through the country. The schools thus instituted still exist; but it is remarkable, that from that time down to the present, little, if any, alteration has been introduced in the mode of education. The grammars which were composed for the use of those schools, have, till recently, been the only grammars used; and the line of instruction marked out in the sixteenth century, has been followed, with but slight deviation, during the three centuries which have followed. But it is impossible to deny, that during this interval, everything else has been changed. It is impossible to deny, that mind has gained an expansion; that intellect has gained a confidence, which it had not then; and I must think, that it is obvious that a change in the state of the public mind requires a change in the system by which that mind is to be regulated and instructed. We cannot doubt, that the energies thus called into action, may be productive of abundant good, if properly employed. We do not think that they ought to be checked, but we feel that they ought to be directed; and we therefore feel that this society has acted wisely in anticipating the demand; and in providing, through the medium of this College, a class of instructors calculated to meet the wishes as well as the wants of the community. I rejoice to think that the building through which this important alteration is to be attempted, is to be founded in the diocese and in this city. I rejoice to think that the example should be set here, and I cannot but believe that the building which has been raised for this purpose, and which it is our duty now to surrender to the committee, will be found so complete in its details that it may be considered a model for general imitation. It only remains for me to add, that the Lord Bishop has charged me to express his regret that he could not attend personally on this interesting occasion. You, sir, who have seen with what parental interest

his lordship has watched over the growth of this institution, will best appreciate the feelings with which he will hear of the accomplishment of this great and benevolent undertaking. The key of the building, sir, is now surrendered to you, and the Building Committee resign with it the office they have been honoured by holding.

The Rev. the Canon SLADE, on receiving the key, expressed with strong emotions, the interest he took in the service of the day, and the importance he attached to the institution of the College; and then, stating as the cause for his not dwelling at length on the subject, that he had been recently delivering his sentiments under other circumstances, turned to Mr. Gladstone, and said that, honoured as they felt by the presence of a gentleman holding so high and responsible a post in her Majesty's councils, and as much distinguished for eminence in literary attainments as for his zeal in the cause of national education, he could not do better than refer to him for giving utterance to the sentiments of the committee.

Mr. W. E. GLADSTONE said he had undertaken the duty, most pleasing to him in every respect, excepting that he felt himself unequal to its discharge and unworthy of the honour it implied, to speak on this occasion in the name of the Board of Education for the Diocese of Chester, and of the National Society, with which as a centre it was connected. He would begin by acknowledging, with the Rev. the Chancellor, that it was to God alone, as the prime mover and accomplisher of every good work, that their supreme gratitude was due for the happy commencement of this institution. Always however reserving that highest claim, he could not but feel that, as between man and man, much was owed to those who had been the efficient instruments in the foundation of that Training School, and in the erection of the building destined to receive it: and such debts it was right at least to acknowledge in justice to those who had done well, and in order that others might be moved to follow their example. He would first gladly own how much was due to the Rev. the Chancellor and the Building Committee, who had not been contented with a nominal superintendence, but who had felt a truly paternal interest in the infant undertaking, and had watched its progress with the most anxious care. He was sure it would not be deemed invidious if he were to indulge the pleasurable associations of an early friendship in that place, by alluding more particularly to the immense services of his Hon. and Rev. friend Mr. Powys. He knew they were such as no mere acknowledgment could pay, but his friend had rendered them from higher motives and with higher views. He felt fearful that he might step out of his place, although involuntarily, if he referred particularly to the discourse which had that morning been delivered to them with authority by his Rev. friend Mr. Slade. Still he could not avoid expressing his admiration of the courage with which that Rev. gentleman had declared the faults and shortcomings of the members of the Church with respect to popular education, and had laid the foundation of the surest hopes of improvement for the future in the manly and christian confession of their past deficiencies. Without, however, giving full expression to his feelings on the subject of that discourse, he begged to tender to Mr. Slade a request which he was certain he might make, not in his own name only, but as the unanimous organ of the sense and wishes of that whole assembly, namely, the request that Mr. Slade would consent to put the instruction he had there delivered from the pulpit permanently upon record, by giving it to the world through the press. He trusted this request would receive Mr. Slade's favourable consideration. He would next say with how much confidence and respect the Rev. the Principal of the School was regarded by all who took an interest in its welfare: how thankful they felt for the earnest he had already given of his labours, and how they were assured that he fully comprehended the immense responsibilities of his charge, and that he would continue to apply to them that single-minded and entire devotion of his energies, by which alone they could be met. He thought that, standing in that building, they ought not to forget others who had been immediately concerned in its erection, and who he believed had caught the strongest sympathy with the design: he meant Mr. Buckler, the architect, and the builders who had been engaged to execute the work under his superintendence, and who had he believed done the fullest justice to their charge. He would venture to add a few words to those for whose discipline this fabric had been raised, and who then stood in the presence of the assembly. The character of those persons who had already gone forth from their body to undertake the charge of schools in various places had yielded the most favourable promise of their future conduct and usefulness. The evident depth of feeling with which they had regarded the proceedings of the day proved to him that they were fully sensible of the nature of their position: that they had entered upon their

studies not governed by any sordid view, not limiting themselves to speculations of their temporal advancement, though such speculations within their own sphere might be legitimate, but with a sense of the dignity and elevation of the function they were about to undertake. They were called to bear a part in the great work of the renovation of human nature. It was indeed no slight or easy work, that of removing the traces of the ravages that sin had made in the creation of God; it would demand from them patience, energy, and skill, and, above all, that entire reference of themselves and all their efforts to God, without which those efforts would be worse than vain. And he was confident that they felt that their arduous office was one which, undertaken in such a spirit, would bring with it internal consolations and rewards more than commensurate to all its difficulties. With all these cheering signs, he would repeat the conviction stated by the Chancellor, that the Divine blessing attended the design in which they were engaged, and he trusted that blessing would descend in abundance on those who were to be trained within that building to the work of carrying forth into all parts of the country the materials for the true cultivation of human nature, and of raising into civilization, and above all, into religion, thousands of those who might otherwise remain wanderers in the ways of sin.

"The Rev. Canon Slade then assured the Rev. the Chancellor, and the Right Hon. the last speaker, that he cordially responded to their sentiments in all they had uttered respecting the work in which we are at present engaged; he saw with them, and he was sure with all here assembled, that future and important fruits would be reaped from the plan and system proposed to be adopted in the education of those who came within these walls: to himself, personally, it was a proud day to witness the throwing open the portals of the College for the instruction of youth, and if ever he felt deeply, and with a thrill of pleasure he was unable to describe, now was that time, when his name had been so pointedly alluded to by the right hon. gentleman who had last addressed them. He could not but feel gratified at the result of this day's proceedings, and individually proud,

Laudari a laudatissimo Viro.

He looked forward sanguinely to the fulfilment of our hopes in connexion with our College, which he trusted would be ruled and governed in the spirit of wisdom and understanding; and that all our exertions will be directed to the honour and praise of that great name, whose blessings he implored upon this institution.

"The Rev. Canon Slade consented to print the sermon spoken of by the Hon. W. E. Gladstone, which gave much pleasure to all present; and on the conclusion of the address of the Rev. Canon Slade, the visitors perambulated the apartments, after which they partook of a cold collation, and on the national anthem being sung the parties retired, highly gratified with the entire proceedings."

The following remarks are from the *Chester Courant* of September 6:—

"Thursday was the day appointed for the ceremony of opening this important establishment for its intended purpose, which will be long remembered in our ancient city as the presage of benefit to the present rising generation, and to that, we doubt not, of ages yet to come. We have long borne witness to the dominant spirit for promulgating doctrines of infidelity and insubordination, subversive of the moral and christian rules by which the entire frame of society should be governed and upheld: these principles have been pushed, with an energy worthy a better cause, into the very recesses of the country; and not towns alone, nor cities,—but the hamlets and villages in most districts, however retired, are infected with them, of which we have now a melancholy evidence in their ravaging effects on the mass of the people of this nation. The wise and good in our day have done much to counteract these fatal inculcations:—societies have been formed on an extended scale for bettering the condition of our poorer brethren, and through the means of instruction, added to an enlarged system of christian benevolence, their moral character has been somewhat raised, and, in numerous instances, the seeds of virtue have been successfully planted, to the exclusion of the morbid pestilence which for years, more or less, has taken root amongst others of the population.

"That instruction, however, to which we allude, has proved fallacious; it has done its work but superficially, leaving the higher and better part of man in a dark and uncultivated state. Hundreds and thousands have been dazzled and led astray by the germs of knowledge scattered before them in every seductive form, and implanting within their minds a craving for the flighty and airy notions of the time, which

have tended not only to unsettle us as a nation, but to disturb and shake it to its centre. We are far from quarrelling with the pursuit of knowledge in its widest range; we delight in watching the progress of genius, which grasps all the subtle and varied acquirements included in the arcana of science and in learned lore. But the mind of man so enriched requires something beyond these intellectual treasures; he lacks still a moral guide, a sure foundation, whereby to steer his course, and without which all human knowledge may be counted vain and fruitless. But we have drawn a favourable picture, placing before the reader the erudite and studious,—men who have drank deep from the fountains of learning, yet in whom the want of wisdom, called from its true source, renders their acquirements worse than nugatory. They have served but to arm them with powerful weapons to wield at pleasure, in furtherance of the many visionary systems that at present engage the attention of mankind. But what shall be said of another class, and a numerous one too, who are without a glimpse of the common elements of instruction; beings who pass from the cradle to the grave in mental darkness,—their minds a blank as to moral perceptions, and presenting to us in their outward acts the true ensample of human degradation? All this is a faint outline of the disease, running through the various ramifications of society. And we arrive now at the question,—where and what is the cure? We sincerely hope, as far as human means can compass, that we may here offer a satisfactory reply; but let us first look around, and trace the source of the evils which beset us, and ascribe them we must, however reluctantly, to the absence of christian principles, and their not being the basis and ground-work of education in our seminaries. Fortunately for the present age, the majority of our influential men in Church and State perceive and acknowledge the omission, and are in earnest to fill up the gap, the hiatus in our public schools, which has so long prevailed in the system of training the students.

"Orthodox Christianity has been too often a secondary part of general instruction; but this error, thanks to the munificence of the well-disposed, will no longer exist in the work of education, which will now commence where it ought to spring from;—the scripture evidences, and the duties they enjoin. Henceforth we must have schools for the heart as well as the head; and in relying chiefly on the highest authority to which man is privileged to have access, we shall discover, ere long, let us hope, a great and mighty change in the moral condition of our vast population. Here, then, is the answer and the remedy sought for, both embodied in the system at our numerous seminaries, of which a prominent example is now about to be shown in the noble structure under our immediate notice. It is within these walls that the best and most salutary means will be adopted to instruct and improve the human mind; and from which we anticipate great results. Already has ample testimony been afforded of the efficacy as to the mode of instruction under the able Principal of the College, who has qualified his pupils to go forth, and do as he is doing; and wherever they are called upon to exercise the functions of teachers, they will be found complete in their several offices, and emulous in spreading the store of christian and general instruction, which it has been their good fortune to imbibe. Engrafted also on this fine institution is the education of youth for the various departments in life; and we announce the design to our numerous readers as deserving notice, which having, on a former occasion, been before the public, will sufficiently explain the objects it embraces. We were delighted with the ceremony of throwing open the doors of the College for the entrance of the scholars, and the prospect offered of improving the character, and promoting the happiness, of the community at large. The diocese of Chester has led the way in the glorious work,—which is in truth building up our Sion; it has raised an edifice with every possible adaptation for the purpose required, and will, under Providence, strive to carry out to the full the principles for which it was founded, (and with a real intelligent spirit) based on the light and truths of the sacred volume. We are bound to draw the public attention to the zeal and exertion of those who have been foremost in promoting the means of spreading instruction in the various grades; and in the list of benefactors, it is due to our excellent Diocesan the Lord Bishop of the Diocese, the very Rev. Chancellor Raikes, the Rev. Mr. Slade, the Hon. and Rev. Horace Powys, and numerous others of the clergy and gentry, to record the part they have taken, and the sedulous labours borne by them in furthering the prime objects of the institution. It is a noble work, and the crowning effort gave more heartfelt pleasure to the visitors on Thursday last, than we have the means or language to describe."

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS APPOINTED.

Bp. of St. Asaph, *Nov.* 8.
Bp. of Ely, *Nov.* 27.
Bp. of Winchester, *Dec.* 11.
Bp. of Durham, *Dec.* 18.
Bp. of Oxford, *Dec.* 18.
Bp. of Worcester, *Dec.* 18.
Bp. of Chichester, *Dec.* 18.

PREFERMENTS.

Name.	*Preferment.*	*County.*	*Diocese.*	*Patron.*	*Val.*	*Pop.*
Bickerstaff, R. ...	Boylston, R.	Derby	Lichf.	.....*	£260	330
Birch, J.....	Brighouse, Halifax,	York	Ripon	Archdeacon of Craven.		
Blew, W. J.	St. John's, Gravesend.	Kent	Rochester			
Cann, P.....	Broadwoodwigger, P.C.	Devon	Exeter	Bishop of Exeter.....	148	1240
Dayman, E. A....	Shillingston, R.	Dorset	Sarum	— Thompson, Esq....	*460	473
Dudding, H. N...	St. Peter, v. St. Alban's.	Herts	London	Bishop of Ely	*308	
Edwards, E.	East Winch, R.	Norfolk	Norwich	Rev. G. Kent	*183	466
Fell, R. C.....	Worth-Matravers, v.	Dorset	Sarum	Rev. T. Bartlett.....	150	356
Gore, J.	Shalbourn, v.	Berks and Wilts	Pec. Dean of Sarum	Dn. & Cn. of Windsor	*271	922
Hawkins, H. C. H.	Chilton *sup.* Polden, P.C.	Somerset	B. & Wells	....	38	824
Hodgson, W.....	Brathay, P.C.	Westm.	Chester	G. Redmayne, Esq.		
Image, J.	Bodiam, v.	Sussex	Chichester	Lady Thomas	*280	439
Irby, T. W.	Rushmere, R.	Suffolk	Norwich	Lord Boston, and F. W. Irby, Esq. ...	217	114
Mahon, W. R.....	Honington, R.	Suffolk	Norwich	Lord Chancellor	332	248
Maynard, J.	Sudborne, R.	Suffolk	Norwich	The Crown	*577	1933
Milne, R. M.....	S. Mimms, v.	Middx.	London	Rev. — Hammond...	*336	2010
Moncrieff, G. A..	Tattenhall, R.	Chester	Chester	Bishop of Chester	*277	1080
Orme, A.	Tanslow, P.C.	Derby	Lichfield			
Phillips, T.....	Toller-Fratrum, v. *c.* Winford, C.	Dorset	Sarum	— Fleming, Esq.....	*161	190
Plumtre, G.	Wickhambreux, R.	Kent	Canterbury	Capt. D'Aeth.....	*790	486
Sherlock, J. R....	Trin. Chur. Attleborough.	Warwick	Worcester			
Sinclair, J.....	Kensington, v	Middx.	London	Bishop of London	*1242	20,000
Tardy, E.	Grinton, v.	York	Ripon	Lord Chancellor	*200	4854
Tomlinson, G. C.	Trin. Ch. Coverham	York	Ripon	....	223	1235
Watkins, T.	Crickadarn, v. *cum* Llandevalley	Brecon	St. David's	G. P. Watkins	*686	1235
Whyte, J. R.....	West Worlington, R.	Devon	Exeter	L. Buck, Esq.	155	187
Williams, J.	Towersey, v.	Bucks	Lincoln	R. B. Slater, Esq.....		403
Wimbow, J. D....	Napton, v.	Warwick	Worcester	Lord Chancellor	*345	823
Windsor, H.	Lockwood, P.C.	York	Ripon	Vic. of Almondbury..	60	3131
Yard, G. B.	Wragby and Panton, R.	Lincoln	Lincoln	C. Turnor, Esq.	616	787

*** *The Asterisk denotes a Residence House.*

APPOINTMENTS.

Davys, O. ..... Archdn. of Northampton and Canon of Peterborough.
Eson, W. ..... P. C. of N. Buckenham, Suffolk, Surrogate for Licenses, &c.
Godfrey, D. A. ... Head Master of Devonport Classical School.
Jones, R. P. ..... Head Master of Denbigh Gram. School.
Joliffe, P. W..... Official of Peculiar of Great Canford and Poole.
Kempe, G. H..... Dom. Chap. to Lady Rolle.
North, J. ..... Surrogate of Consistory Court of Chester.
Phillips, J..... Domestic Chaplain to Bishop of Exeter.
Ralph, — ..... Chap. New Prison, Pentonv.
Roberts, J..... Chap. to St. Asaph Union.
Slade, J..... Domestic Chap. to the Earl of Macclesfield.
Stevens, J. M.... Canon Resid. Exeter.
Thomson, H. T.. Chap. to Collegiate Church, Ottery St. Mary, Devon.
Waite, T. ..... Chap. to Giltspur-st. Compter.
Willan, W. W.... Vice-Principal of Huddersfield Collegiate School.
Wing, J..... Rural Dean of Peterborough.

CLERGYMEN DECEASED.

Aubin, P., Rec. of St. Clement's, Jersey.
Carver, S. R., Inc. Stannington, Yorksh., 39.
Coleby, G., Rec. of Coleby, Lincolnshire, 76.
Cooper, G. F., Cur. of Yetminster, Dorset, 35.
D'Arville, F., Rec. of Littleton-on Severn.
Evans, W. R., Kingsland, Herefordshire, 31.
Fraser, W., Rec. of N. Waltham, Hants.
Golding, T. A. Cur. of Watbourne, Somerset.
Graham, W. B., at Southampton.
Hudson, S., Minor Canon of Carlisle, 77.
Ireland, J. D. D., Dean of Westminster, 81.
Jackson, T., Vic. E. Cowton, Yorkshire, 83.
James, C., Cur. of Blackburn, 27.
Kerrick, W. J., Rec. Pantersbury, Northants.
Niblock, J. W., Lecturer of St. Mary, Upper Thames-street.
Podmore, R. B., Pailton House, Warwickshire, 31.
St. John, H. G., Rec. of Barkham, 66.
Serjeantson, J., Rec. of Kirby Knowle, 71.
Strong, W., Ven. Archdeacon of Northampton, 87.
Tindal, N., Vic. of Sandhurst, 32.
Turner, A., Vic. Wragby, Lincolnshire, 31.
Vane, R., Rec. of Lowick, Northants.
Waller, B., Vic. Burton, Westmoreland, 79.
Weightman, W., Cur. of Haworth, Bradford.
Whittuck, S. H., of St. Mary Hall, Oxford.

DIOCESAN INTELLIGENCE.

ST. DAVID'S.—The Lord Bishop of St. David's intends to hold his Primary Visitation at the times and places following:—Brecon, Tuesday, Oct. 4; Carmarthen, Thursday, Oct. 6; Haverfordwest, Tuesday, Oct. 11; Cardigan, Thursday, Oct. 13. Divine service will commence each day at 11 o'clock.

GLOUCESTER.—A very pleasant sight was witnessed at Gloucester, on Thursday week, in the assembling together of the children of all the Church of England Sunday Schools, and their marching in procession to join in divine service at the Cathedral. The little multitude had a very clean and happy appearance, and being, we should conceive, upwards of a thousand in number, they produced a fine effect. They were accompanied by several prettily executed banners, on one of which was inscribed, "First Sunday School established in Gloucester, 1780; by the Rev. Thomas Stock, Rector of St. John's," from which we infer that the claim of Mr. Stock is now recognised to be superior to that of Mr. Raikes, as the founder of Sunday Schools. A sermon was preached at the Cathedral on the occasion by the Rev. W. F. Powell, incumbent of Cirencester, and after divine service the children had cake and tea.

RIPON. — *National Schoolmasters' Provident Society.*—On Saturday, 27th August, a general meeting of masters of National Schools in the dioceses of York and Ripon was held in the Girl's Schoolroom, Kirkgate, Leeds, "to take into consideration the formation of a society to be entitled, 'The National Schoolmasters' Provident Society,' for the mutual assistance of each other." The meeting had been called by circular, and several of the clergymen of the diocese had been invited to attend, as well as the class of persons for whose benefit the projected society was to be established. There were between thirty and forty of the clergy and national schoolmasters present. The meeting was addressed by the Rev. Dr. Hook, the Rev. F. H. Hessey, the Rev. J. Morris, Messrs. Bell, Simms, Edmondson, Lee, &c.

The proposed plan was the following:—

"1st, That the intended society shall be designated as 'The National Schoolmasters' Provident Society.'

"2d, To provide a fund, by quarterly subscriptions, for the relief of its members in times of sickness, &c.

"3d, To provide also for the relief of its members in cases in which they may (without fault of their own) be unemployed.

"4th, To provide a pension for its members after a fixed age (say 55), or when incapacitated by permanent illness.

"5th, To allow a certain fixed sum for the funeral expenses of its deceased members."

Dr. Hook, at the request of the meeting, consented to write to his Grace the Archbishop of York, the Lord Bishop of Ripon, and other dignitaries of the church, soliciting their aid in behalf of the society. From the promises of support which had been made by the clergymen of the different places from which the schoolmasters at the meeting had come, and from the nature of the society itself, and the acknowledged necessity there is that some institution should be formed for the benefit of the masters of national schools, the meeting entertained strong hopes that the clergy in general will support the society, and that many other individuals will also become honorary members.

Dr. Hook, having declared the society formed, urged upon the committee appointed to draw up the rules, the necessity of getting a good accountant to advise with, so that the rules might be properly drawn up, and the society established on right principles. And he said the committee, as soon as they had drawn up the rules, would call a meeting of the society, and submit the rules to that meeting for acceptation or rejection.

Mr. Mellor, of Slaithwaite, moved, and Mr. F. Holroyde, of Huddersfield, seconded—"That a vote of thanks be given to Dr. Hook, for the very efficient and able manner in which the Rev. Gentleman has discharged the duties as chairman, and also for kindly complying with the requests of the National Schoolmasters."—The resolution having been carried by acclamation,

Dr. Hook returned thanks, and said, he was most desirous at all times to do all in his power to increase the comfort and promote the usefulness of the masters of our national schools. All must be convinced that they were one of the most honourable classes of society in this country; their labours were great, and no class of men discharged their duties more faithfully than they did, and he was glad that they had come forward to adopt measures to relieve themselves from that which greatly depressed the mind—anxiety occasioned by the cares for the future. When a young person first entered upon the profession, it must be a source of great thought to him how he and his family were to be provided for in sickness and age. By such a society as the one about to be established, such individuals would be relieved from that source of anxiety, and their minds would be more active for the pursuits of their calling, and they would perform their duties with more comfort to themselves.

New Church at Leeds.—Leeds, September 15.—A benevolent individual, whose name is never to transpire, lately signified his intention to the Rev. Dr. Hook, vicar of Leeds, through a very influential person connected with the University of Oxford, to build a church at a place called the Bank, in Leeds—the poorest and most spiritually destitute district in the parish; and as his wish was that the doctrines of the cross should always be preached in the new church, he desired that it should be called the Church of the Holy Cross, or, as it is commonly styled, St. Cross.

In accordance with this wish the first stone of the new edifice was laid yesterday, being Holy Cross-day, at two o'clock p. m., in the presence of a vast concourse of people, who seemed to take a lively interest in the religious proceedings.

The same order was observed as on the laying of the first stone of St. Luke's church, and according to the form adopted at that time by the authority of our excellent diocesan.

Evening service was read by the Rev. Thomas Todd, sen., curate of the parish church, in the school-room of the Bank, which has been licensed by the Lord Bishop of Ripon for public worship, and is served by the clergy of the parish church. A numerous congregation attended on the occasion.

At the conclusion of the service, the clergy and the choir of the parish church proceeded, in their surplices, from the door of the school-room up the field to the site of the intended church, solemnly chanting the 132d Psalm as they went.

On arriving where the foundation stone of the new church was suspended in teagles, just above the spot where it was afterwards placed, the clergy and choristers arranged themselves, partly on the right and partly on the left of the stone, and chanted in a very beautiful and affecting manner the 127th Psalm. As soon as this was done, Mr. John Macduff Derick, of Oxford, the architect, handed a trowel and mallet to the Rev. Dr. Hook, the vicar of Leeds, who spread some mortar, and the foundation-stone, which measured about six feet by eight feet, and nearly two feet thick, was lowered into its appointed place. The Rev. Vicar then took the mallet and said, "In the name of the Father, and of the Son, and of the Holy Ghost, the blessed and undivided Trinity, I lay the foundation of this church (striking the stone with the mallet) thus, thus, thus." He then deposited a brass inscription plate, covered with resin, in a cavity in the stone prepared for the purpose. The inscription upon this plate was as follows:—

"This First Stone
of Holy Cross Church,
in the parish of Leeds and county of York,
was laid
under the Altar,
in the name of a Penitent,
to the Praise of his Redeemer,
on Holy Cross Day,
A. D. 1842.

"God forbid that I should glory, save in the Cross of Our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world.

"O Saviour of the World, who by Thy Cross and Precious Blood hast redeemed us, save us,

and keep us, and help us, we humbly beseech Thee, O Lord,

"By Thine Agony and Bloody Sweat,
"By Thy Cross and Passion,
"In the Hour of Death,
"In the Day of Judgment,
"Good Lord deliver us.

"Lord, remember me when Thou comest into thy Kingdom.

"W. F. Hook, D. D., Vicar of Leeds.
J. M. Derick, of Oxford, Architect.
J. N. Hillas, of Headingley, Builder."

Having thus duly gone through the form of laying the foundation stone the Vicar said, "Except the Lord build the house their labour is but lost that build it. Except the Lord keep the city the watchman waketh but in vain." I therefore call upon all, both in public and in private, to beseech God's blessing upon this work, which is now commenced for His glory. Let us pray.

After the Lord's Prayer the following were said by the Vicar and the people alternately:—

"*The Vicar.*—Our help standeth in the name of the Lord:

The People.—Who made heaven and earth.

The Vicar.—Lord, hear our prayer:

The People.—And let our cry come unto Thee.

The Vicar.—The Lord be with you:

The People.—And with thy spirit."

The 84th Psalm was then chanted by the choir.

This psalm being ended, the people knelt down, and the Vicar offered up the following prayer:—

"O Lord Jesus Christ, Son of the living God, who art very God Almighty, the Splendour and Image of the eternal Father, and Life eternal, who art the Corner Stone cut out of the mount without hands, and our unchangeable Foundation; of Whom the Apostle saith, that Rock was Christ; do Thou confirm this stone now laid in Thy name; and do Thou, who art the Beginning and the End, by whom in the beginning God the Father created all things, vouchsafe to be the beginning and the increase and the consummation of this work, which we this day begin, to the honour and glory of Thy name, who livest and reignest with the Father and the Holy Spirit one God, world without end. Amen."

At the conclusion of this prayer the Vicar rose from his knees, and, turning to the people, said—

"Dearly beloved brethren, let us beseech our heavenly Father, that he will be pleased of his great mercy to bless, sanctify, and consecrate the house which we purpose to build for the worship of his holy name, through our Lord Jesus Christ, who with the Father and the Holy Ghost liveth and reigneth one God, world without end."

After this, the Vicar said—

"Let thy Holy Spirit, we beseech thee, O Lord our God, descend upon this church, here to be built, and sanctify in it our gifts, and the oblations and alms of thy faithful people, and cleanse our hearts with the dew of thy blessing. Amen."

"O God, who by thy indwelling in all saints, dost build up to thy Majesty an eternal habitation, give, we pray thee, to this, thy earthly temple, to be made by hands, thy heavenly increase, that what we now begin in obedience to thy will may, by thy bounty, be happily ended, through Jesus Christ our Lord. Amen."

The 100th Psalm, old version, was then sung; after which the Vicar said—

"The stone which the builders rejected;"

—which was responded to by the choristers and people—

"That stone is become the head of the corner."

The Vicar then said—

"Bless, O Lord, this stone, and grant, by the calling upon thy holy name, that all who with pure minds shall have given help to the building of this thy church, may obtain health in body and soul, through Jesus Christ our Lord. Amen."

The services having been completed, the Rev Dr. Hook pronounced the following blessing:—

"Blessed be the name of the Lord! The Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you! The Lord lift up his countenance upon you and give you peace evermore! Amen."

LONDON.—*Essex Diocesan Board of Education.*—We are informed that the classical and commercial school at Hadleigh House, near Rochford, in connexion with the Essex Diocesan Board of Education, will be opened shortly after Christmas.

WORCESTER.—St. Michael's church, erected on a more eligible spot, near the site of the old dilapidated church, was consecrated on Tuesday, August 23, by the Lord Bishop of the diocese, who preached from Matt. xviii. 20:—"Where two or three are gathered together in my name, there will I be in the midst of

them." His lordship's appeal was responded to by the liberal collection of upwards of 35*l*. The style is that which prevailed at the latter part of the thirteenth century, being the transition from the early English to the decorated style. The body of the church is divided into aisles by three pointed arches, springing from clustered shafts; it is separated from the vestibule by an oak screen, the upper part of which forms the front to a small singing gallery. The pulpit and desk are placed at opposite angles of the chancel arch. There is some arcade work beneath the chancel window, wrought in stone from the Almaigne quarries in Normandy; the head of the east window is of painted glass by Williment, most richly executed; and it is to be regretted that the funds at the disposal of the committee have not enabled them to cause the whole of the window to be thus ornamented, the richness of the upper part rendering more conspicuous the plainness of the remainder. The floor of the area within the altar rails is laid with encaustic tiles, executed by Messrs. Chamberlain and Co., porcelain manufacturers of Worcester, and forms one of the earliest specimens of the revival of this beautiful kind of pavement in ecclesiastical architecture.

MISCELLANEOUS.

Musical Exhibitions in Churches.

I.

On Sunday, August 7th, 1842, Three Sermons will be preached at All Saints' Church, Stand; in the Morning and Afternoon by the Rev. W. Hesketh, M.A., Incumbent of St. Michael's, Toxteth Park, Liverpool; and in the Evening by the Rev. R. Parkinson, D.D., Canon of Manchester; and a Collection made after each, in aid of the funds for the support of the Choir, and for the liquidation of the debt on the same. On which occasion the *three decorated windows of stained glass*, the gift of a lady, will be first opened to the public view.

Principal Singers.—Miss Birch, Mrs. Yarndley, Mr. Clough, Mr. S. Allen, Mr. J. Prestwich, and Mr. Bailey. Mr. J. Waddington will preside at the Organ. Morning service will commence at half-past Ten; Afternoon ditto at Three; and Evening ditto at half-past Six.

II.

NORTHUMBERLAND, DURHAM, AND NEWCASTLE-UPON-TYNE

GRAND MUSICAL FESTIVAL,*

September 27th, 28th, 29th, & 30th, 1842,

FOR THE BENEFIT OF SEVERAL OF THE CHARITABLE INSTITUTIONS ESTABLISHED IN THE ABOVE COUNTIES.

On TUESDAY Morning, SEPTEMBER 27th,
AT ST. NICHOLAS' CHURCH,
Will be performed a Selection from the Works of Handel, Haydn, Mozart, Beethoven, Spohr, &c., &c., and from the Sacred Oratorios
ST. PAUL,
Composed by Dr. Felix Mendelssohn Bartholdy; and the MOUNT OF OLIVES, by Beethoven.

TUESDAY Evening, SEPTEMBER 27.
A GRAND CONCERT,
AT THE THEATRE ROYAL.

On WEDNESDAY Morning, SEPTEMBER 28,
AT ST. NICHOLAS' CHURCH,
THE FIRST PART OF HAYDN'S SACRED ORATORIO,
THE CREATION;
AND A GRAND SELECTION
From the Works of the most celebrated Composers; and
THE STABAT MATER,
Composed by Rossini, and adapted to English Sacred Words by Mr. W. Hall, expressly for this Festival.
The Performance to conclude with a Selection from Handel's Sacred Oratorio,
ISRAEL IN EGYPT.

WEDNESDAY Evening, SEPTEMBER 28,
A GRAND CONCERT,
AT THE THEATRE ROYAL.

THURSDAY Morning, SEPTEMBER 29,
AT ST. NICHOLAS' CHURCH,
Will be performed Handel's Sacred Oratorio,
THE MESSIAH,
With ADDITIONAL ACCOMPANIMENTS by Mozart.

THURSDAY Evening, SEPTEMBER 29,
A GRAND CONCERT,
AT THE THEATRE ROYAL.

FRIDAY Evening, SEPTEMBER 30.
A FANCY DRESS BALL,
AT THE ASSEMBLY ROOMS.

PRINCIPAL VOCAL PERFORMERS.
MADAME CARADORI ALLAN,
MISS M. B. HAWES,
MISS PYNE, MISS L. PYNE,
AND
MISS BIRCH,
MR. HOBBS,
MR. MACHIN, MR. ASHTON,
AND
MR. H. PHILLIPS.

* We are glad to find that this has led to the publication of a very good Tract, entitled A few Words in behalf of the House of God."—Burns, 1842.

PRINCIPAL INSTRUMENTAL PERFORMERS.

Leaders of the Band, Messrs. F. Cramer & Loder.
Solo Violin, Mr. H. Hayward.
Assistant Conductor & Organist—Mr. T. Ions.
Violin.—Mr. Wagstaff.
Viola...Mr. J. Loder. *Violoncello*, Mr. Lindley.
Double Bass, Mr. Howell. *Flute*, Mr. Carte.
Oboi, Messrs. G. Cook and Keeting.
Clarionets, Messrs. Lazarus and Bowley.
Bassoons, Messrs. Bauman & Tully.
Horns, Messrs. Jarrett & Rae.
Trumpet, Mr. Harper.
Trombone, Mr. Smithies. *Drums*, Mr. Chipp.

The remainder of the Band will be numerous and complete in every department.

The CHORUS, under the superintendence of Mr. J. J. Harrison, will consist of the Members of the Newcastle and Gateshead Choral Societies, and of several other Choral Societies.

*** The Performances will be under the direction of SIR GEORGE SMART, who will preside at the Piano-Forte.

The Doors of the Church will be opened each day at 10 o'clock in the morning, and the Oratorio will commence at 11 o'clock. Admission to the Pews, 10*s*. Single Ticket; and £1 5*s*. for the Three Mornings. Patrons' Tickets, 15*s*. for each Morning.

The Doors of the Theatre will be opened at 6 o'clock in the Evening, and the Performance will commence at 7 o'clock. Single Tickets to the Lower Boxes and Pit, 10*s*. each; or for the Three Concerts, 25*s*. Upper Boxes, Single Tickets, 8*s*. each, or 21*s*. for the Three Concerts. Gallery, Single Tickets, 4*s*. each; or for the Three Concerts, 10*s*.

We think it well, from time to time, to chronicle such abominable doings as the above, trusting that the time is not far distant when good taste, as well as reverential feeling, will lead the dignitaries of our Church, and Churchmen generally, to discourage and put down, by every means in their power, such secular, not to say profane, exhibitions. Our readers are well aware that we should be the very last to condemn the use of the finest music, or the most skilful performance, in the service of the sanctuary;—but there are three necessary conditions: 1. That the music be really of an ecclesiastical character. 2. That the singers be members of a church choir. 3. That the whole be altogether disconnected with other performances of a secular kind, and also with that miserable system of enticement by which, in modern times, people have been made to believe themselves charitable. There is no department which more requires a thorough and searching reformation than that of the musical arrangements in our churches; and in this respect things, it appears, are as much out of joint among the Romanists as among ourselves. Witness the following letter, which lately appeared in one of their periodicals, "*The Catholic.*"

"I am most happy to see that one of our greatest abuses has been ably attacked by two of your correspondents: I allude to the engagement of theatrical singers at our chapels, a practice which would be much more 'honoured in the breach than the observance.' Surely persons are to be found, capable of singing the service (if not quite as well) at least with devotion; however, if we must have '*hirelings not of the fold*,' let them be hidden from the congregation. It is really disgusting in the extreme to see the levity occasionally exhibited at Warwick-street, and the other chapels where professional singers are engaged. I recollect an instance occurring, some three or four years ago, at Warwick-street, when the preacher, addressing the choir from the pulpit, said, 'When the gentlemen of the choir have finished their conversation, I will commence again;' since which time, I believe, they have always left the chapel previous to the sermon commencing. Really, the scenes I have witnessed, and the scandal I have seen given by the congregation, on Easter and Whit-Sundays, beggar all description. Women fainting, men quarrelling for seats, &c., the police being called in, made it altogether much more like a theatre for public amusement than the temple of the living God; for the singing, instead of being subservient to the holy sacrifice of the mass, is made predominant over everything; indeed, it would be infinitely more consistent to place the seats to face the choir, than to leave them as at present, the singing being the principal attraction. There certainly must be something very wrong in the management of our chapels, to allow abuses like this to exist. I cannot admit of an excuse for such flagrant abuses, on the score of the money it brings towards the support of the chapels; it is a crying abuse, and gives great scandal, and, on that score alone, *must* be abolished."

Would that we had at least *one* Cathedral, Church, or Chapel in which the musical part of our service should be performed as it ought to be, and which we might point to as a model and pattern for others!

OPEN SEATS IN CHURCHES. — One simple restoration, now somewhat in vogue, and getting more into favour, is much to be commended—the practice of providing open benches for all the congregation, with proper kneelings. I wish the custom were so universal as to supersede those tall and ugly square pews, which seem intended for dormitories, as they certainly invite to slumber rather than for the occupation of persons whose minds and bodies are engaged in the worship of God.—*Bishop of Hereford's Charge.*

STAINED GLASS WINDOWS. — The good example set by the Dean of Chichester has been followed, and four other windows of stained glass will shortly be placed in the Cathedral of Chichester. These are all intended as obituary windows, memorials of affectionate remembrance of departed relatives, and as substitutes for mural tablets. A window of stained glass has been placed in the Cathedral of Gloucester, by a gentleman, to the memory of his wife. Two in the church of Wyke Regis; and various other churches are mentioned as likely to receive the same ornamental memorials.

FOREIGN.

Consecration of a Church and Confirmation in India.—"Would that our friends in England could have been present at the consecration, last month, of the beautiful church in Vepery, now the church of St. Matthias. I was assisted on the occasion by fourteen clergymen, besides the candidates for holy orders at the approaching ordination. When my present Archdeacon arrived in India, there were scarcely so many clergymen in the whole diocese; we have now sixty-eight actually resident Clergymen in the Archdeaconry of Madras, twenty-two of whom are maintained by the Gospel Society, and their number likely to be added to at my next ordination. Having alluded to the consecration of a church at Vepery, I will say a few words about the native confirmation which I held there last month. One hundred and thirty-nine were confirmed, and among them was an old woman of seventy-five, in whose appearance we were all much interested. It was indeed a pleasing sight in this heathen land to see her totter up to the rails of the communion table, and place herself upon her knees to be blessed in the name of God by her Bishop; and I was assured by her minister that she well knew and felt the need of God's blessing. The service being conducted in three languages, lent it, moreover, an interest unknown to it in England; Mr. Taylor interpreting for me in Tamil, and Mr. Howell in Teloogoo, and I myself officiating in Portuguese, as three distinct congregations were brought to me. After Mr. Howell had explained my address to the poor Teloogoos, an old man among them, the chief of his village, stood up and begged hard for a church, be it ever so humble, near to their own homes; and it shall not be long, please God, before they have one."—*Letter from the Bishop of Madras to the Society for the Propagation of the Gospel in Foreign Parts*, 1842.

The Church in India.—The charge delivered to the Clergy of his diocese by the Lord Bishop of Madras, contains matter that cannot but be highly interesting to the members of our Church. His lordship says—"Among many sources of comfort during my journey through Tinnevelly, one of the greatest has been a sight, for which, I confess, I was unprepared—the sight of *whole Christian* villages. He alone who has passed some time in a heathen land, engaged in the work of the ministry, can understand the delight which I felt at finding myself met, welcomed, and surrounded by crowds of natives professing Christianity, whose countenances spoke a most intelligible welcome; for it was impossible to mistake the language of their happy faces. They were at peace; the peace of God had been made known to them at least, if not fully brought home to their hearts; and when I observed their looks of joyful recognition upon perceiving their Clergyman, I almost felt myself at home. The proof that 'godliness is profitable for all things' was never, I think, made more manifest than in the contrast between their villages and those of the heathen. In the heathen villages all is slovenliness and disorder; irregularity and confusion in the building of their huts; dirt and discomfort everywhere; while in those which are Christian, you will find well-arranged and well-ventilated streets, drawn at right angles to each other; the ground before each neatly swept; happy faces and a village church, which, however humble, is evidently the 'pride of the village.'" This is powerful testimony to the truth of the Scripture declaration that "righteousness exalteth a nation."

CHURCHES CONSECRATED.

Worcester	St. Michael's	Aug. 23.
Attleborough, Warwickshire	Trinity Church	Aug. 19.
Windynook, Hewarth		Aug. 25.
Sonning, near Reading		Sept. 14.
Shaw cum Donnington, near Newbury		Sept. 6.

FOUNDATIONS LAID.

Whitley, Lower, Thornhill	Yorkshire.	
Whittington	Worcester.	
Bishopton, Stratford-on-Avon	Warwick.	
St. John the Baptist, Kidderminster	Worcester.	
Matford, Stamfordham	Northumberland.	
Leeds, Holy Cross Church	Yorkshire.	Sept. 14.

TO CORRESPONDENTS.

We have to thank the Vicar of Huddersfield for his second letter, containing a denial of the Nestorian sentence in question by him who is alleged to have used it. We, therefore, feel bound to give it to the public, but must decline inserting our Correspondent's communication for the reasons we gave in our last. We have just stated the only new fact of importance; and, as it relates to a matter about which there might easily be considerable mistake between two parties, both dealing quite fairly, and as there seems to us to be no doctrinal question involved in what remains, we hope the Vicar of Huddersfield will feel satisfied with the course we have pursued.

THE

CHRISTIAN REMEMBRANCER.

NOVEMBER, 1842.

Lives of the Queens of England. By AGNES STRICKLAND. *Vol V. Katherine Parr and Mary.* London: Colburn. 1842.

WHAT an unfortunate thing it is for a dog, be his breed what it may, to have a bad name, and what a fortunate occurrence is a wet day—sometimes! Knowing little of Mr. Colburn, save as the publisher of numberless three-volume novels of every school, from the historical to the silver-fork, we were not aware of the valuable work of which he was the publisher, under the title of the "Queens of England," until a wet, a very wet morning, in the fens of Lincolnshire, compelled us to resort to a previous volume of the work, as either a time-killer or a soporific. The volume on which we chanced was that in which the authoress discusses the lives and fortunes of five of the unfortunate ladies who were honoured with the affections of Henry the Eighth. Amid many details, curious indeed, but rather tedious to the general reader, (though we can well excuse them, knowing right well how the antiquarian admiration for minutiæ grows on the student, and by no means undervaluing such knowledge,) we found much to amuse, much to instruct, and much more to interest us. Confident, from the specimen, of the ability and honesty of the authoress, we looked forward to the present volume with anxious eagerness, and we have not been disappointed. Nay, on the contrary, we cannot sufficiently thank the writer for the noble and successful attempt she has made to set Mary's character in a true light. She was well aware of the difficulty and danger of her task. She was aware that, in Mary's case, her own motto had been gradually fulfilled: Time had at last unveiled the truth. Under the guidance of Madden and Tytler, whose antiquarian labours have, at last, laid bare the facts and acts of Mary's reign, our authoress was about to oppose, not only popular, but religious prejudice. She has done so boldly, and, what is better,

successfully. Doubtless she will meet with much obloquy; many hard things will be said of her writings, and her motives will not escape misrepresentation from those whose prejudices she has opposed, cutting away the ground from beneath them. With all this she must bear, with this consolation, that she has been one means by which time hath unveiled truth. With these remarks, we proceed to compile from the labours of our authoress a short narrative of the life of Mary, always relying on the authorities she adduces, seldom disagreeing with her conclusions, and not seldom adopting the language in which she has clothed her opinions.

It was a cheerless morning in the month of February, 1516, that our first queen regnant, the child of Henry and Katherine of Arragon, was born at the palace of Greenwich.* The health of the babe consoled the mother for the loss of her former children, and even reconciled the king to her sex. Margaret, the illfated countess of Salisbury, attended on the babe from her birth. Three days after her birth was the baptism of the royal infant.† The Princess Katherine Plantagenet, the duchess of Norfolk, and Wolsey promised for the babe. Carefully brought up in the apartment of her mother, her education was commenced as soon as she could speak, and if her attainments in music may be taken in evidence, her progress was most rapid. When little more than four years old, the young princess had to sit in state, and receive with courtesy some foreigners whom the king had commanded to be presented to her, at her palace at Richmond. Nothing daunted by the presence of these strangers, the royal child "welcomed and entertained them with most goodly countenance, proper communication, and pleasant pastime in playing on the virginals."‡ "When a very little child," says Pollino, "she had so far mastered the difficulties, as to have a light and rapid touch, with much grace and velocity." Whilst yet in her cradle, more than one negotiation had been in agitation for the marriage of the princess, and as early as her sixth year she was summoned to Greenwich, to be betrothed to her mother's nephew, the great Emperor Charles, then a young man in his twenty-third year. During the emperor's stay in England, Mary became well acquainted with Charles, and learnt to regard herself as his future empress. The emperor desired to have her removed to Spain, to be educated as its queen, but the affection of her parents forbad the separation.

The classical education of the princess became now the great care of her parents; Linacre, the learned physician, to whom her learning

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* Monday, February 18, 1516, at four o'clock in the morning.

† At the Church of the Grey Friars, adjacent to Greenwich Palace, whither the silver font in which her father had been christened was brought from Canterbury.

‡ "The instrument here mentioned was the first rude idea our ancestors had formed of a piano: it was a miniature keyed instrument, contained in a box, about four feet long, with an ivory or box-wood finger-board, limited to two or three octaves, and was, when wanted, placed on a table before the performer."—*Life of Mary*, p. 148.

in Latin had been entrusted, died when his pupil was but in her eighth year; and Katherine, swayed partly by his nation, and partly by his reputed learning, requested Ludovicus Vives, the Spanish Quintilian, to draw up a rule for the education of the princess. It was a stern code that the professor drew up. Every idle book of chivalry and romance, such as the Curate in Don Quixote committed to the flames, are classed as libri pestiferi, such as corrupt the morals of the weaker sex; whilst in their place, besides the Gospels, Acts of the Apostles, Epistles, and selected portions of the Old Testament, he recommends no less than four of the Fathers, and a fair collection of stern old classics, including Plato, Cicero, Seneca, and Erasmus. Every day was the young princess to commit to memory lessons in Greek and Latin, without at the same time forgetting frequent renderings of English into Latin, and conversations with her preceptor in that tongue. "Govern by these my monitions Maria thy daughter," wrote Vives, "and she will be formed by them; she will resemble thy domestic example of probity and wisdom, and, except all human expectations fail, holy and good will she be by necessity." *

In the summer of the year 1525, when but entering her ninth year, the young princess had reason to believe that all her careful education and training in the habits and manners of the Spaniards were likely to be rendered useless by the faithlessness of her betrothed. She endeavoured at once to test his faith, and to revive the kind feelings he had once expressed towards her, by the present of a small emerald ring, "a token," as our ambassador was instructed by Wolsey to represent, "devised by her grace for the better knowledge to be had (when God should send them grace to be together) whether his majesty doth keep constant and continent to her, as, with God's grace, she would to him." † Burning, as he was, with indignation at the secret intelligence he had received of Henry's meditated divorce from Katherine, and consequent disinheriting of his child, the emperor was not as yet prepared to act openly on the rumours. He received the ring with professions of attachment, promising to wear it for the sake of the princess. Before the year was ended, he was the husband of the beautiful Isabel of Portugal.

This was the first sorrow that blanched the cheek of the young

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* "In the black list of Ludovicus Vives were 'Amadis de Gaul,' 'Torante the White,' 'Lancelot de Lac,' 'Paris et Vienne,' 'Pierre Provengal,' 'Margalone and the Fairy Melusina,' 'Florice and Blanche,' and 'Pyramus and Thisbe,' cards, dice, and gay dresses. In the white list were Cyprian, Jerome, Augustine, and Ambrose, Plato, Cicero, Seneca's maxims and tragedies, Plutarch's Enchiridion, Erasmus's Paraphrase, Sir T. More's Utopia, Lucan's Pharsalia, and portions of Horace; whilst her stories for recreation were to be purely historical, sacred, or classic; such as Joseph and his brethren, Papyrus in Aulus Gellius, Lucretia in Livy, and the patient Griselda."—*Life of Mary*, p. 153.

† "The emerald, whose colour was the symbol of constancy, sent by young Mary, would, it was imagined, fade and pale its brilliant green, if the heart of the betrothed swerved from the affianced lad '—*Life of Mary*, p. 155

princess; nor could all the splendours of her almost regal establishment at Ludlow, by which her father sought to show the emperor how high he rated his daughter, remove the feeling of melancholy which this rupture of her almost infantine attachment had caused. For two years Mary lived in vice-regal state at Ludlow, holding her own court, and ruling her principality of Wales. Placed in a situation suitable alone to the heiress of the crown, practised to play the queen in her childhood, she was soon compelled to descend from her high estate, and unlearn, amid the most bitter insults, her early lesson of royalty. Already determined in his own mind to divorce his queen, and thus disinherit his daughter, Henry made one more attempt to marry her before he dismissed her mother. The gallant opponent of the emperor was the object of his present endeavours. The scheme failed; Francis, unwilling to be united to a bride of eleven years, would have gladly hailed her union with his son, Henry, duke of Orleans; this project did not suit our Henry, and the negotiations came to nothing. Hurried from Ludlow to her father's palace, that the ambassadors of France might be eye-witnesses of her girlish beauties and attainments, Mary seems to have passed her first initiation into the display and dissipation of court, without even a single hint of levity of conduct.* She obeyed her father so far as to appear as one among the dancers in pageants, and even as an actor in one of the plays of Terence, performed at Hampton, for the amusement of the ambassadors of Francis. All parties, however, joined in praise of the simplicity and purity of the manners of the young princess.†

Henry soon became jealous of his child. The disputes about the divorce were now at their height, and Mary sided with her injured mother. Unwilling to trace in her conduct the pure affection of a child, Henry regarded her opinions as the work of the family of her governess, the aged countess of Salisbury, and in especial as flowing from the suggestions of the Carthusian Reginald Pole, to whom Katherine not many years before would have gladly wedded her child. Abstracted from the world by habits of study, not by monastic or priestly rules, possessing an highly endowed and cultivated mind,

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* "All cotemporaries and portraiture represent Mary, at this period of her life, as a lovely child."—*Life of Mary*, p. 157.

† "Among these commendations," says Miss S. "is one, according to the bias of the times, which will appear no particular excellency in modern estimation; for instance, she is praised for dressing on the Easter festival, according to the old usages of England, in the very best apparel she had, in order that she might show her gladness at receiving the sacrament. This is a curious illustration of the national custom still existing among the lower classes, who scrupulously wear their best clothes on Easter-day, and, if possible, purchase some new apparel. Not for the sake, sad to say, of approaching the table of the Lord," continues our authoress, in a note; "that custom can scarcely now be considered a national one, being nearly confined to the middle classes."—*Life of Mary*, p. 165.

If Miss S. by 'that custom' means receiving the eucharist, she is wrong in saying that it is now confined to the middle classes, at least in country parishes, where every clergyman can witness that the poor are the most constant in their attendance on that sacrament.

a noble person, and a bearing that recalled the race of the older Plantagenets, there were not a few in England who would gladly have seen him the husband of the heiress of England.* Much as he hated Reginald, Henry could not but fear (if we may use such a word of Henry) one whose descent and personal qualities rendered him the pride of the country. There was no one in England whose sanction to the pending divorce Henry was so anxious to gain.

"When greatly urged to give his opinion on that head, and to accept the archbishopric of York, rendered vacant by the death of Wolsey, Reginald, by letter, firmly and respectfully declined this great advancement, adding many arguments against the divorce of Katherine and the degradation of her daughter. Henry was incensed; he called the disinterested advocate before him, in the stately gallery of Whitehall Palace, to account for his opposition. Reginald, who at that time loved the king ardently, could not speak for emotion, and his words, so celebrated for their impassioned eloquence, were stifled in a gush of tears; yet his broken sentences proved that he was firm in his principles and manly in his defence of the helpless queen and her daughter. Henry frowned, and his hand often reached the hilt of his dagger; but if his kinsman did not yield to affection or interest there was little chance of a scion of the Plantagenets bending to fear. Henry left Reginald weeping, and vented his temper by threats to his brother, Lord Montague—threats which, long after, were fatally verified. Reginald's brothers loaded him with reproaches, yet he appears to have convinced them that he was right; for Montague, his elder brother, undertook a message of explanation to the king, who had rather taken the contents of the letter which had displeased him from the report of the duke of Norfolk than from his own perusal. Meantime Henry had conquered his passion, for he was as yet a novice in injustice and cruelty. He examined the letter, and after walking up and down thoughtfully for some time, turned to his kinsman, Lord Montague, and said—"Your brother has rightly guessed my disposition: he has given me such good reasons for his conduct, that I am under the necessity of taking all in good part; and could he but gain on himself to approve of my divorce from the queen, no one would be dearer to me."—*Life of Mary*, pp. 170, 171.

The churches were not as yet separated, the divorce was still undecided, when Reginald Pole, looking on the projects of Henry as a simple matter of right and wrong, honestly declared his view of the case. Could he have been influenced by a desire of union with Mary? Reginald was well aware that Katherine had long ago desired to make this atonement for the murder of his uncle Warwick. He might have desired the union, but he used no unfair means to compass his desires. He sacrificed all worldly advantage rather than flatter injustice. He assured himself of the enmity of the king, and when his principles and Henry's measures could no longer accord, he withdrew from England, at the time when the opening womanhood of the young princess might have been daily more and more affected towards the noble defender of herself and her injured mother. Still he could not suppress the hope that the time might arrive when the

* Miss S. states, we know not on what authority, that the noble face and form of the Saviour, in the great painting of the Raising of Lazarus, in our National Gallery, was drawn from Reginald Pole, by Michael Angelo.

wishes of Katherine might be fulfilled. Neither priestly nor monastic vow bound him, for many years, to a state of celibacy.*

At last the time came when the mother and the child were formally separated. Katherine and Henry parted. The king proclaimed his marriage with Anne Boleyn, the marriage of Katherine was pronounced invalid, and the rival queen crowned, within a few months. Mary was but seventeen when all these trials came upon her. Whom was she to obey, her saintly mother or her worldly father? Katherine was too well aware of the love her child bore to her, not to perceive how she would act when put to the test; but she loved her too well to permit her to ruin her own prospects for the sake of her divorced mother. She was aware that Mary would shortly be summoned by Henry, and introduced into trying scenes, where the divorce would be discussed, and the child required to testify against the mother.

"'Daughter,' wrote Katherine, 'if this lady do come to you, as it is spoken, if she do bring you a letter from the king, I am sure in the self-same letter you will be commanded what to do. Answer with very few words, obeying the king your father in every thing—save only that you will not offend God, and lose your soul—and go no further with learning and disputation in the matter. And wheresoever and in whatsoever company you shall come, obey the king's commandments, speak few words, and meddle nothing. Sometimes for your recreation use your virginals or lute, if you have any. But one thing specially I desire you, for the love you owe to God and unto me, to keep your heart with a chaste mind, and your person from all ill and wanton company, not thinking or desiring any husband for Christ's passion; neither determine yourself in any manner of living until this troublesome time be past.——Daughter, wheresoever you come, take no pain to send to me, for if I may, I will send to you.'" †

The queen was aware that at the approaching confinement of her rival, Mary, as still presumptive heir to the crown, would be compelled to be present at the birth of the expected prince. The good mother endeavoured to fortify her child for the difficult situation in which she was on the point of being placed. Unfortunately, the young princess did not adhere to the wise advice of her mother. Whilst present in the lying-in chamber of Anne Boleyn, with the natural incautiousness of youth, mingled with a readiness in believing in the unworthiness of her parent's rival, she gave ear to the scandals of the young queen's enemies, and scrupled not to declare that the young babe was not her sister. There were not wanting those who would carry to Henry the sayings of Mary against his new queen. A little matter kindleth a great heap. She was commanded to call Elizabeth "princess." She refused. "Sister she would call the

* This interview between Henry and Reginald is, of course, rejected by Burnet as a romantic fiction. Unable to appreciate the stern honesty of such a man, the bishop cannot believe a narrative so incredible on his own time-serving principles, and therefore rejects it as a deliberate fiction of one whose conduct, in sacrificing his ambition to truth, has made his word sacred to posterity.

† From a letter written from Bugden, about August, 1533.

babe, and nothing more." The king proceeded to threats; still Mary remained firm. He declared Elizabeth his heiress, and disinherited the child of Katherine. Mary still resisted. So long as her mother lived, she would make no concession. The privy council sent an emissary to her at Beaulieu, to command her to resign the title of "princess." She refused; the king had not approved the message; "she doubted not withal that she was the king's true daughter, born in good and lawful matrimony, and unless she were advertised, by letter from the king's own hand, that his grace was so minded to diminish her state, name, and dignity, she never would believe the same." Mary's letter to the council was equally firm;* but the king was determined. Katherine's child was not only to be "minished and brought low," but to have her changed estate brought continually before her eyes, by being transferred as a bondmaiden to the nursery palace of her young sister. Her establishment at Beaulieu was broken up, her degradation legalized by the supple parliament, and in 1534 she was transferred to the last new nursery of the then favoured Elizabeth, the palace of Hunsdon. Great must have been the trials and insults to which Mary was subjected by the mother of her sister and her flatterers: heavily did they weigh—God only knows their details—on the mind of the suffering Anne, when her last hour was approaching, and she cast herself on her knees before Lady Kingston, and besought her, even so kneeling, to solicit the princess's pardon for the wrongs committed by her stepmother. Could we be surprised had Mary's grief been converted into hatred of her sister, with whose favoured condition she was daily and hourly forced to compare her disgraced situation? But far from it. "She amused her sorrows with the playful wiles of the infant, and regarded her with kindness." During the two melancholy years that Mary passed at Hunsdon, "the poor princess had no comfort but in her books;" they were years of sorrow and suffering.

"The few friends," says our authoress, "who dared to visit her were subjected to the severest espionage, their words were malignantly scrutinized, and sedulously reported to the Privy Council.† The papers of the princess were put under the royal seal; and if she was allowed to read, she certainly was not permitted to write, since in one of her letters, penned just after the execution of Anne Boleyn, she apologizes for her evil writing, because she had not written a letter for two years. Her father uttered murderous threats against her, and his words were eagerly caught and re-echoed

* "'My lords,' says Mary, 'as touching my removal,—I will obey his grace, as my duty is——but I protest before you, and all others present, that my conscience will in no wise suffer me to take any other than myself for princess, or for the king's daughter born in lawful matrimony; and that I will never wittingly or willingly say, or do, aught, whereby any person might take occasion to think that I agree to the contrary.'"—*Life of Mary*, p. 180.

† See the examination of Lady Hussey, as to how often she had visited Mary, whether she had called her princess and how often, what messages she had received from her, &c. quoted by Miss S. in "Life of Mary," p. 184, from Sir F. Madden's Privy Purse Expenses.

by those members of his council whose whole study it was to flatter his wilful wishes, however wicked they might be. If the expressions of King Henry had not been appalling to the last degree, would the treasurer Fitzwilliam have dared to use the revolting terms he did regarding his master's once-idolized daughter? 'If she will not be obedient to his grace, I would,' quoth he, 'that her head was from her shoulders, that I might toss it here with my foot,' and so put his foot forward, spurning the rushes,—a graphic exemplification added by two witnesses of his horrible speech, which it seems was not resented, but received as a dutiful compliment by the father of the young female whose bleeding head was thus kicked as a foot-ball in the lively imagination of his obedient satellite."—*Life of Mary*, p. 185.

The vague prediction of some astrologer,* that Mary should reign on her father's death, improved upon by the tears and sobs of Anne Boleyn, who saw in this prophecy the death of her child's hopes, seems to have rendered the year 1535 one of especial discomfort and peril to Mary. The threatened death that now became matter of common talk, even in foreign countries, would have been perhaps joyfully received by the princess, now confined to her bed with grievous sickness. There was a more bitter grief in store. Katherine was on her death-bed, and prayed, with saintly meekness, to be allowed to breathe the same air, if she might not see her sick child. At the time when the council were representing to the Emperor Charles that "the bruit and report of the misentreaty of the queen and princess were untrue," the interview between the sick daughter and the dying mother was refused. The following year opened with the expected dissolution of Katherine. Mary heard of her mother's situation, and besought permission to receive her last blessing. It was denied her; Katherine expired without seeing her child. Dear to all the world for her good fame, her death was received with lamentations among all nations, and there were not wanting those who hinted at dark deeds against her life, and "feared that the royal girl would shortly follow her mother."†

The death of her mother was the turning point in Mary's prospects. The well-known exclamation of joy on Katherine's death, which her rival uttered, was but a prelude to her own rapid fall, to give place to one who had supplanted her, even, as she, had her predecessor. The death of Anne Boleyn brought a relaxation of restraint to her step-daughter, and the friendship that in earlier days had subsisted between Mary and Jane Seymour gave her hopes of reconciliation with her father. There was still one great obstacle; Henry and Cromwell were both equally determined to illegitimatise the offspring of Katherine and Anne, and the latter used all his abilities and subtlety successfully in persuading Mary to acquiesce in her own

* On the authority of Gregorio Leti. Henry's promise to Anne, to not only disinherit but kill Mary, is consistent with the general tradition, that Cranmer prevented the king from slaying his daughter.

† Letter from English resident at Venice to Rev. Thomas Starkey, a divine, resident at court. Feb. 5, 1536.

legradation.* Accustomed to regard Cromwell as her chief keeper, sooner did her hopes brighten than she humbly besought him, by er, to procure for her permission to write to her father. Immey that she received permission, Mary wrote to the king tenher dutiful submission. Henry was not permitted to reply, other more humble letter had arrived from his daughter, ting him on his marriage, and beseeching pardon and grace. en informed that the king forgave her all her offences; presume, her love and affection for her mother, and her ss towards Elizabeth. Again Mary wrote, beseeching his presence. It was not sufficiently submissive for s purpose, so he sent Mary a copy of what she ought to . Three days after, Mary, ill at ease in mind and body, submitted to his advice, copied his letter to the king, and in obedience, in all probability, to some last injunctions of her mother, then brought to her by Eustachio who had attended her last moments, submitted more unconditionally to the wishes of her father. An offer of new clothing was the only sign of restoration to favour which this last epistle brought. Pressed onward, doubtless, by Cromwell, at length she wrote to Henry, "that she would a thousand-fold rather be in his presence as a poor chamberer, than in course of nature be planted in his realm." This dark hint at her willingness to resign her dignity was what Henry and Cromwell required. Parliament had, indeed, once more changed the succession at their master's nod, and Elizabeth as well as Mary were now, in the eyes of the law, inferior to his bastard of Richmond. But Henry and his counsellor well knew that the people of England were never consenting parties to the illegitimatising of Mary; she was still in their hearts the heiress of England. Could she but be brought to sign her own degradation, Henry's anger would be appeased and the succession secured to the children of the queen, whose sister was allied to the son of Cromwell. Mary's last letter was immediately acted on: a deputation of the privy council came to her, and sought her signature to articles acknowledging her mother's incest, her own illegitimacy, and Henry's supremacy over the Church. Their visit was fruitless; Mary demurred to the articles. Cromwell proceeded to browbeat her; his next letter effected, by its hints and threats, the end he had so long laboured to accomplish. Mary signed the articles she had previously rejected.† We may be sorry that she yielded, but we can hardly blame her. As long as Katherine lived, there was no submission, hardly that submission which that saint advised. She was now dead; her feelings could no longer be harassed by the conduct of her daughter. Nay,

* See the most interesting series of letters from Mary to Henry and Cromwell, set out at length in our authoress's Life of Mary, pp. 192—204.

† Miss Strickland, on the authority of Hearne, in his Sylloge, whence the original professes to be extracted, quotes all these articles as signed by Mary. Both Collier and Heylin affirm that she did not sign the two by which the jurisdiction of the pope was denied, and her mother's marriage denounced as incestuous and illegal.

she was obedient to her last commands—submission. Weakened by disease, harassed by menaces and threats, led on by the distant prospect of a few years, if God should so long spare her, of happiness in her father's presence, she signed her own degradation. We may not be able to judge the true motive, but we can deny that individual interest prompted the compromise; degraded equally with her sister, with every prospect of descendants from the young queen, she in no way benefited her prospect of the crown by her submission to Henry

The letter of thanks which Mary wrote to her father on her restoration to his favour, places her conduct in a new light. After opening phrases, according to the usual humble formula she was advised to use to her despotic father, Mary continues thus:—

"'My sister Elizabeth is in good health (thanks to our Lord), and such a child toward, as I doubt not, but your highness shall have cause to rejoice of in time coming (as knoweth Almighty God), who send your grace, with the queen my good mother, health with the accomplishment of your desires. From Hunsdon, the 21st day of July, your highness's most humble daughter and faithful subject. Mary.'

"Noble, indeed, it was," says our authoress, "of Mary thus to answer the agonized cry for forgiveness from the dying Anne Boleyn, by venturing a word in season in behalf of her forlorn little one. Even this generous trait has been inveighed against, as an act of mean flattery to the parental pride of Henry; and had it happened during the prosperity of Elizabeth, so it might have been considered; but mark how a plain matter of chronology places a good deed in its true light. So far from feeling any pride as the father of Elizabeth, Henry had just disowned her as a princess of his line, and horrid doubts had been murmured that she was the child of Lord Rochford, and not even to be ranked as an illegitimate daughter of the king. Who can, then, deny that it was a bold step of sisterly affection, on the part of Mary, to mention the early promise of the little Elizabeth, as she does in this letter, in terms calculated to awaken paternal interest in the bosom of her father."—*Life of Mary*, pp. 204, 205.

The end of all these troubles was the appointment of a joint household for the disinherited sisters, at Hunsdon, sufficient indeed for their wants, though mean, when compared with the former splendour of Ludlow castle. Mary's time was now passed in completing those difficult studies which Vives had recommended for her education. Her day was commenced with the daily service and the perusal of the Scriptures; some hours were then devoted to languages. Latin she wrote and spoke with ease, as also Spanish and French; nor was she unacquainted with Italian, though she did not venture to converse in it; besides these, a third portion of her time was devoted to studies, extraordinary for her sex and station, even in that era of learned noble dames. Geography, astronomy, mathematics, and natural philosophy, were included in the circle of her studies. The day was finished with needlework, and playing on the lute, the virginals, and the regals, her three favourite instruments. What a contrast to the education of females in the present day does this present, not only in quantity but quality; and be it remembered, Mary learnt to read, speak, and write languages, not to read this or that

book, or to boast of a knowledge of Spanish, when some one book in that language has been learnt by the means of an interlinear translation. Of those evil traits with which the private character of Mary has been branded, not a trace can be found in that most elaborate record of her private life, which modern research has presented to us. Without entering into particular items in the privy-purse expenses of the princess, matters carefully elaborated by our authoress, we may safely affirm, that her summary of their contents is amply borne out. "These records," says Miss Strickland, "speak only of charity, affection to her little sister, kindness to her dependants, feminine accomplishments, delicate health, generosity to her godchildren,* many of whom were orphans dependant on her alms, fondness for birds: very little hawking and hunting is mentioned, and no bear-baiting." One charge alone remains against her at this period—her losses at play. When the rest of her conduct is considered, is it not evident that this habit of playing was rather a fault of that court which she lived in, than of her own?† In October, 1537, Mary and her infant sister were present at the christening of the young prince; ere a fortnight had passed, she was performing the office of chief mourner at the queen's funeral. The year 1539 was a year of sore trial to Mary; she had incurred the anger of her father by her hospitality, and suffered the deprivation of her separate establishment, being detained in restraint at the castle of Hertford.‡ The family of the Poles, too, had been overwhelmed in one sweeping ruin; Montague and Exeter had died on the scaffold; the widowed marchioness, Gertrude of Exeter, was immured in the tower; and Mary's earliest friend, the aged countess of Salisbury, lay in the same prison, bereft of her property, and without the means of procuring a garment to shield her from the bitter cold. Another attempt also had been made to match her in marriage. Philip the Warlike, duke of Bavaria, was her accepted suitor, and soon the affianced wooer of the unwilling Mary. His eloquent pleadings in high Dutch and Latin, could not, in her eyes, outweigh his Lutheranism and opposition to the emperor. Henry's disgraceful conduct to Anne of Cleves eventually broke off the alliance between Philip of Bavaria and our Mary, and she was once more free.§ The years 1540 and 1541 produced

* Mary seems to have had a passion for standing as godmother; at the age of five years she was sponsor to the infant daughter of Sir W. Compton, and in her life must have stood godmother to more than a hundred children.

† Henry was notoriously the greatest gambler in a gambling age. Witness his losses to the French hostages, and of the lead and bells of several abbeys to his boon companion Sir Francis Bryan. One debt of honour of Mary's is curious—a 10*l.* bet to Dr. Bill; could that have been the great divine of Edward's reign? The entire discontinuance of these gaming items in the private expenses of the princess, after the accession of Katherine Parr, proves that the habit was the creature of court fashion, not of her own will.

‡ Witness the ancient tradition of the prison-room of queen Mary at Hertford castle. Mary of Scotland was never so far south.

§ "Philip, however, remained her bachelor for six years; again renewed his suit, and, on his repulse, lived and died single as became her true knight."—*Life of Mary*, p. 227.

effects on the mind of Mary, fearfully evidenced in the persecutions during her own short reign. In those years, the last of her early friends, the aged countess, fell by a death too horrible to detail, whilst the chaplain of her mother and her own schoolmaster expired in the flames at Smithfield. Mary could not but remember the fate of these her friends in aftertimes—friends who had perished for their fidelity to her mother, and their disapproval of the supremacy of Henry.* She never forgot those who were in power when these tragedies were performed.

The fall of Katherine Howard once more restored Mary to the hope of a second succession, despite of all acts of parliament, to the throne of England; the union of Henry with the widow Katherine caused her restoration to her royal rank, though it placed her after the daughters of lady Latymer in the succession to the throne. Once more in her proper station, Mary seems to have again assumed the lead among the young nobility, and contributed, to the utmost of her ability, to the gaiety and splendour of her father's court. The influence of Katherine Parr must have been extraordinary, when she could persuade the anti-reforming Mary to undertake the translation of the Latin paraphrase of St. John by Erasmus, the most important portion of that general work of Erasmus on the Gospels, by which the reformers ever set so great a store, and which Henry's new queen was now having rendered into English by some of the leading reformers of the time. Though Mary would not allow her name to appear on the title, yet she permitted Dr. Udal, one of her copartners in the work, to thank her for her labours in the preface he prefixed to the translation.† Until his death Mary remained in favour with her father. "I know well," said he on his death-bed to her, "I know well, my daughter, that fortune has been most adverse to you, that I have caused you infinite sorrow, and that I have not given you in marriage, as I desired to do; this, however, was according to the will of God, or to the unhappy state of my affairs, or to your own ill luck; but I pray you, take it all in good part, and promise me to remain as a kind and loving mother to your brother, whom I shall leave a little helpless child."‡ Mary's conduct during the troubles of the succeeding reign, resisting every temptation to demand the regency, and giving neither open nor secret encouragement to the various rebellions against her brother's regents, renders it likely that Mary actually made such a promise to her dying father as he required.

Confirmed in her reversionary rights of succession by her father's

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* The chaplain Abel and the schoolmaster Featherstone were dragged, with due impartiality, on the same hurdle with the protestant Dr. Barnes.

† "Those who mistake Henry VIII. for a patron of the Reformation, have supposed that Mary undertook this task to please and propitiate her father."—*Life of Mary*, p. 240. We shall see that one cause of Bishop Gardiner's imprisonment—he was Henry's favourite bishop—by Somerset was his opposition to, and attack on, this paraphrase of Erasmus's.

‡ From the Italian of Pollino, p. 191.—*Life of Mary*, p. 248.

will, and well provided for by his bequests,* Mary retired to her favourite country seat of Beaulieu, for a time unmolested by the various radical changes that the council of the regency had effected in the religion of the land. There were, however, two clauses in Henry's will, that soon produced a collision between Mary and Somerset; six hundred was yearly to be expended in masses for the soul of that king, whose boast had been the destruction of almost countless mortuary chapels and endowed chantries, and his son was to be brought up in the catholic faith—doubtless Henry's faith of the six articles. Mary besought Somerset to comply with her father's expressed desires. Afraid openly to repudiate the will as inconsistent with the acts of Henry, Somerset made assertions regarding the protestantism of the late king, that were not supported by facts. Mary openly expressed her opposition to the new form of religion, and denied the assertions of the regent. At the very moment of this her denial and remonstrance, the catholic Gardiner was cast into prison for reviling the work of Erasmus, in the translation of which Mary had joined, and the reformers were printing and distributing it in every church through the land, as next in efficacy to the Sacred Scriptures.

As religious discussions increased, the mind of the young king was gradually estranged from his sister; and Mary, unable to reconcile her opinions with those of the reformers, seldom appeared at court, but lived in strict retirement at her country residence; contented with the toleration at present permitted to her religious exercises in her own chapel. There was little in the cold puritanism of the young king's establishment that could please the warm and grateful feelings of Mary. Debarred from every innocent gratification when under his roof—never might the sound of music be heard in his palace†—she preferred the seclusion of Beaulieu or Kenninghall, and never repaired to court except on state occasions. The toleration of Mary's religion was but temporary. The year 1540, when she was suffering from an attack of her chronic disease, that seemed to threaten death, was the time appointed by Somerset for annoying the princess. Her chaplain, her officer, and her comptroller were summoned to give evidence before the council of the private worship of their mistress. For a time Mary refused to permit them to answer the summons. At last she yielded; and Hopton, "her poor sick priest," proceeded to London. The deposition of Somerset, for a time, put a stop to the interposition of the government. The council were too anxious to conciliate the princess and gain her to their side, to trouble her about religion; delaying that until such time as they felt themselves firmly

* Henry bequeathed to her 10,000*l.* towards a marriage portion, if married with the consent of the Council of Regency, and 3,000*l.* per annum while unmarried—the rents of the manor of Beaulieu, Hunsdon, and Kenninghall. The last she restored to the Howards, from which family it had been taken, on her accession to the throne.

† How Mary's love of music, and the admiral's kindness towards her when debarred of every musical instrument at her brother's court, were turned against him by the council, see Life of Mary, p. 256.

fixed. The letter, in which they endeavoured to justify their conduct to Mary, contains a snare laid for her by the Dudley faction. "Somerset," said they, "declared to the people, that we wanted to remove him from his office, because we were minded to have your grace to be regent of the realm, dilating on the danger it would prove to his majesty to have your grace, who are next in succession and title, to be in that place." Coupled with a strenuous denial of such intention on their part, the hint was ably thrown out and as ably met. Had she given the slightest encouragement to the hint, Mary must have fallen. Mary, at least, was content to abide by her omission from the regency, in her father's will. She had had disputes with Somerset; she differed from him in points of vital interest, but she hated his opponents and his oppressors. She would not stand with them "in their just and faithful quarrel," as they besought her. She had ever kept her promise. Her opposition to her brother's rulers had been personal, not public. "It was passive and defensive," says Miss Strickland; "and limited to repelling their interference with her domestic altar and worship; and when she had resisted their attacks, she neither meddled with their intrigues, fomented their factions, nor encouraged their enemies." *

Mary's refusal to join the ranks of the Dudleys, brought a renewal of her troubles about the mass. Unable to fight her own battle, she appealed to the emperor, and, through his threats, obtained during the year 1550 an ambiguous permission. The annoyance, however, did not cease; and towards the close of the year, the emperor could not obtain toleration for her without a threat of instant war.† Mary's crime was not so much her observance of the mass, as her refusal to close her chapel-doors against those of her neighbours who desired to follow her form of worship. Mary appealed in person to her brother, but her visit availed little. The very day after her visit, Charles by his ambassador renewed the threat of instant war; all parties represented to Edward the ruin that a war between the Low Countries and England must bring on the latter country. Edward wept and yielded. The compulsory toleration did not last long. Ere the ensuing autumn, her chief chaplain, Mallet,‡ was imprisoned, and her comptroller, and others of her officers, sent for by the king and council, and commanded to return and inform the chaplains of the princess, that the mass should not be permitted any longer. Mary commanded her servants to keep silence, threatening to leave the house if they obeyed the commands of the council. They re-

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* *Life of Mary*, p. 261.—This letter from the Council was first disinterred by Mr. Tytler. Truly may it be said, historical truth is of slow attainment.

† The first threat was in April 1550, the consequence was an ambiguous promise, afterwards revoked, on which he sent a squadron to lie off the coast, to take her away if needful. In consequence, the council sought to entice Mary from Beaulieu, as near the Essex coast; the scheme, however, failed.

‡ Francis Mallet was by no means a bigot, much esteemed by Katherine Parr, and a retiring character of great learning and sincerity.

quested her to consider of it for a few days. She did so; and again forbad their compliance. Her officers now refused to be the means of annoyance to their mistress, and a deputation of the council were obliged to perform their own dirty work.* They sought an interview with Mary, presented to her her brother's letter, which she received with all respect, and proceeded to exhort her to obedience. She prayed them to be brief, as she was far from well. Still they continued their exhortation, offering to show her the names of the councillors who had determined against her use of the mass. "I care not," said she, "for the rehearsal of their names; well wot I ye are all of one mind therein." She declared she would die ere she used the new service; and whilst she admitted the knowledge of her young brother, stoutly denied his power at present to be judge in questions of divinity. The deputation spoke of the refusal of her servants to obey the king's commands. With evident satisfaction, Mary learnt the fidelity of her servants, twitted the council with folly in employing such agents, and added, that "if they refused to do their message they were the honester men." The chancellor Rich touched on the message of Charles, and spoke disparagingly of his interference. Mary twitted them with their submission to his threats, and with the little respect she met with from men of whom she might well say, "My father made most of ye, what ye be now, almost out of nothing." She was informed, that the king had appointed a new comptroller for her household. "I shall appoint my own officers," said she, "for my years are sufficient for the purpose." If one entered she would leave her house; and should her present health be impaired by such conduct, she would protest that the council were the cause of her death. With these words, she tendered a ring as a token to her brother of her obedience in things temporal, and retired to her chamber. Foiled in their object, the deputation now sought to terrify her domestics; her chaplains were summoned; all but one appeared, and forbidden to use any service but that of the Common Prayer. The chaplains promised obedience after some delay.

"When departing, the lord chancellor and his company went down into the court-yard, and waited a few minutes, while search was made for one of the chaplains who had got out of the way of the exhortation; just then, the princess, who perhaps was willing to divert their attention, opened a little window close by them; and though they offered 'to return to the house to hear what she had to say, she would needs,' says my lord chancellor, 'speak out of the window.' 'I pray you,' quoth she, 'ask the lords of the council, that my comptroller may shortly return; for since his departing, I take the accounts myself, and lo, have I learned how many loaves of bread be made of a bushel of wheat! I wis my father and mother never brought me up to brewing and baking. And to be plain with you, I am a-weary of mine office. If my lords will send mine officer home again, they shall do me a

* Mary was then at Copt Hall, near Waltham, in Essex. The deputation consisted of Lord Chancellor Rich, Sir Anthony Wingfield, Mr. Petre, and the new comptroller of Mary's household.

pleasure; otherwise, if they will send me to prison, beshrew me, if he go not to it merrily, and with a good will! And I pray God to send ye well in your souls, and in your bodies too, for some of you have but weak ones.'"—*Life of Mary*, p. 275.

The lord chancellor and his friends did not wait to hear any more of Mary's advice or good wishes; and too glad to escape her raillery, they hastened their departure without any further inquiries about the priest in hiding. Here ended Mary's troubles with the government on religious matters. She fairly out-manœuvred them, and continued to enjoy her mass from the mouth of the adroit priest, who had not given in his adhesion to the commands of the council.* The gradually increasing illness of the young king rendered Mary an object of interest to all parties, whilst her long and severe fits of illness gave probability to the rumours of the Dudley faction, that she was too imbecile ever to mount the throne. Few and far between were even the state visits which Mary paid to her brother in his last years. It suited not with the plans of the Dudleys to allow her to appear about the court, and rebut in person the insinuations they circulated against her. It required much misrepresentation to persuade Edward to exclude his sister from the succession; her presence would soon have dispelled the cloud they so studiously raised around Mary. It was not long before her brother's death, that the good bishop Ridley, partly perhaps of his own good intentions, partly to test her faith, and to be an eye-witness of the truth or falsehood of the popular reports, paid her a pastoral visit at Hunsdon.

"Ridley saluted her grace, and said he was come to pay his duty to her. She received the bishop courteously, and conversed right pleasantly with him for a quarter of an hour. She told him, 'she remembered him when he was chaplain to her father; that she recollected a sermon he preached before the king, on occasion of the marriage of my lady Clinton to Sir Antony Browne.' The princess then invited him to dinner. After dinner, he told her he came to do his duty by her as her diocesan, and to preach before her next Sunday; she blushed when she answered, (for emotion always brought a lively colour to her cheeks,) and bade him 'make answer to that himself.' Upon which he became more urgent, and she answered—'That the parish church would be open to him, if he had a mind to preach in it; but that neither she nor any of her household would be present.' He said—'He hoped she would not refuse to hear God's word.' She replied—'She did not know what they called God's word now, but she was sure it was not the same as in her father's time.' 'God's word,' replied Ridley, 'was the same at all times, but hath been better understood and practised in some ages than in other.' She answered, 'He durst not have avowed his present

* An anecdote connected with the visit of Lady Jane Grey at Beaulieu, a few months before her union with Guilford Dudley, bears out this assertion. She and Lady Wharton passed through the private chapel, and the latter made her obeisance to the host, that was as usual on the altar. "Is the Lady Mary present?" asked Jane Grey. "No."—"Why then do you curtsey?"—"I curtsey to him that made me," rejoined Lady Wharton. Jane's reply was in the true spirit of Geneva. It had better be guessed at than reported.—See *Life of Mary*, pp. 277-8.

faith in her father's lifetime;' and asked, 'if he were of the council.' He answered, 'He was not.' When he retired, she said, 'She thanked him for coming to see her, but not at all for his intention of preaching before her.'"—*Life of Mary*, pp. 278, 279.

At the moment when her brother was lying dead, Mary, deceived by the letter of the council, which besought her presence at the death-bed of the king, was on her road from Hunsdon to Greenwich. The anxious care of her friend, Sir Nicholas Throckmorton, prevented her from falling into the snare the Dudleys had laid for inveigling her into their power. At Hoddesdon, the mysterious messenger met her and turned her back after a short delay. The heiress of England hastened her flight towards Kenninghall, and rested the first night at Sawston Hall, near Cambridge, where she obtained the hospitality of its owner, Huddleston. Early the next morning she proceeded to Bury, hardly escaping a party from Cambridge who sought to apprehend her, and wreaked their vengeance on her late retreat. She gazed from the distance on the burning pile. "Let it," she said, "let it burn; I will build Huddleston a better." The present Hall attests the performance of her promise. Edward's death had not yet reached Bury, and the excuse of a sudden flight from Hunsdon, on account of a death by plague among the household, procured a loyal reception for the fugitive queen. Her flight was not slackened; that night she was at Kenninghall, whence she sent her temperate claim to the crown to the council, one day before her rival was proclaimed. Their reply was most insulting,* and Mary had but one recourse—force. Without men, money, arms, or advisers, she feared not to act boldly; her steward and her attendant ladies were her first assistants.† The day of her determination witnessed the first gathering round her of her Norfolk friends; Jerningham and Bedingfield, with their tenantry, hastened to her at Kenninghall. The next morning, the 11th of July, she sought the triple circle of the fortress of Framlingham, and, guarded by a few faithful friends, defied her opponents, by displaying her standard from its walls.‡

The first flutter of the royal standard from the tower of Framlingham brought the noble and powerful of the county to her aid. Imprisoned Norfolk's grandson, the heir of the murdered Surrey, led the retainers of that noble house to her standard. Thither too came the Sulyards, the Drurys, the Sheltons, the Tyrrels, catholics

* It was Cecil's duty to have written this answer, but he shrewdly put it off on poor Sir John Cheke.

† "But," says Miss Strickland, "had she been surrounded by the experienced veterans in arms and council that rallied round her sister Elizabeth at Tilbury, more sagacious measures could scarcely have been adopted; and had Elizabeth been the heroine of the enterprise instead of Mary, it would have been lauded to the skies as one of the grandest efforts of female courage and ability the world had ever known. And so it was, whether it be praised or not."—*Life of Mary*, p. 287.

‡ Framlingham being an easy ride from the sea, gave her an opportunity of escape to Holland, should circumstances prove adverse.

zealous in the righteous cause of their catholic queen, and, ere many days, the leaders of nearly thirteen thousand men, ready and willing to fight to the death for Mary the queen.* One short month, and poor Jane, the helpless puppet of Northumberland, without any hold in the hearts of her people, save her utter helplessness, and that daily and hourly weakening before the title of Mary, and beneath the evident ambition of the Dudleys, was no longer a queen. Without a blow struck in the cause, Mary was in possession of the capital, and her opponents in prison, confined in the dungeons of the Tower, where they had so lately lorded it in borrowed plumes. When within ten miles of the metropolis, Mary displayed her bold confidence in her citizens, by disbanding her numerous army, reserving only a guard of horse, which she also dismissed at the city gate, where she resigned her person to the care of the city guard. Explain it away as you may on motives of policy, hers was an undaunted act. Suffolk was in prison for his late offences. His duchess hastened to the queen, cast herself at her feet, and prayed his release. "Her Suffolk was very ill, and would die if shut up in the Tower." Mary, the relentless Mary, released him, unharmed in body or estate.

Accompanied by her sister, Mary passed through the city to the Tower, there to abide until after the funeral of her brother. Who are those who kneel on the green of St. Peter's, within the precincts of the Tower, as the royal cavalcade enters its gates? Youth, side by side with age, the youthful Courtenay, the aged Norfolk. No religion, no sex is spared; pride stands next to humble mildness; the aged friend of the queen—the wretched duchess of Somerset, meek Tunstal, haughty Gardiner. Mary burst into tears, as she recognised the miserable captives. "Ye are my prisoners," she exclaimed in anguish, as she hastened to raise them one by one, and assure them of their liberty and their restoration to their rank. The protestant friends of Somerset were not forgotten, and the heirs of the three unfortunate gentlemen who had fallen with their patron, were reinstated in their father's possessions. Let us bear in mind that these actions were performed by Mary at a time when she was unbiassed by either council or husband. Among the persons whom the violent zeal of the privy council had arrested and committed to prison, previous to the entry of Mary into the capital, were the great judge Hales, and the brave gentleman, Edward Underhill, whose violent religious opinions had obtained for him the soubriquet of the Hot Gospeller. The odium of both these commitments has been cast upon Mary. But what was her real share in them? Hales had refused to join in disinheriting Mary; had opposed Northumberland and his faction, and advised the people to obey the laws of Edward: for this he was imprisoned. By whom?—the officious privy council. Mary heard

* The cruelties perpetrated by Northumberland in suppressing Kett's rebellion for the restoration of the ancient ritual, rendered Norfolk and Suffolk unanimous in Mary's cause.

of his sufferings, sent for him to the Tower, spoke many words of comfort to him, and commanded his liberation. Underhill was notorious for his violent opinions; he had written a squib against the papists—a ballad. The privy council, during the queen's stay in Suffolk, deprived him of his place among the gentlemen pensioners, and committed him to Newgate. Mary arrived at the Tower; a few days after she restored him to his liberty and his office, and commanded his salary to be paid him, without any deduction during his arrest. Mary was as yet a perfectly free agent. Whenever the victims of the busy council were of station and family sufficient to permit their case to be represented to the queen, they were speedily released; the lowly objects of state persecution, on the contrary, whose poverty and obscurity prevented their carrying their complaints to the throne, were made examples of political vengeance.* Whatever were the after jealousies between Mary and her sister, their first disagreement was yet to come; wherever she went, she led Elizabeth by the hand, and never dined in public without her.

The religion of the country had called for the attention of the queen from the first. Three parties were striving for the ascendancy. The reformed church, the antipapal unreformed, whose creed was the Six Articles of Henry, and the papists, a small sect, but now rendered powerful by the countenance of the queen. Mary's first proclamation had promised unconditional liberty of conscience. Such a gift, so utterly inconsistent with the theory and practice of every religious party in those times, was soon altered. In the next proclamation, the religion was to be settled by "common consent;" and the queen, directly she arrived in London, recommended in a manifesto, that all parties should leave off calling each other names, and bandying about the terms of idolater and heretic. Using her power, as legal head of the Church, according to the laws of Henry, on the 12th of August, Mary made her first attack on the reformed faith, by forbidding the Lord Mayor "to suffer in any ward open reading of the Scriptures in the churches, or preaching by the curates, unless licensed by her." Another proclamation soon followed, in consequence of the battles royal between the rival faiths for the common pulpits, by which all preachers who promulgated doctrine not in accordance with the divine will were silenced. Mary had no intention of assuming the power which her father had exercised over the Church; she was quite willing to make use of her authority to introduce the power of the pope; but when that should be done, her power must cease. In this course she was opposed by Gardiner, who desired to reform religion in no other point but the papal supremacy. He pressed her to retain her headship of the Church. "I have read in Scripture," said she to him, "that women are forbidden to speak in the Church. Is it then fitting that your Church should have a dumb head?" In furtherance of her views, she had already informed Commendone, the

* Remark the number of obscure persons who were punished in Mary's reign.

pope's legate, of her attachment to the papal religion, and of her desire to restore the supremacy of the pope in her dominions. She gave him a letter for Julius the pope, declaring her wish for reconciliation, and requesting him to send Cardinal Pole to her instantly.

The ambassadors of Charles had lost no time in endeavouring to sway the new queen to their master's interest. Before the middle of August they had overcome her reluctance to the execution of Northumberland,* foiled the schemes of the friends of Courtenay for his alliance with the queen, and persuaded her to accept their master's heir as her husband.† In one point alone had they failed—in urging the execution of Lady Jane Grey; it was in vain that they represented the queen's danger as long as Jane lived. She regarded her as the unresisting instrument of her father-in-law, believing that Jane, to use her own words, had been maltreated by her husband and her mother ere she consented to ascend the throne. "No," replied Mary, to all their entreaties and arguments; "I cannot find it in my heart or of my conscience to put my unfortunate kinswoman to death."‡

All was now cogitation and preparation for crowning the queen; little, perhaps, of the latter, as until the city came forward with a loan, there was not a penny in the queen's purse; plenty of the former, as Mary was the first queen regnant, and how a queen was to be crowned our ancestors were sorely puzzled to determine. There seemed no end to the prospect of queens regnant. Should the queen die childless, first her sister, then Mary of Scotland, then the Duchess of Suffolk, and after her female claimants, in number equal to Banquo's kings.

"Thus," says our authoress, "our combative fathers, if they meant to preserve the succession in the royal family, had no alternative but to submit to the domination of a female. This they did with the worst grace in the world; and if they did not term their sovereign, as the Hungarians did, 'King Mary,' they insisted on her being encumbered with spurs, and girded with swords and other implements of the destructiveness in which their minds delighted. For the result of all the cogitations on her coronation was, that their regina was to be inaugurated in 'all particulars like unto the king of England.'"—*Life of Mary*, p. 322.

Immediately after her coronation Mary met her first parliament; that parliament which we are to believe she bribed into obedience. She who was in debt for her coronation, who had remitted two heavy taxes and commenced her government in a state of poverty, bribed

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* Eleven were condemned with the duke; three only suffered. As to Mary's reluctance, see Hollingshed.

† The story of Mary's rejection by Courtenay is hardly consistent with the fact that she informed Commendone, about the middle of August, "that she had concluded her league with the emperor, and had entirely resolved on her marriage with his heir, Prince Philip."—*Life of Mary*, p. 312. *Tytler's Reign of Mary*, vol. ii. pp. 288, 289.

‡ Life of Mary, p. 310; on authority of Renaud's Despatches, &c. Pollino's Istoria del Ecclesia d'Inghilterra.

this parliament! to do what? Was it to annul those cruel laws of her father, retained by the rulers of young Edward,—those laws by which the subject's life might be forfeited as that of a traitor, not as in the days of the Plantagenets, for an overt act against the sovereign, but for a supposed knowledge of a conspiracy, for "prophesying upon arms, cognizances, names, and badges"—the act by which gallant Surrey was murdered? or those which took a man's life for a hawk's egg, for a libel, for conveying horses to Scotland? The parliament would hardly have required a bribe, to induce them to be merciful to themselves. Was the parliament bribed to wipe away the stain of illegitimacy from their sovereign,* to attaint the unfortunate Jane, or to repeal those laws of Edward the Sixth, by which the headship of the Church was assured to the crown? Methinks parliaments had learnt too well their lessons of obedience in Henry's reign, to stumble now at changing the religion. The surrender of the headship of the Church by Mary was an act of unmitigated sorrow to her realm. As long as she ruled the Church, her religious opponents were not persecuted. From the beginning of 1555, the time of her surrender of her authority, the cruel persecutions for which she has been charged began.

"The queen actually held the then despotic authority of supreme head of the Church more than a year and a half; during which period, had her disposition been as bloody and implacable as commonly supposed, she had ample time and opportunity to have doomed some of her religious opponents to the flames; or at least to have inflicted personal punishment on some of her numerous libellers. *But it is as certain that, till Mary surrendered her great power as head of the Church, the cruelties of her reign did not commence.*"—*Life of Mary*, p. 341.

How did Mary act towards Sandys? He had libelled herself and her religion, insulted her title and her worship. He was interceded for. She promised to release him if Gardiner approved. "My Lord of Winchester," said Mary to her chancellor, at the next privy council, "what think you about Dr. Sandys? Is he not sufficiently punished?"—"As your majesty pleases."—"Then, truly," rejoined Mary, "we would have him set at liberty." Immediately she signed the warrant for his liberation, and called on the bishop to affix his signature. The prisoner was released, *with the permission of Gardiner*. Truly astonishing does his power seem to have been. In one point alone she not only dared but gloried in opposing him, and, with him, all her subjects; this was the Spanish match. He could persuade her to commit her own work, the translation of Erasmus, to the flames as heretical, but neither his persuasions, nor those of her

* "Henry having declared both his marriages with Katherine and Anne nullities, it was impossible to do justice to Mary without injuring Elizabeth. Yet, as far as the unfortunate case would permit, Elizabeth was guarded from reproach; for all mention of her name was carefully avoided. Such conduct in a person less systematically calumniated than Queen Mary would have been attributed to good motives, especially as she had just allowed Elizabeth, at the recent coronation, the place and honours of the second person in the realm."—*Life of Mary*, pp. 339, 340.

parliament, nor the open discontent of every of her subjects, could turn her from the Spanish alliance. Ignorant of the rights of their queen, the people feared that England would be transferred to Spain as a marriage dowry, and sink into a Spanish province by the alliance of the queen with Philip. This feeling vented itself in her parliament in a humble petition that "her majesty would not marry a stranger or foreigner." The petition had an effect entirely opposite to that intended, regarding it as a plot of Gardiner's, and an attempt to curb her in a point in which, at least, she ought to be free; the very night it was presented she sent for the Spanish ambassador, and betrothed herself in his presence to Philip. To her parliament she sent her thanks for their loyal wishes, "but inasmuch as they essayed to limit her choice of a husband, she thanked them not." On the 14th of January, 1554, the marriage articles were disclosed to the public, and before a week was over, though the terms were most favourable to England, no less than three rebellions arose in the country. In the mid counties the pardoned Suffolk raised the standard of Lady Jane Grey; in the west Sir Peter Carew excited the people in favour of Elizabeth and Courtenay, and a Calvinistic Church; whilst in Kent the young and valiant Wyatt sought to re-establish the antipapal Church of Henry, by placing Elizabeth on the throne. By the beginning of February, Wyatt with his forces menaced the metropolis, proudly dictating his terms to the queen. Mary was a stranger to fear; she rallied her friends round her, and with far inferior forces awaited the approach of the rebels at Whitehall. It was in vain that Gardiner, her ministers, and her attendants, besought her to take refuge in the Tower. On the seventh her palace was attacked on all sides, and for a time, despite the valour of her defenders and the assistance of the Londoners, under their mayor, Sir Thomas White, the danger was imminent. At length the rebels were defeated, and their leader captured with some hundreds of his deluded followers.* The day after, Mary signed the death-warrant of Lady Jane. Guildford Dudley and his wife were to die on the following day; so ran the warrant. Sudden as was the summons, Jane was prepared. Feckenham would have argued with her; she declined it; "her time," she said, "was too short for controversy." Misinterpreting her words, he hastened to the queen and besought her to respite the execution, under the hope that Jane might be converted ere her death. Mary consented; three days were given. Jane smiled mournfully at her zealous friend, when he returned with the news, and explained to him his mistake; she sought for peace, not disputation; she was prepared for death. "True it was," she said,

* When persons write what they call historical novels—good things in their way—they should as little as possible outrage truth for the sake of effect. Surely it is too great a novelist's licence to send Wyatt and Suffolk to attack the Tower, when the queen was at Whitehall, or to burn the Hot Gospeller, who happily survived, a court favourite, to a good old age, all for the sake of a little popular prejudice and good effect.—See the *Tower of London.*

"her flesh shuddered, as was natural to frail mortality, but her spirit would spring rejoicingly into the eternal light, when she hoped the mercy of God would receive it." The politician, when he considers the use made of poor Jane's name, may justify her execution on the plea of necessity. The treachery of Suffolk may have persuaded Mary that no trust could be placed in her rival's family. We do not seek to justify the deed, we are no expediency politicians. Let the deed stand forth in all its horrors; forget not the humility, the patient long-suffering, the compulsory treason, of the fair victim; but forget not also that, if Mary deemed necessity her excuse, "she neither aggravated it by malicious observation, nor hypocritical conduct."*

Elizabeth's name had been too much mixed up with the late insurrections to permit of Mary's neglect. She summoned her to Whitehall. Elizabeth pleaded illness, was allowed a delay of a fortnight, and then came to the palace. Mary would not see her. Wyatt and her own officer Croft implicated her in the late risings, and in return to the token ring, Mary bade her sister purge herself of these serious imputations before they could meet. The Spanish ambassadors pressed for her death. Elizabeth and Courtenay must die before the marriage could be concluded. Mary refused to do ought that the law of treason would not warrant; she admitted the suspicious circumstances against her sister and the Earl of Devonshire, but distinctly refused to overrule that law by which death was awarded to an overt act of treason alone. "Mary dealt infinitely more mercifully by her heiress than Elizabeth did by hers. And how startling is the fact, that Queen Mary would not proceed against her sister and her kinsman, because the proof of their treason was contained in cipher letters, easy to be forged, when *what merely purported to be copies of a correspondence in cipher, without the production of the originals,* brought Mary Queen of Scots to the block, protesting, as she did, that the correspondence was forged."† Nay, she would not even have committed her to the Tower, could any nobleman have been found who would have assured her safe custody. But no one would answer for the princess, and she was consequently sent to the Tower.

From the time of the risings to the arrival of Philip in midsummer, Mary was continually distressed, not only by foolish plots against her life among her own subjects, but also by the machinations of the ambassadors of France, Spain, and Venice; Noailles and the Venetian encouraging her people to revolt, and the representative of the emperor moving heaven and earth to compass the deaths of Elizabeth and Courtenay. Grievously as Mary felt the absence of Philip, the purpose of whose delay no one could doubt, she remained firm in her

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* Life of Mary, p. 361.

† On the authority of Mr. Tytler, *Hist. Scot.*, vol. viii., we have put the sentence in italics, in the place of our authoress's words, "copies of correspondence."

intentions towards her prisoners, and, being supported by Gardiner,* at length tired out the Spanish ambassador. After numerous debates on matters partly of import, partly of ceremony, Philip set sail for England, and arrived at Southampton on the 20th of July. Five days after, Mary was united to that husband, to whom, though a queen regnant, she felt conscientiously bound, as a married woman and a sedulous observer of the established customs of the land, as far as possible to yield implicit obedience. From this notion rose the majority of the crimes with which this unfortunate queen is popularly charged.

Mary's marriage was shortly followed by her reconciliation with her sister.† She sent for her to Hampton: when, on her knees, Elizabeth protested her loyalty, Mary forgave her; "whether innocent or guilty, I forgive you," she said, as she placed a costly ring on her sister's finger as the pledge of amity. Common report has always given to Philip the credit of this act of forgiveness. It may have been so. If it was, it was inconsistent with the conduct of his ambassadors, whose constant cry had been for Elizabeth's death; if the credit is due to Mary, it is consistent with her previous kindness to her sister, her sense of justice, and her firmness in resisting the former solicitations of the ambassadors of Spain. Be it as it may, among all the trying circumstances that followed, notwithstanding her imprudence in listening to fortune-tellers, and the plots her servants concocted, Elizabeth never lost her sister's forgiveness.

Reginald Pole was now on his way to England with absolution for the country, and a bull confirming the spoilers of Church lands in their illegal possessions. This last was a concession to the parliament, a bribe whereby to insure their devotion to Rome. To Mary it was a hateful act. Constantly had she urged the legislature to restore the Church plunder, and follow her example in devoting the lands of the Church, on which her father and brother had seized, to the support and education of the poor. Not content with refusing to make restoration, the parliament sought to dissuade Mary from obeying her own conscience. They pressed on her her inability to support the crown, should she restore these possessions. "I prefer," she said, "the peace of my conscience to ten such crowns as England." Reginald Pole arrived, the parliament solicited absolution for the land, and Pole, with gladness and emotion, thanked God for his mercies, and pronounced his solemn absolution for the late heresy, and his fatherly benediction on his penitents. Mary had now re-

* Certainly in the case of Courtenay, whose fellow-prisoner he had been in the Tower; probably in that of Elizabeth, if Renaud's denunciations of the bishop, as her friend, may be allowed to outweigh popular report. If, however, the contrary was the case, and the proof is by no means meagre, Mary's resistance is the more praiseworthy.

† Elizabeth formed one of the festive party at court at Christmas, 1554; the conversation was probably in the autumn of that year. Fox imprisons her for another year, of course without authority.

signed her religious supremacy to the emissaries of the pope, her political power to her husband. The consequences were evident; before the end of the year 1554 she was able to perform one act of mercy before the power was taken from her for ever,—yet hardly to perform it—to express her willingness to perform it. She could do no more; her power was already passing into other hands. It remained for Gardiner to determine whether Sir John Cheke, the writer of the reply of the council which branded Mary with illegitimacy, should receive that forgiveness which the queen was anxious to extend towards him.

Mary was now suffering under a complication of disorders that for months reduced her to a torpid and half-dead state, during which time Philip, taking advantage of the power which his appointment as regent to the expected heir of the throne conferred upon him, possessed himself of a power in the government utterly inconsistent with the marriage articles. The time of Mary's illness was the time of the commencement of the fearful persecutions of her reign.

"How violent that illness was, may be learned from the testimony of the Venetian ambassador, Michele. 'From the time of her first affliction, she was a prey to the severest headache, her head being frightfully swelled; she was likewise subject to perpetual attacks of hysteria, which other women exhale by tears and piercing cries.' From this notice may be implied, that the wretched queen still retained sufficient command of herself to suppress all audible plaints, as unbecoming her royal station. Who can, however, believe that woman, in that state of mortal suffering, was capable of governing a kingdom, or that she was accountable for any thing done in it? Fox, in his narrative of the sufferings of the Protestant martyrs, whenever the queen is mentioned, really confirms the description of Michele; sometimes he reports, she lay for weeks without speaking, as one dead, and more than once the rumour went that she had died in childbed."—*Life of Mary*, pp. 415, 416.

But still it may be said that Philip's stay in England was but short, and that from the time that he left the country to assume the crown of Spain, Mary was the governing head of the state, and answerable for the acts of government done in her name. True it is that Mary's consort left England late in 1555, and never returned; true it is that Mary was the ostensible governor of the realm; true, also, it is that, whether in England or Spain, Philip and the privy council were the ruling powers of the realm.

"With her married life, the independence of her reign ceased; from whatever cause, whether owing to her desperate state of health, or from her idea of wifely duty, Philip, whether present or absent, guided the English government. When he left England, the queen desired Cardinal Pole to make minutes of the king's last injunctions for the privy council, and they are still preserved in his handwriting. In another privy council journal extant, the English government* gave Philip, as king, minute accounts of

* Consisting of Gardiner, Winchester, Arundel, Pembroke, Paget, and Petre, and the Bishops of Ely and Rochester. See Minute Journal rendered to him by the council, extracted from State Paper Office.—*Tytler's Edward and Mary*, vol. ii. pp. 483.

their proceedings, ecclesiastical and domestic. He wrote his mind on the opposite column with no more recognition of his wife's authority than was observed by Henry VII. to Elizabeth of York, and he very coolly, in his own name, orders twelve ships of the English fleet to escort his abdicated father to Spain, without the ceremony of asking the leave of their royal mistress. *These documents afford incontestable proof that Philip of Spain, not Mary of England, was the reigning sovereign after their hands were united."*—*Life of Mary*, pp. 420, 421.

Strype was justified in saying, that, after the King of Spain was her husband, nothing was done in England but with the privity and directions of the said king's ministers. Mary had promised that the religion should be settled by common consent. She acted up to her promise. Three successive parliaments were summoned in two years, each one more eager than its predecessor to anticipate the wishes of the queen in changing the established religion. The coming of Philip made no difference in the slavish obedience of parliaments; they were more than ever ready to pass every persecuting act that Philip's right hand, Gardiner, presented to them. Had Mary's parliaments been as honest as herself, very different would her reign have been. Had they done their duty, in refusing penal laws in matters of religion, the executive would have been hampered, as Mary's just restoration of the ancient free constitution of the Plantagenets had put out of the power of the state to take furtive vengeance on any individual.* The people were, alas, corrupted; not by the queen, whose constant acts were of restoration, not of corruption by the means of illegal wealth, "but by the Church lands by which Henry had bribed his aristocracy, titled and untitled, into cooperation with his enormities." Due as doubtless the persecutions in Mary's reign were to the power of Philip and the restored supremacy of Rome, they were aggravated or lessened according to the character of the prelates of the different sees. Gardiner and Bonner, "Flesh bred in murder" under Henry, now burnt those who denied the papal supremacy with as much eagerness as they had previously promoted the execution of its advocates. "Of fourteen bishoprics," says Sir James Mackintosh, "the Catholic prelates used their influence so successfully, as altogether to prevent bloodshed in nine, and to reduce it within limits in the remaining five." Cardinal Pole, the familiar friend and relative of the queen, he to whom Mary had ever looked with respect, if not with love; with whose sentiments she had ever agreed; to whose will she was ever ready to submit when she had the power; he not only refused to sanction the use of the sword, but he openly blamed Gardiner for his reliance on the arm of the flesh, and rescued many a victim, inhabitants of his own district, from the fangs of Bonner. With whom was it probable Mary's heart coincided, with the renegade Gardiner, or with the unchanged, unchangeable Reginald?

* It is useless to talk of Edward's repeal of the treason statutes of his father, when the death of Somerset and his adherents is remembered.

Would you then defend Mary's conduct towards her father's remains—her encouragement of an ecclesiastical council to exhume and burn his body? Far from it. What! would you agree with her in that act? No; but we deny the fact. What! deny that which even a Romanist, her own chaplain, asserts? Yes! what the Romanist Chaplain Weston asserted in retaliation of his suspension from his office by Pole, on account of his immoral life. And the more so, because Mary's earliest act had been to have masses said for his soul, and because, when her ecclesiastics assured her that the pope would never sanction the appropriation of the rectorial tithes of Kendal, a crown living, to the maintenance of such an endowment, she gave them to Henry's College, at Cambridge, saying, "that as his benefaction to that college was the best thing he had done for himself, the best thing she could do to show her duty was to augment its revenues for his sake."

The year after the departure of Philip was that in which persecution, famine, and insurrection were more than ever rife, and among the victims at the stake was the martyr Cranmer. Gardiner was now dead, Philip was busied with the affairs of his crown patrimonial, and the council governed England by the advice of his ministers, and in the name of his queen, whom illness not only prevented from attending the council, but confined to her chamber and her bed. It was not until the summer that Mary was once more convalescent, and able to wander in simple dress in the poor neighbourhood of her palace at Croydon, entering the cottages of the poor, and, unrecognised by them, relieving their pressing wants.* Cranmer had suffered in the spring of the year.

The next year brought a short visit from her truant husband, for the purpose of forcing Mary into a war with France, and her sister Elizabeth into a marriage with his heroic friend the Prince of Savoy. In the first project Philip succeeded. Loath as she was to burden her subjects, Mary had been too much provoked by the plots and insults of Henry of France to resist the importunities of her powerful husband. She yielded, and war began with France. With respect to Elizabeth, Mary was not to be compelled. It has been commonly asserted, and therefore believed, perhaps even by the assertors themselves, that Mary was anxious to disinherit or banish her sister. Without pressing the inconsistency of such an assertion with her forgiveness at Hampton, and her familiar intercourse with her sister during the Christmas of the year 1556, let us consider how far such a charge agrees with her conduct towards Elizabeth in matters matrimonial. The King of Sweden had sought Elizabeth for his heir; Mary deferred to the wishes of Elizabeth, and forbore to press his suit. Again, Philip proposed the Prince of Savoy, and used every argument to induce Mary to compel Elizabeth's obedience. Mary

* Memoirs of her Maid of Honour, Jane Dormer, wife of the Conde de Feria; and Privy Purse Expenses, where the items of her bounty appear.

refused. She had favoured his views as long as her sister did not seem averse; now that Elizabeth's real views were known, she could not consent to the match, nor did she believe her parliament would allow the heiress of the crown to leave the kingdom. Philip was enraged; he charged Mary on her conscience, as she regarded the future welfare of her religion, to enforce her sister's compliance. Mary's reply was decisive; she expressed her determination of acting only by the advice of her parliament.

"It is very plainly to be gathered from this letter, that Mary did not choose to use any indirect or illegal methods of influencing her parliament in favour of a marriage which was equally against the wishes of her sister and her kingdom. This letter has been mentioned (but surely by persons utterly incapable of reading the original) as an instance of the utter slavery of Mary's disposition, when, in truth, she makes in it a noble distinction between the tenderness of a wife and the duties of an English queen. She will discuss the marriage with whomsoever her husband appoints. She will not be influenced to act against her regal integrity, either by the mysticism or bigotry of his friars. She means to leave the whole to her parliament; but deprecates his unreasonable displeasure, in making her accountable when she has no right to control their acts. She shows that nothing but trouble will follow any exertion of despotism in the affair; yet if her husband wishes to influence her people, he had better do it in person, for she wants much to see him. And she concludes with a prayer, almost in the words retained in our Liturgy, that God, in whose hand are the hearts of kings, will direct this matter to his glory."

If Mary seems more than usually free from bigotry in refusing to press a Catholic alliance on the country, she seems to act strangely inconsistently with any desire of banishing or disinheriting Elizabeth, in encouraging her objections to any foreign match.

The temporary return of health which the bustle of the French war had brought Mary was shortly destroyed by a painful attack of her chronic disease, which the rumour of Philip's attachment to his beautiful and fascinating cousin, Christina of Denmark, brought on with the fall of the leaf. With her disease came on her strange monomania; once more she believed herself about to give a continuance to the succession, and her will, made in the autumn of that year, alludes to the hope of offspring. The beginning of the next year brought a new disease to her already enfeebled frame, an intermittent fever, arising from the wet seasons. Her doctors, utterly ignorant how to treat malaria, removed her to the most marshy situations.* She gradually sunk, and in September seemed extremely oppressed by the death of her friend and kinsman, Charles the Fifth. Philip knew she was dying, but he came not to visit her; he sent, indeed, his ambassador Feria with a message and a ring to his dying queen; his message advised her to take some measures for recognising Elizabeth as her successor. She obeyed with joy, sending the crown jewels to her sister, and exacting, if we may believe the

* The council took advantage of her illness to increase the numbers and severity of their persecutions.

Countess de Feria, from Elizabeth a promise to keep the religion as she found it. Her last days were sorely aggravated. Her kinsman Pole was on his death-bed; it was doubtful whether he or Mary would die first.* A few devoted friends only were around her; the waiters on Providence had gone to pay their court to her expected successor. Hatfield was the pole of every courtier's course.† On the 16th of November the hand of death was on the queen; still she was composed, and even cheerful; long suffering had blunted the pains of death. Early on the next morning the extreme unction was administered, and the mass was celebrated in her chamber. At the benediction, she meekly bowed her head and expired.

Her will was worthy of the charities of her life. Conceiving she had a right to will away those Church lands unalienated by her father and brother, and which she had devoted to charity during her life, she willed that the income should go to the most destitute poor in her realm. One charity which she contemplated was truly noble—"an hospital specially to be ordained and provided for the relief of poor and old soldiers, such as have been hurt and maimed in the service of this realm." Of course her charitable wishes were neglected. She earnestly prayed her executors to raise her mother's corpse from its humble tomb at Peterborough, and lay it nigh the place of her own sepulture. Of course her wishes were neglected. During her life, her privy purse expenses show how active had been her charities; the only wish she had of perpetuating an inactive charity—the founding masses for her father's soul—she was persuaded to alter. So was it in her will. No image, no masses, no lamps, no pilgrimage are provided. She seeks to provide for the relief of her people from her debts; to alleviate their sufferings by a permanent provision for the poor; to encourage their loyalty and bravery, by a refuge for those who might have suffered in defence of her rights or in the prosecution of her wars.

Thus died Mary the queen, "a woman every way excellent while she followed her own inclination;"‡ and of whom Fuller might justly say, "*she had been a worthy princess, if as little cruelty had been done* UNDER *her as* BY *her.* She hated to equivocate, and always was what she was, without dissembling her judgment or conduct for fear or flattery."

* Pole survived her but a few hours.

† Elizabeth said on her death-bed, she would not send such visitors to her successor as came to her at Hatfield.

‡ Fox's Biographer, a cotemporary.

A Lecture, delivered at Exeter Hall. By J. P. KAY SHUTTLEWORTH, Esq. *On the Constructive Method of Teaching.*

A Lecture on the Importance of Language, as a leading Branch of Elementary Instruction. By the Rev. GEORGE MOODY, M.A. London: Martin; Burns; Simpkin and Marshall. 12mo.

The Schoolmaster Vindicated; or, Educational Quackery Exposed. A Letter on the Method of Teaching Writing, sanctioned by the Committee of Council on Education, and pursued in the Classes at Exeter Hall. London: Souter. 8vo.

WE have seldom been more surprised than we were in reading Dr. Kay Shuttleworth's Lecture in the "Saturday Magazine" of July, 1842. Though our opinion of the soundness of this gentleman's views on educational subjects never was very high, and though we greatly doubted the policy of the present government in retaining his services in the responsible office of secretary to the committee of the Privy Council, yet we were disposed to give him credit for some practical knowledge at least, as to the elementary details of education. In proportion to our estimation of his ability on these points, was our surprise on reading the lecture which he has allowed to be published in the "Saturday Magazine." So shallow an affair, it has scarcely ever been our lot to see. There is positively nothing in it, except a poor affectation of learning and information, and a pedantic display of hard names.

"The subject of this lecture has been announced," says Dr. Shuttleworth, "as the *constructive method of teaching*. Its object is to make you aware, *what bond of principle* connects the several classes that have been established in Exeter Hall, for the instruction of persons belonging to different orders of the community."

Now, what is this connecting "bond of principle?" There are, as the Doctor informs us, two methods of instruction, the analytic and the constructive. Why he should call it *constructive*, we know not. Ever since the time of Aristotle, it has been known by the term *synthetic*. But as the method is announced as something new—some new "bond of principle,"—a new name, perhaps, was necessary. To these two methods the Doctor adds a third, namely, the *dogmatic*, of which, however, he speaks very contemptuously, as the method used "when authority is employed to load the memory with what is not understood."

The analytic method, it appears, is adopted by a certain M. Jacotot, and is of this kind. M. Jacotot considered that "the best method of giving instruction in reading was to take up almost any book; to open the first page, to begin with the first word, to teach the child to read that word; then proceed to the second word, and so on . . . Probably the first day was expended in teaching the child three words; the next day, perhaps, the child learned five other words;

and the third day, perhaps, some more. Every day he recommenced at the beginning of the sentence, going over the course pursued the previous day, and gradually advancing till the child had mastered a connected sentence or paragraph. *You perceive that what the child had to do was a work of analysis* (!) . . . . What the child learned was to recognise words by processes exactly similar to those undergone in learning the signs of thought in Chinese, each word or symbol of thought being different from most others." With due deference to Dr. Kay Shuttleworth, we should say that this method was an instance not of the *analytic*, but of the pure *dogmatic*. It seems to us that a child set to work in this way, could learn nothing whatever, except what was taught him directly by the master. As to a child being able by this method to reconcile for itself the inconsistencies in the English language, or "find out when it was that A represents one of the four sounds which from time to time it indicates," we see not how it could advance a step without the dogmatic instruction of the master.

The "constructive method," the "bond of principle" which connects the classes at Exeter Hall, is of quite a different character. The child is to be made acquainted with the simple sounds of which a word is composed, until he has learned first the vowel sounds, and then the consonant. "It would, for instance, be the duty of the master to make the child acquainted with the fact, that the word 'man' consists of three simple sounds; the first signified by the letter 'm,' the next by the letter 'a,' and the third by the letter 'n.'" Now, what is all this but what is done at every dame's school in the kingdom, except that, in addition to the sound, the child is taught the ordinary names of the letter;—first, the sound and shape of the vowels, a, e, i, o, u; then the consonants, thus;—b-a, ba; d-a, da; then, pursuing the constructive process, he arrives at b-a-t, bat; c-a-t, cat; r-a-t, rat?

But Dr. Kay Shuttleworth has discovered that there are difficulties in this constructive process in the English language, which he thus most learnedly accounts for:—"The insular position of our country, in connexion with its successive invasions and internal changes, has made our language the reservoir of the varieties of sound of all nations of the continent, with the exception of the Sclavonic. Our language contains almost every variety of vowel sound. The only remarkable exception [as he repeats] certainly is the Sclavonic sounds that have not been introduced into this country." Hence the difficulties in applying the constructive method to the English language. And although you might, by the careful use of this process, arrive at c-a-t, cat; m-a-n, man; you could never hope to make out t-h-o-u-g-h-t, thought. Here, objectionable as it may be in theory, you must needs call in the dogmatic method, and the child must be content to take the master's word for it, whether he understands the reason or no.

Now what learned trifling is all this!—what a roundabout way of

saying, that when children have been taught the sounds of the letters, they may make out easy words for themselves, but, when they come to hard words, they must go to the dame and ask her to help them!

The application of the constructive system to *writing* is even a more laughable piece of grave absurdity than the former. In one of the cantons of Switzerland, the canton of Zurich, there lives, as Dr. Kay Shuttleworth informs us, a M. Scher, who is master of the Normal school at Kusnacht. This gentleman teaches writing by the constructive method. His method depends on a very careful analysis of the forms that enter into the usual written characters, combining the elementary forms into letters in the order of their comparative simplicity: first, right lines; then, combining with the right line a curve at the bottom; then, no doubt, a curve at the top. Why, what on earth is all this, but the old plan of straight-strokes, pot-hooks, and hangers, which is, or used to be, taught in every village-school? Surely we need not go to Switzerland to learn this. The constructive method, again, we learn, is very suitable to drawing; that is to say, you are not to set a finished oil-painting before a beginner for his first lesson, but begin with some simple elementary copy, and then lead him gradually onwards. This is the method adopted in France with great success. We remember, in our youthful days, to have read an amusing book, in which a certain good-natured uncle tells his wondering nephews and nieces a variety of stories about the manners and customs of different nations. At last he tells them of a nation which he had visited, where the people were very fond of a certain liquor made of grain steeped in water, and subjected to heat, and then suffered to ferment, and laid up in casks. "Why, that's beer!" said one of his young auditors, who was a little sharper than the rest: and so it turned out that the good man had been amusing the children with a description of the manners of their own country. Thus Dr. Kay Shuttleworth has imported from abroad methods of education which have been practised, not only in England, but we may venture to say in every country in the world where children are taught to read and write.

It certainly does strike us as rather whimsical that a number of schoolmasters should be collected together at Exeter Hall, to hear Dr. Kay Shuttleworth's grave absurdities about the constructive method,—and still more that he should announce this method as "the bond of principle which connects the several classes that have been established at Exeter Hall for the instruction of persons belonging to different orders of the community." In fact, we are credibly informed that the schoolmasters themselves make rare fun of the Doctor's lectures; and very seldom go a second time except for the music and drawing.

We suspect, however, that there is more in all this than meets the eye. There must have been some very urgent necessity to find out a "bond of principle," or something which might pass for one, when so simple an affair as the "constructive method" is placed thus pro-

minently forward. Perhaps the following paragraph from Dr. Shuttleworth's lecture may furnish a clue to explain the mystery :—

"Perceiving the difficulties of the subject (i. e. of applying the constructive method to the English language) the *Committee of Council* thought it their duty to endeavour to surmount these obstacles. They felt it was occupying neutral ground to endeavour to improve the schools of this country, by the publication of new methods of instruction, leaving to the masters and promoters of these schools to determine whether these methods could be introduced with advantage or not, or whether in any way they obstructed the general organization of the schools. For this purpose a gentleman was selected who was thoroughly acquainted with the principles on which the phonic [or constructive] method was taught in Germany; he was brought over; he was employed during three or four successive months, in making an analysis of words according to their phonic peculiarities, in accordance with the principles adopted in Germany. Since the termination of his labours, the manuscript has not made such rapid progress as might have been desired; but I am happy to say that measures will soon be adopted which will ensure its early publication."

We cannot but think that all this to-do about the constructive method is a mere apology for connecting the Committee of Privy Council with the classes at Exeter Hall, and so forming a nucleus for the revival of the rejected Whig scheme of 1839, to educate persons of all religions together, and throw religion overboard, in defiance of the loudly-expressed sense of the nation, that education without religion was worthless. We strongly suspect that the advocates of liberal opinions have not yet given up their hopes of connecting government with their schemes; and for this cause we have our misgivings as to the policy of retaining Dr. Kay Shuttleworth in the influential situation in which he was placed by the Whig administration. The truth is, that this gentleman is an enthusiast in the cause of education, (for which we honour him,) and has the management of a well-arranged institution at Battersea, in which the youth instructed gain a good quantity of miscellaneous information in a shorter time than usual. For all this we give him due credit; but we do not give him credit for high principle, or cultivated taste, or sound judgment, or comprehensive mind, or even scholarship enough to take a prominent part in the advancement of national education. It is not unlikely that the present government may come forward with some important scheme of education in the next session. We much doubt whether they have enough of right principle amongst them for the task. The declarations made, at the end of the last session, by Lord Wharncliffe, the president of the Committee for Education, were any thing but satisfactory, and savoured far too much of the liberal opinions of Dr. Kay Shuttleworth, who is a clever nineteenth-century man, and nothing more. Should the government adopt a scheme of education emanating from this committee, acting under the influence of Dr. Kay Shuttleworth, we fear they will be guilty of some very great blunder which they may not easily retrieve. It is a step of vital importance, which, with all our respect for

Sir R. Peel's government, we should be loath to see taken, until it had been fairly canvassed in all its bearings, by men of a far different calibre from those who have hitherto been most prominent in the advancement of education. A well-conceived plan, vigorously taken up by a strong government, might be the means of restoring the nation's moral energies and well-being, but an ill-advised and latitudinarian measure would only hasten our downward progress.

Meanwhile, it is refreshing to see that there is rapidly growing up, in some quarters, a really practical and healthful energy, which bids fair to be productive of most important good. We have seldom read a more sound, high-minded, and truly useful lecture than that of Mr. Moody. This gentleman had for some years the charge of the Central National School, at the Sanctuary, Westminster. Since then he has removed to the management of a parish, but still keeps up his connexion with educational interests, as president of the Parochial and National Schoolmasters' Mutual Improvement Society. Between three and four years ago, about half a dozen of the Metropolitan Church Schoolmasters agreed to meet periodically at the house of one of their number, in order "that the older masters might give the younger the benefit of their experience, and, in return, be stimulated by the zeal and energy of those, who, with all the freshness and ardour of novelty, were just entering upon their difficult though interesting course; and all might learn to think more deeply of their responsibility, and to provoke one another to love and good works." The numbers have since gradually increased to above one hundred and fifty, and the association has assumed a more definite form, under the patronage of the Bishop of London. It has also been honoured with the approbation of the National Society and the London Diocesan Board.

We will not attempt to give an analysis of Mr. Moody's lecture, delivered at a meeting of this association, "On the Importance of Language as a leading branch of Elementary Education." It is one of those compositions which, being complete in themselves, and full of important matter, cannot be curtailed without injury, but should be read as a whole. We will, therefore, content ourselves with presenting our readers with the concluding paragraphs, as a specimen of the tone and spirit; and of the *true* "bond of principle" which should be adopted.

"We all know that there is in the present day a loud and very general demand for a greater variety of subjects than usually prevails (in our schools), and many are looking, hastily and most unwisely, for immediate results in the shape of secular information. And so the master is tempted, if not driven, by those who ought to know better, to cram his poor children with the smatterings of a dozen sciences, "ill assorted and worse digested;" the least evil of which is, that they have no natural bearing whatever upon a religious education, and the only result for the most part that lasts a year after leaving school is, conceit and self-importance. I have given proof enough, that I am by no means one of those, who are afraid of poor children learning too much; but I am anxious, that their seed-time should not be wasted, and

their minds injured, by overloading their memories with a mere heap of miscellaneous knowledge, often intended for show, rather than for use; the real aim of the managers in some cases, perhaps through the pressure from without, being not so much the permanent advantage of the child, as the field-day exhibition of the school. It is neither the quantity, nor the variety of the instruction that I quarrel with; only I would make sure, in the first place, of that which is most valuable; and do thoroughly all that I attempted or professed to do. Let us have real "useful knowledge," and make up our minds beforehand what we mean to teach under that name, and to what extent. In music, for instance, I should not grudge any time that may be necessary for making the children masters of the whole of Mr. Turner's excellent "Class Singing Book." In arithmetic, my chief care would be, to teach principles along with practice; for which purpose, I should take them into fractions immediately after, if not along with, the first four rules; and treat the whole subject algebraically, and to a certain extent geometrically. From the first day I should practise them well in mental calculations of every useful variety; most carefully avoiding, however, the trickery and display of what sometimes arrogates to itself the name of mental arithmetic. It would be no satisfaction to me, though it makes a great show before visitors, that a few boys could do what the chance is, ten thousand to one, that not one of them would ever have occasion to do once after leaving school, square a number of four or more digits in his head in half a minute. How often it may be read in the very face of the "wonderful boy," that because he happens to know a trick that lords and ladies have never learned (or they would not praise it so unwisely), he fancies himself much cleverer than them. It never occurs to them, that, though he can so readily multiply 7837 by 7837, he could not for his life multiply 7837 by 7836, or 7838, or any large number but itself. Upon lineal drawing I would bestow one or (with the lower classes) two half-hours in the week, chiefly with the view of putting it into their heads to practise at home, which, having been once led to make the attempt at school, they will be ready enough to do. Bearing in mind how much the lower orders have to do with material form, which is always better described by lines than by letters; and also the anecdote, with which you are well acquainted, of the Englishman's beer costing him more than the Prussian's drawing and music; their education can scarcely be deemed complete, in either a moral or secular point of view, without their being put in the way of acquiring this useful and domestic art. It is also worth while to bestow another half-hour in the week upon ornamental penmanship, partly on the same grounds, and partly to fix the pupil in a habit of good ordinary writing, and of neatness and taste in little matters. In geography, I should aim at little more than giving him the power of making an intelligent use of a map or class-book, which I should have considered him to have attained by the time he could sketch from memory the maps of the World, and of the Holy Land, and of the British Isles. As to the minute details, upon which sadly too much time is sometimes spent as upon a producible commodity; he would learn them easily enough, if ever he should want to know them. Some of these, as well as a few other subjects, I should not so much make a regular part of the school business, as afford facilities for them in connexion with the school. But surely I need not stop to particularize other subjects, or say a word more to convince any one, (indeed, the very offer that has assembled us to-day is argument enough,) that I am not afraid of the children learning too much. I am jealous, however, of merely secular teaching, and of any novelty that tends wholly in that direction. And I am anxious withal, that the instruction, however varied, should be solid, and not showy; substantial, and not evanescent; humbling, and not puffing up; of common and certain benefit to every child; expanding the mind rather than filling the head; and, above all, that it should in every case serve as

material for self-improvement in after-days, and have a direct bearing upon religious knowledge. That the tendency of our present undertaking lies in this direction, I have neither doubt nor misgiving; that we succeed therein rests with you rather than with me; and in this too I am in good heart. There are those who laugh at the very idea of teaching national schoolmasters even the rudiments of Latin, to say nothing of Greek, as a quixotic project; and one so impracticable, that they need not trouble themselves to make up their minds whether or not it is quite harmless. But I trust that I know you better. And certainly I have seen, during the last three years, so much good done, (though we sometimes waste our time in mere talk,) so much good done in a quiet way, by our humble association, that I begin to think that we are capable of great things too. When I behold above one hundred and thirty masters, residing almost all within ten miles of the metropolis, forming themselves into an association, at some expense of money, and much of time and trouble, for the improvement of themselves and their schools; and when I know that they have but one common object in view, being all in communion with the Church, to which, as well as to their profession, they are growing in attachment every week; I cannot but think that the friends of national education have great cause to "thank God, and take courage." And, surely, we may look upon the good that has resulted in various ways from our association, as an earnest of greater things. The national schoolmaster is no longer, as he was in too many instances only two or three years ago, a neglected, isolated being, tempted to regard even the master of the neighbouring school as a rival rather than a brother. Now he can hold up his head as a member of a body respectable and respected. He knows now whither to look for sympathy, and advice, and support; of which no man of any class stands more in need than himself. The effect upon the spirits of our masters, as well as upon their desire for improvement, may be read in your faces. Some of you could tell of difficulties which you had long thought insurmountable, and evils to which you had, from utter despair, given way for years, no sooner named than a remedy was suggested; or of schemes and plans long thought of, but never ventured upon, no sooner mentioned, than found to be answering in practice elsewhere. And how comforting it has been to find a brother in a master, of whose school idle rumour has brought so wonderful an account that you have been fairly in despair of your own; and to hear him confess, that he has been all the while sighing over the same difficulties and troubles with yourself. Or, who can calculate the benefits that are resulting from visits to each other's schools? an event (strange to say) seldom thought of a few years ago, when even those who met once a year at St. Paul's too often looked upon each other with a jealous eye. We have since seen modest intelligence and retiring merit brought out for the common benefit of all; and, on the other hand, the forward repressed, and each finding his own level. We have had hasty and hot-headed projectors cooled down; and in their turn, the judicious, though perhaps over-cautious, encouraged. These are a few of the advantages which have resulted from our monthly conference. I am glad to find too, that the library has proved a very great benefit. In our schools, to name only a few of the more palpable improvements, we can point to reduced punishment, greater quietness, more regular and punctual attendance, a check put upon children wandering from school to school, and a better tone with less of dry hard system; to say nothing of a general extension of the scheme of instruction. But why do I repeat to you facts with which you are better acquainted than myself? Merely to put you in good heart at the outset of a great and difficult undertaking; which, if carried on with energy and in a proper spirit, will improve the school as much as it will raise the master, and do both in the right direction.

"May the great Head of the Church, whom, if you are worthy of your

high and honourable calling, you are serving in every part of your scholastic duties, give you all lowly minds, and great industry, and increasing devotedness to the cause and the work of national education! And may the same All-powerful and All-gracious Master, who, in the days of his flesh, insisted so earnestly upon the religious capabilities of young children, enable you to do your parts towards training up those who may be committed to your charge, intellectually as well as spiritually, in accordance with their baptismal vows and privileges; and give you your reward in obedient and loving children here, and fellow-saints in glory hereafter!"—Pp. 29—36.

Since writing the above remarks, we have seen the last pamphlet set down in our list—"The Schoolmaster Vindicated," which is a clever exposure of the quackery practised at Exeter Hall on the subject of writing. It seems that Dr. Kay Shuttleworth has introduced a method of writing from Germany, called "Mulhaüser's method," which, from the description given of it, appears to be one of the most laughable absurdities ever submitted to the public, and to be already exploded, even at Exeter Hall, after a few trials, from its very ridiculousness. The writer retails an anecdote from Boswell's Life of Johnson, which illustrates our former observations. "Johnson, Goldsmith, and others were conversing on new inventions, or something to that effect. Goldsmith remarked, that he thought it would be an excellent thing if some one were to visit foreign countries, and bring home all the inventions that were not known here. The idea was admitted to be a good one, and Goldsmith declared he would undertake it. 'Nonsense,' said Johnson; 'why, Goldy, you would bring home *a grinder's wheelbarrow* as a new invention.' We think Goldy's mantle has descended on the secretary of the Committee of Council on Education."

It is really time that these quackeries should be exposed, and Lord Wharncliffe and his colleagues disabused of their infatuated reliance on such a man as their present secretary. If his plans were merely ridiculous, the only evil would be the loss of public money expended in carrying out his fancies; but they are pernicious in two ways; first in promoting a latitudinarian, un-English theory of education; secondly, in preventing the government from availing themselves of the services of men of talent and capacity, who could really aid them in the momentous business of improving the education of the country.

A Plea for Proprietary Chapels in connexion with the Church of England. 8vo. Pp. 4. *Sine loco aut anno.*

We are about to do a thing almost, perhaps quite, unparalleled in the annals of a review. Instead of extracting from the work named at the head of our article, we will transcribe it entire.

"In many of our larger towns, the metropolis more especially, there exist proprietary chapels, connected with the Church of England. Most of them were built within the limits of the past or present century; some by congregations for their pastors, and some by pastors for their congregations; some also, in the way of business merely, by the owners or renters of the ground. On the whole, they have been honoured with a considerable share of popularity, especially among the serious and devout. At the same time, it must be owned that objections have been made against them, which it may be well to consider, and (if truly and honestly it may be) to refute.

"1. It is said that proprietary chapels are not subject to episcopal control. It is true that a doubt is sometimes felt, as regards the extent of authority which the bishop possesses over them; and that, in some dioceses, the ministers who occupy them are not summoned to visitations with the rest of the clergy. But, compelled or not, they rejoice in observing the wishes, and honouring the person and office, of the bishop; who exercises, after all, the most summary and irresponsible of all control, in licensing whom he will, and recalling the licence at his pleasure.

"2. It is said that proprietary chapels are not consecrated. To the ceremony of consecration, strictly so named, an impediment occurs in the tenure of property which is not the freehold of the Church. But is a building otherwise than consecrated, when set apart from profane and secular occupations, and used continually for the assembling together of the followers of Christ, for prayer and praise, for the preaching of the word, and ministering of the sacraments; especially if God is pleased to give his Holy Spirit for the conversion and renewal of souls, so that of the house of worship it should be said, This and that man was born there from above, and the Highest should Himself vouchsafe to dwell there?

"3. It is said that the leases of proprietary chapels are taken by ministers, as matters of pecuniary speculation. Every thing in the world is so far a matter of speculation, that no man can pretend to say whether or no it will prove conducive to his temporal comfort and advantage. But if the calculation of a livelihood from the labours of the ministry be liable to blame, how is the acceptance of preferment of any kind exempt from the like imputation?

"4. It is said that proprietary chapels have no district of a parochial character assigned to them. Frequently they have, and still more frequently they might have, districts (if thought desirable) conventionally, though not formally, assigned. But, at all events, the neighbourhood in which they stand is not on this account deprived of the advantages of ministerial superintendence, which is retained by those who claim the right of jurisdiction.

"5. It is said that proprietary chapels are deprived of what are commonly termed the occasional services of the Church; that is, of baptisms, marriages, the churching of women, and burials. The nature of the tenure is generally an obstacle sufficient to prevent the possibility of burial-grounds being attached to the property; and although the Act, as now ordained, affords facilities unknown before towards the licensing of chapels for the solemnization of marriages, it is probable that any such permission might be still refused, as unnecessary and inconvenient. But the minister can

almost always obtain leave both to marry and bury the members of his own congregation at the parish church. And since the enactment of the recent laws for registration, he may surely apply with confidence both to the bishop and the incumbent for the privilege of baptizing, and of churching too; reserving the fees, of course, to the rector or vicar, as previously due. He thus has both the sacraments in his congregation; all, in short, that is really needful for the completion of their ordinances as a Church.

"6. It is said that proprietary chapels are not entitled even to the name of churches. But is the name ever applied to the fabric, the place of meeting, in the word of God? It was one of the charges brought against the Apostles, that they were *robbers of churches*, (Acts xix. 37,) or rather, *of temples;* that is, of the shrines dedicated to the idols of heathenism: but a Church is *a congregation of faithful men;* (Art. xix.) and this is a designation as fully applicable to one as to another of the assemblies of the saints, while to the building is more distinctly and appropriately assigned the appellation of chapel.

"But it is also said, that proprietary chapels are expensive. It is frequently, but not always, the case, that the rate of pews and seats is rather (and but rather) higher than in churches; and that an appeal is generally made for collections (annual, half-yearly, or quarterly, as the need may be) towards the defraying of the current and ordinary expenditure. On the other hand, they are exempt from many a demand to which a church is liable; so that the difference becomes, at the close of the year, a mere trifle, scarcely to be taken into account in the selection of a place of worship.

"Such are some of the objections urged, as demonstrative of a sort of anomaly in the position of proprietary chapels towards the Church of England; and such are some of the answers of which they appear susceptible. But it would be easy to go much further, so as not only to neutralize objections, but to evince the great and substantial advantages arising from the arrangement in question.

"It may be observed, for instance, that proprietary chapels supply a place of rest for many who were educated in the schools of dissent; who have found their past connexion unfavourable to the growth of piety, yet who could not proceed the lengths of a higher and more secular form of churchmanship; and who are therefore glad to avail themselves of a situation which allows a little more liberty of thought and action than pertains, perhaps, to other portions of the ecclesiastical household and community.

"Again, it may be noticed, that proprietary chapels are distinguished by their quietness and seclusion from the bustle (and but too frequently, alas! from the noise and strife) of meetings open to the inhabitants of a parish in vestry; and indeed from all such matters of business as adhere to the Church, rather as established by the laws of the land, than as ordained by God for a testimony to the truth, and a means of conveying knowledge to mankind.

"Again, it may be remarked, that proprietary chapels provide an opportunity, not to be lightly esteemed, for the operation of the voluntary system; a system ever recognised, and now more than ever, in the Church of England, but then found most available, when employed, as here, for supplemental and auxiliary plans, subordinate to the provision made under legislative sanction for the requirements of the parish and district.

"Again, it may be represented, that proprietary chapels afford occasion for the exercise of discipline in a more effective manner than elsewhere. Where it is not so much the minister who has adopted the people, as it is the congregation who have chosen the minister, he can appeal emphatically to their consciences, on the ground of congregational consistency, to live and walk in accordance with the doctrine which he delivers, and which they profess to acknowledge, even by preference, as the Gospel of grace and holiness.

"Again, it may be urged, that proprietary chapels are better calculated to present that beautiful and instructive sight, a gathering of the saints of God before the throne of grace, than the resort of a promiscuous population, assembled rather from considerations of local vicinity and convenience, than in the free and deliberate expression of their attachment to the ministry of the word of life.

"And is it not a fact, that nowhere has the truth of God been more resolutely maintained against opposition from without, and treachery from within; nowhere more owned and honoured by the Spirit of God, or more sanctified to the edification and salvation of men, than in proprietary chapels?* Satan knows it is so, and delights in irritating the minds of worldly men to enmity against them. Still, with their reproach, their usefulness abides also; and it will be a bad day for the Church of England, when proprietary chapels are abolished."

Of the history of this remarkable production we know nothing: its author, printer, publisher, circulator, reader, are as uncertain and doubtful to us as the griffin and the unicorn. There it is: we have caught and "crystallized the sacred treasure;" it is now enshrined; its fleeting colours are burnt in and annealed. (Flies and spiders in amber was the next trope that occurred; but we suppressed that out of modesty.) How this *brochure* came before us we know not: the surge of small literature is like the sea; for the most part, the pamphlets stranded on our table are but as the tangled weed, broken shells, dead fishes, and the other anomalous ocean *débris*. It is very seldom that we can spy even a single "pale glittering pearl, or rainbow-coloured shell;" who then shall judge of our delight in securing this true "treasure of the deep?" and in that generous spirit which has always characterized us, we are anxious that our readers should partake in our gratification. We hand our "Plea over the bar" with but one caution: some very acute inquirers, "minute philosophers," may imagine that we are practising on our patient public,—that the whole of the above paper is a sly joke of our own. This we deny altogether. If there be any roguery in the matter, we are sufferers by it. We accept the Plea as what it purports to be, a genuine Plea; though we confess that at one time it appeared to us so excessively absurd, that we were disposed to take it for a mere piece of fun,—a wicked satire on Proprietary Chapels and their very remarkable system. However, having relieved our conscience by alluding to our former doubts as to its genuineness, and in the total absence of external evidence, we leave our readers to form their own conclusions from the internal testimony; and we, once for all, assume the reality of the document

* "Long-Acre chapel, erected about the year 1720, has collected many a congregation to the preaching of Whitfield, Romaine, Newton, Coetlogan, and Scott. In the succession of its regular ministers, (to say nothing of several who are still alive,) were Cecil, and Foster, and King, and Howels."

before us; and we proceed, as in duty bound, to our judicial office upon the Plea.

It has always been held a fair test of any position, which embodies a principle, to apply it to some other instance,—to substitute another set of particulars, retaining the same general. We are not going to show our Aristotelian lore, and to talk of the elenchtic proof; but we may make ourselves intelligible by an example.

The apologist says, in his Sections 1 and 2:—

"It is said that Proprietary Chapels are not subject to Bishops. But then the Ministers rejoice to do the same as the Clergy who are subject to their Bishops; so it is all the same thing." And again,—

"It is said that Proprietary Chapels are not consecrated. But then they are just as good as consecrated, if they are set apart and used continually," &c.

Well, and a very pretty apology it is; almost as good as this: "It is said that mistresses, in the law of God and man, are not the same as wives. But if they rejoice in doing all that wives do, what difference can there be between them?" And again, "It is said that the marriage ceremony has never taken place. To 'the ceremony of marriage, strictly so called, an impediment occurs;' but is a woman otherwise than married, when she lives with one man, bears his name, becomes the mother of his children?" &c.

What says our apologist to this? it is quite as true in one case as the other, and sounds equally plausible. But we desire to examine this notable "Plea" rather more in detail. "Plea," indeed!

"I thank thee, Jew, for teaching me that word."

Should we venture to offer a conjecture upon the parentage of the "Plea," we should consider it as a sort of flag of distress, an ensign trailing peak downward, half-mast high from the neat little pigeon-house which bestraddles the pediment of some proprietary chapel, which did not *pay* quite so well as it did before the new church in the parish was built. It smells strongly of empty pews, of cushions vanishing; it whispers of paint and the renters' book alike sighing audibly for renewal. There is a dinginess and shabby gentility, a cringing obsequiousness and a mystification, an air of pretension, and at the same time of studied humility, about the whole thing, which reminds one most forcibly both of what one sees and what one hears in proprietary chapels. It sounds to us very much like an application of the common handbill—"The Rev. A. B. thanks his congregation for all past favours, and hopes, by punctuality to business and the cheapness of his prices, to merit a continuance of their kind support, and a recommendation to their friends."

In limine, we wish it to be distinctly understood that we are speaking of proprietary chapels as a system, and of their tendencies, not of their actual results in all cases. We cheerfully acknowledge that it is possible for men of the most self-denying and catholic spirit to build them and minister in them; that such have taken leases of them to prevent them from falling into worse hands; and that they continue in them not only not in a sordid spirit of speculation, but much to their worldly loss;—yet more, that, when placed entirely under the control of the parochial clergy, proprietary chapels may be so administered that they prove useful and efficient handmaids in the work of the ministry; and we yield what is only true, when we admit that they were often built because obstacles to church-building, on the part of selfish incumbents, patrons, and vestries, were invincible; and we grant that people often built these chapels only because they were not allowed to dedicate churches. And having said thus much in their defence, which good we maintain to be in spite of their principle, not by virtue of it, we pass to what is of far more frequent occurrence, the positive injuries both to the spirit and efficient discipline of the Church which must be traced to proprietary chapels.

"Most of them were built within the limits of the past or present century [quite true]; some by congregations for their pastors, and some by pastors for their congregations; some, also, in the way of business merely, by the owners or renters of the ground."

The last reason every body knows to be strictly true; and we maintain that it is nearly the only cause of the growth of this unnatural formation—the tumour and fungus of our ecclesiastical system—the proprietary chapel. For what is meant by "congregations building chapels for *their* pastors," and pastors reciprocating the same office of attention by expending bricks and mortar upon *their* congregations? One would think that the church must precede the congregation; that there could not be the congregation without the *locus in quo* to congregate. With excellent Crambe, "a penetrating genius might frame a conception of a Lord Mayor, not only without his gown and gold chain, but even without stature, feature, colour, hands, head, feet, or any body;" but to conceive so lofty an ideality, so impalpable an object of the pure reason, as a congregation without a place in which to assemble, passes even our transcendental powers of abstraction. We have heard lately of sheep, sitting in solemn conclave, where prudent wethers and unworldly ewes determined, in woolly divan, for the good of the flock, to elect some grave shepherd; and this we thought the closest approach to the "social compact" of some of our philosophers, and so, by parallel, of our chapel-builders; and though most people might imagine it to be more natural for the

shepherd to choose his sheep, yet we imagine that this solecism in flocks is what is meant by congregations building chapels for pastors, *i.e.* some future pastor; but in no real sense could such a *paulo-post-futurus* minister, before such chapel was built, be said to be *their* pastor; unless we define the *esse* of a pastor that it is *provideri* rather than *percipi*, with good Bishop Berkeley.

We dismiss at once, then, the ingenious fiction of "congregations building for their pastors," as a very pretty little theory, but nothing better, simply because, as a fact, the congregation is not an *ens naturæ*, —it lacks not only "local habitation," but every one of the ten predicaments,—till the chapel is built; and with it, of course, vanishes the correlative hypothesis of "pastor building for *his* congregation," for the same reason; unless, as we have said, the "wish being father to the thought," the congregation may speak of the expected pastor, and the pastor of the expected congregation, as though they had existence more solid and real than that of anticipation and intention.

But it is possible to account for this mode of speech by some such case as this. We may at least imagine some zealous curate, desirous to "wag his head in his own pulpit,"—some "forward youth of talents rare,"—fettered by the antiquated formalism of the parish church, somewhat weary of the marriages and funerals, and altogether shocked at the tediousness of the Wednesday and Friday prayers; to this, if we add *conscientious* scruples about the Baptismal service, certain college bills unpaid, and a love-engagement with the prettiest, and it may be, the wealthiest of the district visitors, what is such a person to do? The case is desperate: the creditors are pressing, and so are the curate's duties at the church, and his duties in the drawing-room of the fair *fiancée;* but the bills can be staved off no longer, and papa and mamma will not consent to Louisa's match till "dear Alfred" has got something better than a curacy. So he bethinks himself of a *Proprietary Chapel!* Who so popular as he at the Wednesday evening lecture—who so admired in the Bible class—who so graceful in the extempore exposition of Scripture—who so successful on the platform of the Bible Society? A proprietary chapel is the very thing; a short cut to matrimony, and plenty and peace at the same time; wife, pulpit, pew-rents, and popularity, all at one masterstroke. But how are all these desirable little things to be attained? To one who is on the look-out for opportunities they are not slow in coming.

καιρὸς δὲ τῷ κάμνοντι συσπεύδειν φιλεῖ.

An occasion soon turns up. The rector, who came into his living some thirty years ago, is one of the old school, rather fond of his ease, his carriage, and a quiet dinner party, and, it is said, a rubber, equally quiet; so he lets the curate, for the most part, have his own way; especially as, to say the truth,

occasional visits to Bath, whither his physician orders him for rheumatism, (for, of course, he never has the gout,) Buxton for his wife, Brighton for his daughters, and the Cathedral in the north, where he holds a stall, and the small living in Leicestershire, of which he is the incumbent, leave him but few Sundays out of the fifty-two in which to attend to his London preferment. But it so happens that some law business brings the rector unexpectedly to town; and being unprovided with a sermon, the curate preaches morning and evening. The rector is not a very deep theologian; he does not set up for it. Like him from "the vale of Evesham," of whom we hear in the Fortunes of Nigel, "he has not been able to distinguish one Hebrew letter from another, since, he cannot remember the time, when he had a bad fever." His reading, indeed, has hardly kept pace with the new discoveries in theology; but still, even he is rather surprised at the curate's two discourses. So next morning he ventures to mention his own possible deficiencies in such matters—he distrusts his judgment—and is open to correction; but it certainly did strike him when Mr. Nowell* spoke so warmly and eloquently about "weak and beggarly elements," and the observance of "weeks and days," and the dangers of formalism and human ordinances, and trusting in "filthy rags of righteousness," and so on, that possibly some ignorant people might consider the two sacraments as elements of this sort, and that, as good works were so very bad, therefore the worse they —the said hearers — were, the better chance for them at last. This he only hinted; of course Mr. Nowell meant nothing of the sort; but perhaps it would be well not to be quite so decided, and a little caution might not be out of place; "for really," as the old rector said, "really I do not find, as a fact, that people are so very good, or set up even for being so very good, that there is any chance of their being proud of it; or that they are so attentive to Saints' days, that they think to get to heaven by coming to church on them. For you know, Mr. Nowell, that, as we never observe them at all, we never give them a chance of being in bondage to *these* casual ordinances at any rate. So I think that we may safely omit such topics. Eh, Mr. Nowell?"

The liberal curate is, as he intended to be on the first chance, in doleful wrath at this intrusion. Here is stifling the godly ordinance of preaching! here is a check on gospel liberty! here is spiritual tyranny! And, of course, Louisa shares in his anger; so does Louisa's mamma, and, by a matrimonial consequence, her papa; and it is at once decided that "dear Nowell" must not submit to such intolerance and bigotry; forbid it, protestantism! forbid it, christian liberty! he must remove from

* See "Church Builders: or, Days of yore and Days that are."

a place where he cannot "open his mouth boldly, &c." By degrees this decision, as the curate intended, gets wind; the parish is in uproar; dark hints of popery, priestcraft, the Vatican, the Star-chamber, "unwarrantable interference," "rector's jealousy," &c., become rife; secret conclaves meet; addresses are presented and resolutions taken by those who have so long (viz. thirteen months) "sat under the truly evangelical Mr. Nowell." The dowagers and the damsels are in equal despair at the thoughts of losing so sweet a preacher and so elegant a man; and at length the happy expedient of six leading gentlemen, with the father-in-law elect at their head, taking a building lease for a new proprietary chapel is suggested by somebody, nobody knows who. The six leading gentlemen find it to be a tolerably safe investment, especially as Mr. Logwood offers to take the "dry and spacious vaults," which are to be under the new chapel, as a means of increasing his connexion in the wine and spirit trade. The chapel is built, the seats are let; Louisa becomes Mrs. Nowell; and "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings," are sown plentifully in the flock, which was to be "one even as He and His Father are one." For be it remembered that the only remedy which the unfortunate rector has, is in refusing to permit the late curate to be licensed to read the Church service in his new chapel if within the parish;—a bold expedient, to which it is not very likely that a non-resident valetudinarian, who hates a bustle, will have recourse, especially as the curate could build his chapel in another parish, two streets off, and make equally sure of his old admirers following him.

Now we presume that this may possibly be what our pleader means by a "congregation building a chapel for their pastor:" but who is there who cannot see that it is not Mr. Nowell's congregation, for he never had one, but his rector's congregation, who, out of pique and party feeling, get up the new chapel for one who is *not their pastor?* Such we believe to be an origin by no means uncommon of a proprietary chapel.

In our own days we have gained higher wisdom than this; and the traffic in congregations is carried on in another and less expensive way,—less expensive, that is, to the projectors. Say that a proprietary chapel is getting old and expensive, and the lease running out, what so good a scheme as to build a new church —for this is a new church-building age—in a better situation, where an evangelical preacher can transfer his old customers, with a very good chance of forming a new and more extensive connexion? though it may so happen that the site which he pitches upon for his promising speculation is only 150 yards or so from two other churches. The advantages of this scheme are obvious; for the church-building societies take the place of trustees and ground renters, and the church is built, not for the

necessities of the place, but for the advantage of an individual preacher, without any risk or outlay on his part.

"Some proprietary chapels also are built, in the way of business merely, by the owners or renters of the ground" (we again quote the "Plea;') and under this head we take the liberty of ranging our pleader's other class, where "pastors build for their congregations," which we maintain is "also in the way of business merely." Such is the case of our inimitable friend, the Rev. Theodosius O'Brien, "deeply read in Dwight's Theology, and who stuck rigidly to the Epistle of St. Paul to the Romans,"* who boldly resolved to "preach all his brethren out of their pulpits in no time," and succeeded certainly in filling his chapel and pocket, the latter to the tune of 1000*l.* the first year: this, of course, was "in the way of business merely." Such we presume to be the case of another friend, who found out that the ball and pump-room at a certain place did not answer the projector's purpose, and who in consequence bought it cheap, and fitted it up with a parcel of square pews all over the floor, leaving the orchestra just as it was for an organ gallery, and the walls decked out with splendid paintings, representing in rich crimson a vast quantity of imitative curtains, festooned and looped up with artificial gilt cords to match: this was "in the way of business merely." Such also was the case of another respectable divine, who, finding that the funds or a mortgage would only produce him three and a half per cent. for his neat little fortune of 4,000*l.*, boldly invested it in the purchase of a proprietary chapel, which, after paying all expenses, cleared him 400*l.* a year: we take it that this was "in the way of business merely," *i.e.* if he gained ten per cent. on his capital by the bargain instead of the Change-alley returns.

The pleader's reply to the third objection to proprietary chapels demands a grave and serious examination. He tries to argue that the aforesaid per-centage on the money invested in the purchase or lease of a chapel, stands on the same footing as the endowment of a living; and this is the ground usually taken by amiable men, who, though not friendly to these spiritual speculations, yet try to make the best of them.

Now, what is the theory of an ecclesiastical benefice? That, as the Church is one, and the great Head of the Church is One, so the diocese is one, and the bishop is one; and that, as every diocese is therefore in itself complete, and the miniature shadow of the Church universal, so every parish with its rector is but the repeated shadow of the diocese and the bishop, and therefore of the whole Church itself; the completion and perfection, the unity and indivisibility of the Church catholic, must be the rule and model of each separate parish. The organization and end of a parish being thus divine and spiritual, the means to

* See Bernard Leslie, chap. v.

this end are equally spiritual; the tithes which, by divine appointment and by natural justice, are due to the sustentation of the altar and its ministers, are not so much paid to the individual minister as to God himself. There is nothing personal on either side; it is not the parishioner who pays his priest for services done and rendered, so much as it is the offering on the people's part to God, which the bishop, on God's part and in His stead, receives and grants to the individual priest as his own representative. And it was on this ground that Wiclif was condemned for holding that *decimæ sunt puræ eleemosynæ, et possunt parochiani propter peccata suorum prælatorum ad libitum suum eas auferre;* hence also the rule of the canon law, that *quasi quodam titulo speciali* SIBI *Dominus decimas reservaverit;** which proves, 1st, that the giving or not giving is not voluntary on the part of the people; and, 2d, that the receiving or not receiving is not voluntary on the part of the priest.

We must, of course, waive on the present occasion the many interesting inquiries which this subject opens up; such as the transference of benefices, of which the above-mentioned is the simplest and purest form, into the hands of the laity, or to monasteries and chapters; or the distinction attempted to be set up, and in the end unhappily established, between the Church and the altar, the temporalties and the spiritualties, the tithes and the offerings, *i. e.* the great tithes and small tithes,—in other words, between a rectory and a vicarage; nor, again, can we here debate the point whether commutation of tithes is not directly opposed to their principle as divine; but the point for which we have drawn out this statement is, that in a benefice there is, which the pleader assumes, no "speculation," no "calculation," no contingency, no balancing of chances whether it will "prove conducive to temporal comfort and advantages" or not. The whole thing is fixed and certain; be it tithe or be it money payment, the incumbent knows what he is about, what he is to receive, and why, and from whom, and in whose place he is to receive it. And however much the original principle of benefices is lost sight of under the cumbrous and worldly enactments which have well nigh smothered all that is heavenly in them, one fact will show the marked difference in kind between a benefice and a proprietary chapel. In whatever hands the patronage of a benefice is vested, after a certain time, if the real or supposed patron fails to present his clerk, as it is called, to perform the service of the Church, such patronage reverts in all cases to the bishop; which shows that the patron, lay or otherwise, only exercises a delegated right, which the original donor, viz. the bishop, must reappropriate and resume when the end of all benefices, that is, the salvation of souls, is at stake. And what more

* Van Espen de Jure Parochorum, &c., tom. ii. p. 249.

equitable? for if the bishop is responsible at the great day of account for seeing that he is rightly represented in the different parishes of his diocese, he ought, in extreme cases, to have the power of relieving his conscience by taking up his devolved authority. This case of a lapsed living seems a remarkable instance of adherence, if very unexpected, yet most thankworthy, to first principles; and were it wanted, as in these days it is, also an unexceptionable testimony to the existence of such principles. For upon what other ground than the theory which we have propounded should the bishop be the last recourse? It were obvious that upon the modern view of a parish providing for its own spiritual necessities, the parishioners, and not the bishop, would present after an unreasonable duration of the *sedes vacans*.

The system of the proprietary chapel is quite anomalous to this theory of a benefice. It may be vacant for twenty years; how long one near the Great Western Railway, formerly Mr. Basil Woodd's, has been so, we cannot say; but no one can present if the owners fail either in power or will to do so.

Again, we cannot pretend to understand in what way the pleader draws the most remote parallel between the uncertainty of temporal comfort which attends the "acceptance of preferment," and the speculation of taking a proprietary chapel. Of course, before entering upon a benefice it is uncertain how far a clergyman may be enabled to discharge his duties; it is uncertain whether the place will agree with his family; it is uncertain what neighbours he may find; it is uncertain whether the house will not be burned down; it is uncertain whether his health and strength will last out; it is uncertain how he and his parishioners may agree; it is uncertain how far a blessing will attend his labours. There are a thousand uncertainties of this sort about any living; but the real matter at issue is, that as far as *money is concerned*, there is no uncertainty at all, not the least doubt or difficulty about it, in the case of a genuine benefice, but the very greatest hazard and *speculation*—that is the right and only word after all—about a proprietary chapel. A clergyman may certainly make it a matter of calculation how far he may get a livelihood from any given living; but the uncertainty is not as to the living itself, but as to how far it will go. In the proprietary chapel the uncertainty is as to the living at all; it may be a great deal, and it may be nothing. This, which is the real objection, the pleader most prudently blinks altogether, and we desire to enlighten him upon it.

Pecuniary speculation in chapels, be it on the part of the minister, or on the part of trustees, or on the part of proprietors, is downright simony. Intentionally we make a broad statement, and we wish to put it in the most startling and offensive way. Downright simony, we repeat it. And it does not at all affect the question, to say that pew-rents are not con-

templated by the canonists; of course they are not, nor anything in this way half so bad. But let us look to the facts of the case. A clergyman lays out his money in a chapel, hoping to receive a certain amount of profit in the shape of pew-rents: here his capital consists of two things; the actual money he spends on the investment, and *his letters of orders and licence*; for without these latter the former might as well be in his banker's till. He alone can bring his ordination into the market, and this puts an increased value upon his capital, of which a layman's capital is incapable. The solemn gift and grace of ordination is therefore put out to interest; he makes money by it; he sells spiritual things at a per-centage and a price; and this is simony.* "Qui res ecclesiasticas ad propria lucra munere .... pecuniæ, largitur vel adipiscitur, simoniacus est," says the canon law; "Commutatio seu tacita quædam emptio et venditio rerum spiritualium," is Van Espen's definition of simony; and we should like to see the pleader plead out of this.

Or take the other case. The trustees or proprietors have a chapel on their hands; they have laid out their 4,000*l.*, or what not, upon the building; they do not pretend that they spent this upon the glory of God; not they; it was to let their houses in the neighbourhood; and they built their chapel just as they made the roads and sewers, because the houses would not let without such a convenience. But the chapel is vacant; and not only no source of profit, but a dead loss: so they must get "a supply," and they set about it in the same business-like way that they get a supply of water from the New River Company; in the one case the pipes, and in the other the parson, are to be laid on, and set a-running. Still there are two ways of doing this: the one is the hazardous one of a bold speculation; the other is on the safe, peddling principle of small profits and quick returns; or, to express it "with a difference," in the one case the parson speculates, and the proprietors are safe; in the other the proprietors speculate, and the parson is safe. What we mean is this: that it sometimes happens that the proprietors reserve to themselves all risks and all profits, guaranteeing "the minister" a certain income; which income is, of course, determinable upon bad behaviour or failing pew-rents. The other way of doing business is for the clergyman to buy, or rent the chapel, he taking all risks, and, of course, all profits, and paying an annual sum for the usufruct of the building. And it is delightful to see how beautifully this varying system adapts itself to all gifts and requirements both of buyers and sellers in these transactions: though subject, like all other matters of trade, to sudden fluctuations, yet there is a

* *Evangelizat ut comedat—comedit ut evangelizet*, is the safe and intelligible distinction.

wonderful power of self-adjustment, and a compensating balance in it, to which we should like to call attention; for it is a very pretty piece of fiscal economy this system of proprietary chapels. Take a promising young man, fresh from the university, who was perhaps plucked, or nearly so; but be sure that his name was not high on the tripos or in the class list; if he was once a dissenting preacher, so much the better; and here are ample materials for the "popular minister" of a proprietary chapel. If, in addition, he be

> "a nice young man,
> With parted curls, dark, upturn'd eyes,
> Extempore rants and studied sighs;
> With drawling spiritual phrases,
> Gentle attractions, grace and graces,"

he is nearly complete. If, in addition to this, his name appears often in the "Pulpit," and oftener on the placarded advertisements for charity sermons which adorn our walls, this is *the* man for chapel proprietors to scramble for; but usually with little success; such a phœnix knows his value a great deal too well to let the trustees have the profit of such rare gifts and popularity as this. His scheme, of course, is to be the hirer, not the hired, of a chapel, and to pocket the difference *himself*. But our hero does not get it quite his own way neither. This hiring of a chapel is rather a delicate matter, and requires dexterous management; for as soon as it should be known that the Reverend Tawdry Ranter were in treaty for a chapel, a person of such unquestionable eminence must be charged a premium upon his celebrity; he will have to pay an additional 100*l.* a year rent, on the same principle that Messrs. Howell and James are expected to pay more than their neighbours, their landlord full well knowing that they can afford to pay him any rent, or rather make their customers, in the long run, pay it for them. There are, however, modes in which this collision of interests between chapel landlord and tenant is avoided. As we understand to be the case on Change, the real purchaser is kept in the background in such matters; and now our readers can understand the great usefulness of *confidential clerical agents*. We had almost omitted to state that those modest gentlemen who insert or answer advertisements in the Record, descriptive of "servants devoted to the ministry," "constant preachers of Christ crucified," "free from the Tractarian heresy," with "voices equal to any church," and "who would be likely to keep together any congregation," are usually of the class who rent chapels on their own account; they trade on their own bottom. In ordinary cases the trustees must be contented with a specimen of a lower range of gifts and capabilities than this; indeed, if the person they hire "brings them home" with a safe four per cent. upon the purchase money, there is not much reason to complain;

because, though there are contingencies which might, like a commercial panic, seriously prejudice the annual debtor and creditor account, yet, on the other hand, it is just possible that the very quietest man may make some lucky hit which will raise the chapel account to a very consolatory balance on the profit side of the ledger. The chances are tolerably well-balanced, *pro* and *con*; the risk is about equal. For though it may happen, as was the case with one minister of a proprietary chapel, Dr. Dodd, that the trustees may lose their nominee by the Old Bailey, or by the Consistory Court, as happened to another Doctor of Divinity, and a very popular preacher, at a very snug proprietary chapel, in our own days; yet it must not be forgotten that "the minister" may run away with an heiress, —or marry a lady of title,—or pass through the Insolvent Debtors' Court,—or anyhow get a name; and then the profit is certain.

Now, in these two cases,—which are the branches of the other limb of the system which we are examining, viz. when the trustees or proprietors either grant a lease of the chapel, or take a lease of the minister,—it is equally clear that simony is committed on both sides; by the proprietors, because they let out a holy thing for hire,—or because they make a bargain, stamped and sealed, by which they covenant to purchase, at a certain sum, certain spiritual functions; and by the minister, because he is party to the same contract. To speak plainly, to labour in the sanctuary with an avowed view to remuneration,—to make a stipulation with the flock to receive certain payments for clerical offices, such as prayer, preaching, and sacraments,—is simony, let the pleader for proprietary chapels think what he will of it.

And if it should be said that all this applies nearly as much to churches supported by pew-rents as to proprietary chapels, we only reply, Let the incumbents of such churches and the receivers of pew-rents look to it; our present affair is with proprietary chapels and their apologist. Having considered this subject as criminal in *foro ecclesiæ*, we would wish it examined in its moral bearings; and this both on the minister and on his flock.

The Plea speaks (p. 3) of hearers "selecting a place of worship;" and in another place gravely informs us that proprietary chapels "have been honoured with a considerable share of popularity." This is their crowning sin. A proprietary chapel holds out a lure to that deplorable spirit of our own times which assumes that religion is a thing for the exercise of individual caprices and predilections; that it is a matter of taste; that, if we do not hear what we like, or what we fancy edifying, in the parish church, we may seek spiritual satisfaction in another church or chapel, three miles off, it may be, where our favourite preacher holds forth; and failing all these, we may

look for it in the meeting-house. Of course, when put in this rough way, people revolt from it, for it is then found to be undisguised sectarianism, and the principle of dissent. But it would do many churchmen good, and those not confined to one theological school among us, to ponder over the opening chapter of the first Epistle to the Corinthians. We are all of us too apt to think that we are to use our pleader's words, "*the* serious and devout," κατ' ἐξοχήν; that ours is "*the* especial gathering of the saints;" that our knot, collected together from all corners of the town, by reason of what the plea oddly phrases "congregational consistency," is far preferable to the chance medley collection of the parish church—"the resort of a promiscuous population, assembled rather from considerations of local vicinity and convenience," though this last despised congregation seems exactly to meet the parables of the drag-net and the field sown with wheat and tares, the express scriptural images of the Church militant. It must press itself with considerable pain upon the minds of the best among us, when they see that the tendency of things is to involve all, even those who are least desirous of this eclectic and sectarian tone, in one common torrent of party spirit; and, before they are aware of it, the best clergymen of the Church, especially in large towns, find their seats crowded, and their altars approached, by those whom they know not to be their own parishioners. We cannot say that, at the present moment, we are prepared for a remedy against this; but it is as well to feel that it is an evil, wherever it occurs, and to acknowledge it as such. We know that there is a canon against admitting strangers, that is, extra-parishioners, to Holy Communion; none think of enforcing it, few even of the principle which this rule of the Church involves.*

But deplorable—and, as we are certain, deplored also—as this state of things is among ourselves, it is the essence of the proprietary chapels thus to invite religious stragglers from their proper home, the church of their own parish or district. They carry this sectarian principle on their front; they boast of it; they even call attention to it; they "glory in their shame;" they are proud of the divisions and separations which they cause. Their ministers are constantly intruding into the parishes of the regular Clergy; what visiting they perform is only to the members of their own self-constituted *clique*;—ecclesiastical

* Not that we intend to maintain that the Anglican system of parochial subdivisions is *essential* to the true development of the Church, or that the Church would cease to be without parishes; but this we are anxious to state clearly, that every one of the faithful is committed to the care, or must, in a healthy state of the Church, be formally and personally consigned over to some one priest, who is a spiritual guardian; and that in no case is it the duty or the right of a layman to choose his own "pastor and master." What difficulties attend the right exercise of this rule is not the present question.

order and discipline is violated every time one of these spiritual rovers sets foot in another's vineyard; and we believe that to offer alms at any other than the altar of the parish church—in which we conclude district churches, of course—is canonically irregular, if not illegal, both in the minister of the proprietary chapel and in his people. With the most perfect indifference to Church order, the pastor of a proprietary chapel huddles together as many candidates for confirmation—to take a common case—as he can get from two dozen parishes of a large city, the selected pickings, perhaps, of half a million of souls; and then contrives to let his diocesan know how very active he is: there is, as our oft-quoted friend, Van Espen, has it, a "*latens sub speciâ pietatis simonia.*"

Let it never be lost sight of, that the proprietary chapel is exclusively for the rich. "No penny, no paternoster," was never more rigidly true of "the darkest ages of popery," than of the most fashionable chapel of the most fashionable square in London in the most illuminated era of protestantism. Here are none of the blind, the poor, and the wretched; the Saviour's chosen emblems are studiously excluded from what sets up for being most exactly the Saviour's chosen home; all is comfort, costliness, and voluptuousness—pews, cushions, curtains, and stoves: as there is nothing to jar upon the ear, so there is nothing to shock the most fastidious sight. There is not a single seat for the poor in your genuine proprietary chapels; space is too valuable for those "common people who heard Him gladly;" and though it may forfeit one scriptural mark of the Church, that "to the poor the gospel is *not* preached," if one of our readers desires to know the *méchanique* of a proprietary chapel, let him go to one, without "taking a seat," for a few consecutive Sundays, and if he is not shown to the door by a blue-coated beadle, he will have certain hints from the pew-openers, or an intelligible board or printed price current of seats, "only so much per quarter," thrust into his hands; or he cannot escape the visible teaching of these significant monitors pasted carefully on every door. How often, on seeing these disgraceful *affichés*, have we exclaimed in heart, "Take these things hence; make not our Father's house an house of merchandise!"

And as is the flock, such also is the spiritual cure exercised by the minister of a proprietary chapel. Culled from a heathen world, the people are, of course, chosen flowers of godliness; to them alone are their minister's cares confined; his charge is a sort of spiritual green-house,—a choice collection of exotics, without a single weed. He has but to water and to prune: no ungrateful uplands to till; no storms to pelt on his weary head; no rough briers and stubborn fallows to vex with frequent, and often most unprofitable, culture: not his to hear the serious charge—

> " Quod nisi et assiduis terram insectabere rastris,
> Et sonitu terrebis aves, et ruris opaci
> Falce premes umbras, votisque vocaveris imbrem:
> Heu, magnum alterius frustra spectabis acervum."

With duties too exclusive to hunt sin, and guilt, and poverty, and ignorance, from their lurking-places in the dark streets and dismal lanes, the knowledge of actual sin is to him but a matter of book-learning: in his flock—consisting as it does of the select specimens which our "Plea" delights to contemplate, that "beautiful and instructive sight—a gathering of the saints of God before the throne of grace,"—as there is no room for a sinner, so there can be no contact with sin. In such a happy soil,

> " Ipsa quoque immunis, rastroque intacta, nec ullis
> Saucia vomeribus, per se dabit omnia tellus."

Mrs. Trollope somewhere talks of a set of exclusives in the Austrian court, called *la crême de la crême:* we take it, that the perfection of the congregation at a proprietary chapel is the cream of religious cream.

But what an unreal state of feeling must the habitual intercourse with a state of things like this involve; it is looking at the world, with its thousandfold vices and miseries, through rose-coloured plate-glass; it is basking in a perpetual atmosphere of artificial sunshine. The whole thing is a false and gaudy show. Give us the hard-worked curate, standing daily among the squalid mourners round that scene of unutterable sorrows, the large churchyard of a poor parish; follow him threading one miserable alley, to reach but a more filthy court beyond; ascend with him yon creaking stairs; breathe with him the pestilential air of a room unvisited for years by the breath of heaven; listen to him addressing instruction, warning, or reproof; and all, as he too well knows, to a heart-hardened or hypocritical profligate; share, if you can, in the disappointments, and despondencies, and spirit-crushing feeling of no results, which is the daily portion of a man like this,—and you will have found one who, from the personal conflict and contact with sin in all its forms, learns more of man's heart in a month, and therefore is, for all practical purposes, a better teacher, because a more experienced one, than is the superfine pastor of a proprietary chapel in a life-time. With the best intentions, with the severest resolutions to struggle against the snare, the minister whose "Plea" we have been quoting is a bond-slave to his congregation, and sooner or later he feels it. With his income entirely dependent on the likings of his flock, how sore is the temptation to "preach smooth things, to prophesy deceits!" Every sermon that such a pastor writes, presents to him possible offences; and when he hears, as he is sure to do, from his collector, that Mr. So-and-so has given up six seats, because he turns to the east at the creed,—and Mrs. So-and-so has heard too much of baptism, and prefers the

minister at —— chapel,—and Lady So-and-so thinks the service unnecessarily prolonged by the weekly offertory and prayer for the Church militant,—the poor minister is, to say the least of it, subjected to such sore temptations that the austerest mould and nerves of steel alone can resist: compromise is hailed as a paramount duty, and the fear of offending weak consciences is pleaded for the real fear of emptying his chapel. Add to this, the assumed necessity of saying something brilliant every Sunday, to keep up a preaching reputation, and to retain, from exertions merely personal, a hold upon elements of every discordant variety,—and the perplexities attendant upon the ministry of a proprietary chapel are enough to appal, and in the long run are sure to discomfit, the most disinterested principles. It is a pitch which is certain to defile; it is an influence which must be felt; it is a steady strain which, sooner or later, will snap the toughest sinews; and when the people know that they have the power of the purse in themselves, that they can "stop the supplies" at any moment, such power they are never very slow to exert.

There is another, and a very dangerous, peculiarity about proprietary chapels, which is the undue exaltation of the ordinance of preaching in them. The ἔργον of their ministers is to preach; they have usually an assistant, technically called "a reader," whose business, which in truth is his highest privilege, is to offer the evangelical sacrifice of praise and thanksgiving, a privilege from which the minister is himself almost physically debarred; and the distinction said to have been made by that most offensive appendage to our ecclesiastical system, the clerk of one of these places, between "the man who reads" and "the gentleman who preaches," is something deeper than a mere jest. We have before us an advertisement of a volume of sermons by a gentleman who styles himself "alternate morning preacher at Berkley and Quebec Chapels, afternoon lecturer at St. Pancras Church, and evening preacher at the Foundling Hospital." Against him, personally, we have no manner of complaint; we make no charge against his doctrine, for we never read one line of his works; we know not to what school of theology he belongs; he may be a very high churchman or a very low one; but we select him as an instance in point to our strictures, which are directed entirely against the system, and by no means against individuals who, perhaps against their judgment and principles, are entangled in it. But every Sunday this gentleman has to preach three sermons at three different parts of London. It is next to an impossibility that he can ever say the public office of the Church, (for we believe that there is no *daily* service at any one of these churches and chapels;) and his duties, instead of being claimed as a right by his flock, "*the* people committed to his charge," are scattered, and we should

conceive diluted, among four different congregations. "Two single gentlemen rolled into one," was a sufficiently startling phenomenon in physiology; but a quadrisected preacher is a curiosity still more portentous. It only proves that truth is stranger than fiction.

We have not space to analyze the Plea completely,—a task ungracious, but a duty,—so we leave that clause, p. 3, "It may be observed, for instance,———household and community," as the bitterest and most stinging satire upon proprietary chapels which words could convey; and we intreat our readers just to look through it again. Actually to boast that these anomalous establishments form a middle stage, a debateable land between the Church Catholic and this or that form of heresy and schism,—to proclaim that they are a safe refuge, a neutral harbour, for those who do not choose to avow their colours, where they can safely, and without episcopal control, have the services of the Church mangled, and the doctrines of the Church distorted, to suit all sorts of discordant dissenting prejudices,—is insolence which carries its own refutation with it, and deserves our most indignant rebuke; and it is sufficient to observe that, even supposing these chapels might form a convenient *point d'appui* from dissent *up to* the Church, are they not equally convenient ladders for those who are going *from* the Church *down* to dissent? This argument certainly proves rather too much for the Pleader.

Once more, the administration of the proprietary system offers a bar almost insuperable to the due exercise of ecclesiastical censure and discipline, upon what a late act styles a "criminous," and also upon an heretical, clerk. We take it that there is nothing *per se* in the nature of the chapels whose system we are examining, which will render the occurrence of either impossible, or of less likely occurrence there than elsewhere. Nay, without any violent stretch of the imagination, we can readily entertain the idea of one of these preachers enunciating formal heresy; if, for example, one of them, and that the coryphæus of the party, is known to value his position as minister of a proprietary chapel, isolated, as it is, from all parochial cure, simply because he is never called upon to use the Church's office of Baptism; we could readily conceive that such a person would find no difficulty in denying a fundamental article of the Creed: that, for example, "I believe in one baptism for the remission of sins." Well, suppose him censured, his licence withdrawn, suspended, degraded altogether from the ministry;—is he silenced? is his ministry closed? is his chapel shut up, or is another appointed to his charge? Not one of these things can be effected. The bishop withdraws his licence, and this is all that he can do; the Church launches her anathema against him; the courts, a synod, a convocation, a general

council, all might condemn; his heresy and his conviction might be as clear as that of Arius himself; but, in spite of all this, there is no power in any law, civil or ecclesiastical, as at present constituted, which shall prevent this heretic going on exactly as he went on before; reading the same prayers, and preaching the same sermons, in the very same way, and in the very same place, as before his condemnation. It may be said, Oh! but every one would know his sin, and that he was branded, and cast out of communion, and was, in fact, nothing but a contumacious dissenter of the worst kind; to which we reply, Every one would not know it; the poor and the ignorant would not know it, or care to enter into the question: the heretic's popularity was previously great, and many might enter the chapel, unconscious whose it was, and, seeing all the externals of the church unchanged, might actually become partakers of a mock Eucharist at his profaning hands. Nor will it be sufficient to call this an extreme and improbable case; it is one, at any rate, for which the Church has no remedy while she recognises the proprietary system.

We are warned to hasten to a conclusion, and unwillingly to omit many other heads of accusation which we had sketched out; but we cannot pass over the "Plea's" final boast, about "Whitefield, Romaine, Newton, Coetlogan, [De Coetlogan] and Scott." Had we been challenged to pick out preachers more unfaithful to the doctrine, and discipline, and principles of our Church, than their brethren, we could not have made out a list more germane to our purpose than this which is drawn up ready to our hands. If these be the chosen heroes of the proprietary system, if these be the true exponents of the teaching of proprietary chapels, if this is the sort of "truth which they have resolutely maintained," be it so. We ask no more than this one admission, or rather boast, to prove the truth of all that we have said. We accept the bargain; and if this be so, if this be the accredited teaching of proprietary chapels, we unhesitatingly lay to their charge, and to that of lecturers, all the false doctrine, all the disunion, all the carelessness in public ministrations, all the "unhappy divisions," under which we are at present labouring. And this we do with the less reluctance, because the minister of one of these very chapels—and being the most eminent, the most trustworthy specimen of their system—one who is selected by a dissenter to the "bad eminence" of ranking with sectarians of every denomination*—has alone

* "Because I worship in Regent Square [Presbyterian], am I to be hindered as I go along Great Queen Street [Wesleyan], or *Bedford Row* [Mr. Noel], as I pass Surrey [Congregational], or John Street [Baptist?] Chapel?" &c.—*Dew of Hermon, by J. Hamilton, of the Scotch Church*, p. 28.

"The reader is referred to Dr. Harris's 'Essay on Union.' '*The Unity of the Church, another Tract for the Times, by the Hon. and Rev B. W. Noel.*'"—*Ibid.* p. 33.

"We state our conviction that, as regards the Evangelical Protestant denomi-

had the audacity to proclaim schism and disunion in the Church to which in name alone he belongs, as a personal christian duty. We cannot forget *whose* are the memorable words, "Desert the churches, and no longer recognise the ministry of these Anglo-Catholics."* We ask no more than this to condemn proprietary chapels, in principle and in detail, in system as in practice.

But, with all their boasted triumphs, where is their fruit "by which we shall know them?" The bond of union at a proprietary chapel, not being parochial order and Church discipline, not being "the faith once delivered to the saints," but rather the fleeting popularity of a single teacher, when he is removed, the flock is scattered to the four winds of heaven; there is no foundation of perpetuity in them; at the best, they are but stop-gaps in the fence. Accustomed to the excitement of mere preaching, at every change in the proprietary chapel the hearers "will not endure sound doctrine, but after their own lusts *heap to themselves teachers*, having itching ears, and turn away their ears from the truth." So they fall off, some to dissent, and some to another equally pungent teaching, and one equally perilous; but seldom do they who have long "sat under the ministry" of a proprietary chapel become sound churchmen, because they have never been trained to "obey their spiritual pastors and masters." These congregations seem like floating islands on some Indian lake, "blown about by every wind," lovely, it may be, to the eye in sunshine, and rich with many a feathery palm and gorgeous flower; but let a storm sweep over them, and "their place shall know them no more," for of the scattered fragments, some are sunk, and some exist but to form other frail structures, equally showy and equally unsubstantial; they are held together only by a little sand and weed; they are not anchored upon that Everlasting Rock which is the Church of Christ.

We supply an omission in the above article, viz. a single observation on the *tenure* of proprietary chapels. Not being consecrated, there is no sort of security that they will not in the change of proprietors, or of proprietors' principles, become schismatical meeting-houses. We have already put the case of their becoming so even during a single holder's life: but this likelihood is increased at his death. Indeed we know of

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nations, out of the pale of the two establishments, there are very few pulpits in England, Wales, or Scotland, which Mr. Baptist Noel would not be welcome to occupy."—*Patriot.*

It ought to be matter of thankfulness to us that this unfortunate person, Mr. Baptist Noel, stands alone in this respect, and that there is but ONE name among the 16,000 who stand at our altars, who is claimed unconditionally as a brother by these accredited organs of schism.

* Mr. Baptist Noel's sermon, at St. Clement Danes.

instances where this change from the Church to dissent has actually occurred, and of others, where it is very probable. Two are immediately before us. An advertisement lately appeared of the intended sale of a proprietary chapel of considerable pretensions at one of the cheap watering-places; among other recommendations, pulpit, matting, stoves, organ, and various fittings were duly chronicled: it was admirably adapted to the service of "the Establishment;" in point of fact, it had long been used under the diocesan's licence; but, as the vendor significantly remarked, "not being consecrated, it would suit the views of any denomination desirous to establish a dissenting interest in this fashionable place of resort." We watched its fate with some interest; happily, we suppose that we must say so, it was bought by a clergyman, and we hope that it is consecrated by this time, "made honest," and put out of danger. And the other case was a newspaper report of the fitting-up of a chapel in York-street, St. James's, we believe, which formerly belonged to the Church, then fell into the hands of the Socinians, and by a change in property became the possession of a noble lord, and it is now open as a proprietary chapel, and a long account of its ornaments, altar cloth, &c. followed. But what security is there that by another, not very impossible, "change of property," it may not again be made an unitarian meeting-house or a socialists' lodge? By the bye, we should like to have heard what purification and fumigation,—"reconciliation," we believe, is the proper phrase, this chapel underwent before it assumed its present use. We have read somewhere that the catholics scraped the altars which had been defiled by Arian intrusions; something of the same sort should have followed the Socinian pollution. Not that consecration itself gives certain immunity from subsequent spoliation. Within a circle whose radius may be 100 yards, how many churches have been actually pulled down in one city alone for the most wanton purposes! The Bank occupies the site of one, if not of two, parish churches; the new Sun Fire-office has swallowed St. Bartholomew's; the new Exchange has gorged the tower of St. Bennet Fink, (and we suppose the body is soon to follow;) a strange building, of a very heathenish appearance, exactly replaces the French Protestant church in Threadneedle-street; *

* We place this Church in our catalogue of desecrated temples, the rather because there is something very suspicious about it. The French protestants were incorporated with the Dutch protestants, to whom a formal patent of the Augustinian Friars' Church was given by Edward VI. As far as the Dutch dissenters were concerned, this grant was renewed by Elizabeth, and the fine old church in Austin Friars is retained as a sort of lumber-room by the Dutch merchants; but Collier tells us, p. 440, that "the French protestants made no attempt to recover their former privileges. However, *they had the use of a church in Threadneedle-street, belonging to the Dean and Chapter of Windsor.* It was part of Saint Anthony's hospital, and still continues for the use of that nation." In this church, "*belonging to the Chapter of Windsor,*" if Collier is

and if to this we add the total annihilation of St. Catherine, by the Tower, to make room for the new docks, there is sacrilege enough to call down Divine wrath. It were sad to think that in a city and under an episcopate which boasts of its fifty new churches, we should be called upon to add an appendix so startling to Spelman's tract, "De non temerandis Ecclesiis." But what a type of an unbelieving age! Banks, commercial companies, exchanges, railroads, docks,—these are our boasted gods, and to exalt them we care not how often we trample upon the Cross!

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1. *The Christian Remembrancer*, &c., September, 1842. London: Burns.
2. *The Wesleyan Methodist Magazine*, October, 1842. London: Mason.

One little innocent page of our September number, p. 315, seems to have caused the direst wrath among the Wesleyans. Our readers will be good enough to remember that Dr. Pusey, in his late celebrated letter to the Archbishop of Canterbury, took occasion to speak of the Methodist body as "degenerating into developed heresy," and proved that what they meant in speaking of justification by faith amounted in fact to assumed justification by feelings. To this a Mr. Thomas Jackson, who it seems has been President of Conference, (we beg pardon for not being acquainted with such dignitaries) replied in a cumbrous pamphlet; which, instead of addressing itself to Dr. Pusey's point, gave a long *résumé* of John Wesley's works. In our notice of this pamphlet, we briefly, and indeed enthymematically, set all this quietly aside, and suggested that the matter was only to be tested by the practical system of the Methodists, and not by their theoretical teaching. For this we have been most roundly abused; ignorance of every sort has been attributed to us; and the Methodist Magazine contains about ten columns of as spiteful matter against the Christian Remembrancer as was ever written. To this we take not the slightest objection; it only compels us to go into the proof of our original position, *viz.* the practical tendency of Methodism; we must now show how it works; and for the facts detailed in our present paper, we acknowledge our obligations to a friend, who has himself been mixed up with Wesleyanism, who has daily opportunities of seeing the results of it, and who, although

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to be trusted, these French Protestants continued till two years ago, when they coolly took it into their heads to sell to the biscuit-baker next door the site of a chamber which was not theirs to sell; they pulled down the very church which had been *lent* them, of which "they had only the use;" they sold the old materials, and with their various proceeds these honest Protestants built that beautiful piece of pastry-cook's Gothic which is to be seen opposite the Post Office in St. Martin's-le-Grand. If we are misinformed in this matter, we shall be glad to be set right; but as Collier states the original mode by which our Gallican friends acquired possession of this church, it is downright robbery on their part; and the most culpable apathy and ignorance has been shown on the part of those who are entrusted with the care of the property belonging to the Chapter of Windsor.

by God's blessing he has escaped its toils, can bear personal testimony to every fact which he advances.

Much against our inclination we are compelled to go back to Mr. Jackson, and we say that a more unhappy specimen of controversial writing than his letter to Dr. Pusey, it has seldom fallen to our lot to read; being not only altogether beside the mark, but also betraying either a culpable ignorance of the existing state of Methodism, or more blamable unwillingness to look its evils fairly in the face. Over and above all this, it displays such a bitter, vituperative, insulting, spirit, as must pain every right-minded person,—particularly as directed against such a man as Dr. Pusey, and against language so earnest and solemn as his warning to the Methodists. We should even now pass Mr. Jackson and his Magazine *sub silentio*, could we have done so consistently with our love of truth, and with the respect which we feel for the character of him whom Mr. J. all but charges with wilful misrepresentation; we feel bound also to repel these disgraceful insinuations, inasmuch as we know that Dr. Pusey will not notice this unchristian letter, and in self-defence we are called upon to show that the statements of Dr. Pusey are strictly true, because we have substantially said the same thing.

In page 8, (letter to Dr. Pusey,) Mr. J. says he has "heard of a few *dreaming religionists*, not holding the Wesleyan tenets, who have said, 'Believe that you are justified, and you are justified;'" and he then gives Mr. Wesley's exposition of the doctrine of justification,—which is (as has been already remarked) nothing to the purpose; for the object of Dr. Pusey's note was to show, not what Mr. Wesley taught, but what his modern followers maintain and inculcate. Even admitting that Mr. W. was thoroughly orthodox, (and what an extreme concession!) it is very certain that his followers do not strictly adhere to his teaching,* but have brought in a doctrine which *practically* teaches "justification by feelings." Let any person enter a methodist class meeting, and hear what are called "experiences" of the various members; let him attend a revival meeting, (if he can endure the most revolting and shocking irreverence, we had almost said blasphemy,) or listen to the exhortations delivered by methodist "prayer leaders" and "class leaders" (persons specially appointed to instruct and lead others) to sick and dying men; or, lastly, let him read the "Obituaries" at the end of every "Methodist Magazine," and he will be fully convinced that such is the *practical* teaching of Methodism, by which thousands of persons are deluded by a mere shadow, fancying themselves to be justified at a time when they are in bondage to their sins. Often has it fallen to our lot to witness, in the cases of sick and dying profligates, the most earnest exhortations on the part of the Church to penitence, prayer, and self-abasement, nullified by the officious interference of these methodist "class leaders," who have invariably urged these unhappy persons to seek after the "assurance of pardon," almost before they felt themselves

* See the two tracts "Modern Methodism, &c." also Mr. Eden's (of Leeds) two letters.

to be sinners. Frequently have we been pained at witnessing the embarrassment of those who seemed to be touched by a sense of their miserable condition, and on hearing them say, "Sir, I don't know what to do, or what to believe; you tell me that I must repent of my sins, humble myself before God, and earnestly pray to Him to forgive me for Christ's sake—and this I try and wish to do—but the Methodists tell me I must believe that my sins *are* forgiven, and that if I do not believe this, I am not safe, Now, sir, what am I to believe?—if I did but know, I should be happy."

Mr. J. may sneer at this, and call these teachers "*dreaming religionists;*" so do we; but let him remember they are such as his unhappy system has made them. A painful case, but by no means an uncommon one, occurred not long since, which will exhibit this miserable and false doctrine in its true light. A poor young woman, of abandoned character, was convinced of the sinfulness of her course of life, and would, it is to be hoped, under proper teaching, have become a devout penitent. She, however, fell into methodist hands; the yearnings of repentance were discouraged, and the poor girl was taught to seek for "liberty," that is, "a *sense* of pardon," before she had felt deeply the bitterness of sin. This supposed "liberty" having been obtained, she became what is called "triumphant," and her experience was the envy of all her class-mates. This state of delusion continued for some months; at length she was laid upon her dying bed; and in the prospect of eternity, the film fell from her eyes, and she bitterly bewailed her condition. In the extremity of her distress, she cried, "I have deceived myself with the idea that I was religious; now I am on my dying bed, and find myself unprepared to meet my God." She fell back and died. Such instances; which might be multiplied *from every circuit* to any extent, are sufficient to prove that "the people who bear his (Wesley's) name HAVE departed (more than) an hair's breadth from his views," (p. 15;) and they show further, that, if there is a "palpable misrepresentation palmed upon the world," it is Mr. Jackson who has done it, and not Dr. Pusey.

What then becomes of the assertion (p. 17) "that the Wesleyan doctrine of justification is in substantial agreement with the creed of every orthodox Protestant church in Christendom?" This doctrine was never heard of until Peter Boehler taught it Mr. Wesley. The latter searched the Holy Scriptures and the writings of divines of all ages, but never once stumbled upon the Methodist doctrine, which Mr. Jackson declares to be the leading feature of St. Paul's Epistles.

The Methodist Reviewer has thought proper to state a deliberate falsehood on this subject, when he makes the Christian Remembrancer to say, that "the doctrine of justification by faith is an invention of Luther's." Nothing can be more palpably unfair than such a statement; for the Wesleyan Reviewer *well knows* that such is not the meaning of the writer in our pages, who simply stated that

the Wesleyan doctrine of justification, ("justification with them," *i. e.* as taught by the Wesleyans,) and *not the true catholic, scriptural doctrine*, originated with Luther.

At page 27, (Letter), Mr. Jackson declares it to be "a most unfair and misleading statement," to say that by "present salvation" the Wesleyan body understand a "sensible assurance of salvation;" "whereas, they mean nothing less than present deliverance from sin, its guilt, its misery, its power." True, they may in theory, and we should be glad to believe do, mean this; but their erroneous teaching quite sets it aside. We have known of many godless persons *going* to a methodist meeting-house, quite opposed to every thing holy, and *coming* away boasting that they had "obtained pardon," "gained liberty, and found peace." These poor creatures have been deluded into the notion that they were penitent, and that they had obtained "present deliverance from sin, its guilt, its misery, and its power." A few weeks serve to show, in many cases, that sin has still full power over them.

We have known many such. The fruits of one "revival" we remember, where only one of the "converted" "continued in the good way;" this one "went on to perfect love," (it is perfectly shocking to hear of, and to write such things,) and when in this state, was seized by the officers of justice, and conveyed to prison as a felon. In this case we believe great efforts were made to prevent the evidence appearing in the newspapers, lest it should hinder "the cause."

Another woman was congratulated on the conversion of a bad husband, on which she remarked, "I don't know what he is *converted* to; I only know he is *worser* at home than he was before." Mr. Jackson may say these were hypocrites; we think rather that they were the deluded victims of the false and antinomian doctrines of Methodism. Had they been taught the nature of true repentance, and the subtlety and power of sin, and the need for constant watchfulness and mortification, they would probably have become reformed and consistent characters.

At page 42 of Mr. Jackson's Letter, it is affirmed that the Wesleyan teaching does not "check the strong emotions of compunction which God has raised in the sinner," but "it is rather with them an object" to *strengthen* them. Now we unhesitatingly affirm, from much experience, that it does "check" these "emotions." We know not what the "object" of the Wesleyans may be, but we do know that Wesleyans set aside feelings of deep "compunction," as not belonging to believers, and belonging only to those who are "in bondage," and who have not "found peace." Those who *live* with Methodists must have heard them decry the penitential tone of the Church service. We have known it to be said, "You Church people cannot enjoy the power of religion, and a full, free, and present salvation; for you, every Sunday, call yourselves miserable sinners;—how can you be miserable sinners, if you are saved?" The chief religious topics on which

Wesleyans dwell are, "The witness of the Spirit, and christian perfection." Self-denial, mortification, &c., are regarded as popish, and it is a direct untruth to say that these subjects are put prominently forward in the modern methodist system. The Conference may find it expedient to take a leaf out of the writings of the Oxford divines, and inculcate these truths; they will, nevertheless, sound strange to their followers, and ill accord with the "glory and boast of Methodism, which is to preach a full, free, and present salvation." Those who have heard the bitter, sneering, and contemptuous expressions uttered by Methodists—both preachers and people—against Calvinism and Calvinists, must feel disgusted with the canting expressions of joy at the fact, "that *evangelical clergymen of the Church of Scotland have supplied our pulpits.*"* (See Conference Address of the present year.)

It is well known by every clergyman that the Methodists are a self-conceited people, and imagine none to be enlightened but themselves; and no wonder, when they hear the constant boastings of their platforms and pulpits.

Mr. J. thinks proper to deny that "class-meetings, bands, love-feasts," are the chief means of grace, to the exclusion of the sacraments. He knows well enough that these meetings have been *preferred* to the sacraments. The latter are not necessary to membership; the only test and bond thereof being "the class." The present religious movement makes it expedient for him and his Conference to speak of "sacraments" as means of grace. Until of late, Mr. Wesley's instructions on this point, as well as on many others, have been disregarded. If the Methodists had heeded their founder, they would not be such boasting, determined schismatics as they now are. We should not have heard of "the methodist church" and "true apostolical pastors." The world would have been spared that *impious* assertion of the Conference, that "the providence of God" had "irresistibly brought them into their present position." There is full proof of the self-willed and ambitious principles which have brought about this sad result.

It may be very convenient for Mr. J. to say that persons who had declared that "sanctification may be obtained by an act of faith," would not be "esteemed sober-minded;" but we can tell him that they are at this moment reckoned the chief boast of Methodism, and among its brightest ornaments. He attempts to sneer down the sincerity of those who say they "have had no sinful thought for years;" but if he asserts that he "never heard any one of his people give utterance to such a sentiment," his methodist friends must either have lost their usual loquacity, or he asserts what is untrue. There are *thousands* of Methodists now living who say these things, and profess to be at this

* It is obvious that there is such a fundamental opposition, not difference merely, between Calvinism and Methodism, both doctrinally and experimentally, that one or both of the parties to this compromise and intercommunion of pulpits must be faithless to the principles of their respective systems.

pitch of sanctification, and Mr. Jackson knows it. Why has he not the honesty to avow it? He knows well that it is a pernicious doctrine, and is ashamed of it; and well he may be. Why, then, has he not the moral courage to denounce it and uproot it? Why, but because that he knows it to be in practice the life, "the boast, and glory of Methodism?"

We are acquainted with the case of one of the silly persons (a nabob of Methodism) who "professed to have had no sinful thoughts for weeks," (Letter, p. 71,) and whose sanity Mr. Jackson seems to question. His money, however, is the staff of "the Wesleyan interest" in the district; the ex-president of the Conference must, therefore, beware of calling such persons foolish.

In this same district were a male and female who professed to be sanctified, until the latter was found to be pregnant by the former. Here we find two persons thinking themselves sanctified because they had certain "feelings;" and "having no root in themselves," they find sinful "feelings" prevail, and are betrayed into the deadly sin of fornication. Had these persons been taught that sanctification consisted in the mortification and subjugation of evil passions, and in strict personal conformity to the will of God, they might have had grace to resist the temptation. Their fall is the sin of Methodism. We could also tell Mr. J. of a case of gross moral delinquency, in which the guilty party was actually deterred from the practice of penitence, and urged to seek pardon by a (real or supposed) act of faith alone, and this by an influential preacher among them.

We deny most positively that the Wesleyans "are men of one book," (Letter, p. 107,) except it be "the Hymn-Book." This is more frequently read and quoted than the Bible—which accounts for persons remaining blind to more correct views. If any person doubts this, let him read the obituaries, and visit sick Methodists, and he will find "the Hymns" perpetually dinned into his ears, and see the "Hymn-Book" on the table and on the bed.

We can vouch for the truth of the facts which we have here advanced, and we challenge Mr. Jackson and all his methodist brethren to disprove them. And we think that enough has now been said to prove the correctness of Dr. Pusey's statements, and at the same time to vindicate the distinction which we drew between the teaching of John Wesley (however orthodox that may be, which is very questionable) and the practical results of the system, and its antinomian tendencies, as now administered.

One word about Dr. Adam Clarke. It is well known that this person denied the eternal filiation of the ever-blessed Word. The Wesleyan Magazine not only denies that this practically amounts to Socinianism, while the Catholic Fathers and the Church in all ages unhesitatingly maintain that to deny the eternal Sonship is to deny the proper divinity of our Lord, but actually goes on to say that a person may hold Dr. Adam Clarke's views without even a tendency towards Socinianism; "that a firmer believer in the proper and eternal Deity of Christ never lived," than this their great doctor who

denied His eternal Sonship! Dr. Pusey talks of "degenerating into heresy." We say boldly, that the man who could write this is a heretic; and that he knows nothing whatever of the orthodox doctrine of the Saviour's divinity. Why, the Socinians themselves claim Dr. Adam Clarke as a supporter of their views! The "Christian Reformer," a Socinian magazine, of December 1814, points out with great cleverness his inconsistency, and proves that, with his views as to the Sonship of the Saviour, Dr. Adam Clarke could not harmonize the received doctrine of the Trinity. It is quite shocking to see that the Wesleyan Magazine has not the courage to avow the doctrine of the eternal filiation, and speaks of Adam Clarke's heresy in such mincing terms as "deviating from the usual mode of explaining the texts," &c.

In conclusion, we recommend our readers, who feel any curiosity about the matter, to read the memoirs of Sammy Hick, and of Carvosso, in order to understand the real working of Methodism. Mr. Jackson ends his letter to Dr. Pusey with a hymn. Hymns are scattered with tolerable profusion throughout Wesleyan works; so for once, we will take a leaf out of their book, and conclude with copying from the Englishman's Magazine a hymn which is largely circulated among them. We owe our readers an apology for printing such profane trash; but our object has been to show *Methodism as it is.*

"The Saviour's name I'll gladly sing,
He is my Saviour and my King;
Where'er I go his name I'll bless,
And shout among the Methodists.

"To the devil's camp I'll bid adieu,
And Zion's peaceful ways pursue;
Ye sons of men, *come turn and list,*
And fight like valiant Methodists.

"It is religion makes the man,
The world may try to prove it vain;
But I would give the world for this,
To be in heart a Methodist.

"A Methodist it is my name,
I hope to live and die the same;
Oh, may I always *rest on this,*
And be a faithful Methodist.

"They preach, and pray, and sing the best,
They labour hard for endless rest;
I hope the Lord will them *increase,*
And turn the world to Methodists.

"A better Church cannot be found,
Their doctrine is so pure and sound;
One reason I will give for this,
The devil hates the Methodists.

"When that happy day shall come,
When all the Christians are brought home,
We'll shout with high enraptur'd bliss
Amongst the *blood-wash'd* Methodists."

To which the following "experience," detailed at a "love feast," may be taken as a pendant:—

"A member stood up and related a dream. He dreamed that the judgment day was at hand, and that he saw a large party go up to the gate of heaven to seek admission: most of these were rejected. They were the Church folks. After these came a party with downcast looks, some of whom were admitted, but the majority were rejected: these were Dissenters. The next party were the Socinians, all of whom were turned away. At length he saw a party coming with banners flying, leaping and singing. 'We are the *Methodicy*:' and they were all admitted through the gate into the City."

This was actually related, and elicited loud acclamations of "Amen," and "Bless the Lord," &c. It also produced some "conversions" in the place. This may be depended upon as a fact; it was communicated to us by a stanch believer in the Wesleyan system, (since dead,) in whose accuracy we placed implicit confidence, and that the rather because she quoted this piece of folly as a mark of spiritual "leading."

We cannot forbear from adding another specimen of the methodist muse, which has just fallen into our hands. It is called "The Garden of Eden," and consists of forty-six stanzas. We would gladly give it entire; but space compels us to be chary of this "Florilegium Wesleyanum." To make it intelligible, we must premise, that every flower in this bouquet symbolizes a preacher in the Wesleyan connexion; and each circuit has been rifled for this posy. Our classical readers may remember Meleager's beautiful "garland," prefixed to the Anthology. Far are we from attributing to the "sacred nine" of the City Road an authority so profane; but it is delightful to see how the old heathen's hint has been worked up by his unconscious plagiary. We will supply an appropriate motto:—

Μοῦσα φίλα, τίνι τάνδε φέρεις πάγκαρπον* ἀοιδάν;
ἦ τίς ὁ καὶ τεύξας ὑμνοθέταν στέφανον;

THE GARDEN OF EDEN.

I.
"My fancy once on wayward wing,
Bent on adventurous flight,
Beheld the scene it stoops to sing,
Upon the plains of Light!

II.
"A second Eden rose to view,
Planted by God's own hand,
And odorous flowers, of every hue,
Adorn'd that better land.

X.
"The princely Rose, in peerless grace,
Betoken'd *Watson's* mind,
To whom the precedence of place
In Eden was assign'd.

XI.
"And clothed in pure perennial green,
To image *Bunting's* spirit,
The fragrant Myrtle graced the scene,
The type of living merit.

XII.
"In the Carnation, *Newton's* flower,
The eye might clearly trace
A signal emblem of the power
Of eloquence and grace.

XVIII.
"Invested with the honours due
To graduates at College,
Galland a Honeysuckle grew
Upon the Tree of Knowledge.

XX.
"The crown Imperial blooming stood,
As *Stephen's* type confest,
And *Cubitt* was the Southern-wood,
The Scabious, *Francis West.*

XXIII.
"The white Camellia was renown'd
As a just type of *Dixon*,
Lomas a Hyacinth was found,
An Amaranthus, *Hickson.*

XXVII.
"For *Lord* the dark Sweet-William grew,
For *Bird* the Balsom stood;
Bell as the Daffodil I knew;
The Pink was *Robert Wood.*

XXVIII.
"The sweet perfume of Sharon's Rose,
Its unassuming meekness
Did *Hannah's* piety disclose,
Triumphant over weakness.

XXXI.
"And as I travers'd Eden round,
New glories met my eye;
The red Valerian I found,
To grow for zealous *Treffry.*

XXXII.
"The Indian Pink was *Crowther's* type,
And *Pinder* claim'd the Daisy,
The Polyanthus stood for *Pipe*,
The aged Cyprus, *Vasey.*

XXXV.
"The Auricula for *Hargraves* blew,
The Cyclamene for *Squance*,
For *Vevers* the Arbutus grew,
The Cactus emblem'd *France.*

XXXVIII.
"The Birch,† I judged, for *Morley* grew,
His proper type above,
Although to govern well he knew
Was still to rule by love.

XXXIX.
"That *Waddy* was the Nefodel,
Learoyd the Columbine,
And *Bond* the Canterbury-Bell,
'Twere easy to define.

XLI.
"Some in conspicuous beauty grew,
The types of names they bear;
For *Alder*, *Birch*, and *Ash*, I knew
Were men of faith and prayer.

XLIV.
"The Cowslip was for *Brailsford* set,
For *Joll* the Aconite,
For *Nightingale* the Violet,
'Forget-me-not' for *White.*

XLV.
"And other trees, and plants, and flowers,
Trophies of grace divine,
Grew in the second Eden's bowers,
Which memory can't define.

XLVI.
"Each bloom'd the living pledge of love,
That grace should daily flow,
To qualify for heaven above
The antitype below."

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* νεολεανῶν? sic Codd. penes Editorem Chr. Mon.

† The *Birch*, indeed! we should like the wielding of it.

Louisa; or the Bride. By the Author of the "Fairy Bower." London: Burns. Fcap. 8vo. 1842. Pp. 302.

Feats in the Fiord. By HARRIETT MARTINEAU. London: Knight. 18mo. 1841. Pp. 375.

Ivo and Verena; or the Snow Drop. London: Burns. 18mo.

Masterman Ready. By Captain MARRYATT. *Vol. II.* London: Longman. Fcap. 8vo.

Winter's Tale. London: Burns. Sq. demy.

Spring Tide. By the Author of "Winter's Tale." London: Burns. Sq. demy.

Holyday Tales. By the Rev. W. GRESLEY. London: Burns. Sq. demy.

The Shadow of the Cross. By the Rev. W. ADAMS. London: Society for Promoting Christian Knowledge. Sm. 8vo.

IT is pleasant,—now that the melancholy symptoms, the falling leaves, and the fast closing days are coming upon the world around, and announcing the close of the year as nigh at hand,—to recur to the topics which were occupying us at its commencement. We were then full of the subject of *Didactic Fiction;* and we had enough to make us think about it, in the delightful books in that kind which lay around us. They were sufficient, of themselves, to brighten a whole year; but nevertheless our enjoyments were not destined to be bounded by them. We have had more since wherewith to recreate, and, if properly minded, to instruct ourselves; and we propose now giving our readers some account of these additional stores for the lighter reading of the school-room.

They take various directions, and branch off into the miniature romance, and the miniature novel. Soon, we doubt not, will other classes make their appearance also, till all the legitimate materials of fiction be pressed into the service of education. What are those materials?

Three worlds are open to the imagination, wherein to work and expatiate:—the present and ordinary; the distant in time and the distant in place,—which may be considered as one, both being romantic and unworldly; and the invisible and preternatural. When it is with the first that we are brought into contact, we may fairly call the book a *novel*, whatever its size; and we shall find that all the rules, restrictions, advantages, and disadvantages, of *grown-up* novels, apply to, and are to be found in, such tales for childhood.

The delight which the imagination takes in roaming through the world of history, or of spirit, is much more explicable at first sight than its tendencies towards the every-day world around it. One would have expected it to have turned away from that, as homely and uninteresting; but it is not so. Even a very

young child enjoys stories about little boys or little girls of his own age, and incidents similar to those of his own daily life. Such slender tales, extemporized by parent or nurse, are his novels. In after-time the taste, as is obvious, increases, and, in some temperaments, absorbs every other.

The truth is, that in such fictions as those of Miss Austen, which belong more exclusively than any other to the every-day world, there is much more of the ideal than at first appears. In the very act of confining the attention to certain parties—of moulding incidents, however ordinary, into a unity—there is a process of idealization. The most sober every-day novel is far more romantic than at first appears. Take Miss Austen, than whom no writer of fiction ever was more real, more contented with ordinary life, its homely incidents, and its common-recurring events. These are her materials; but she would not have captivated us by her use of them, unless she had in some measure idealized them. For observe, she removes from quiet English life all that is wearying and tedious, she makes us look at it with more admiration than we had previously learned to do, and we feel that there must be a power and a meaning in its elements such as we had not previously suspected, seeing that dull, dead particles could by no combination so stimulate our imagination.

The taste for Miss Austen, as far as our observation reaches, is much on the increase; a circumstance at which we rejoice, for it is a pure and wholesome one. Her works hardly come within the scope of this article, not being "Didactic Fiction," in any direct way; and it would, in most respects, be more appropriate to discuss them in a dissertation, which we meditate, on modern novels. We may have occasion to return to them then; but meanwhile we must say a few words on them, from the very strong affinity between Miss Austen's genius and that of one of the authoresses now before us. No one can read the "Fairy Bower," the "Lost Brooch," and "Louisa," without feeling that they are in contact with a mind constituted very like Miss Austen's,—having the same quiet sense of beauty in ordinary life, and the same power of creating distinct character amid its scenes and incidents—the same truth and vitality in all her delineations. These are the great charm of Miss Austen; and their presence and operation in her novels makes us welcome and encourage the increasing taste for them. She is altogether true and genuine, and her only faults are faults of omission—the want of elevation, enthusiasm, and far-reaching aims, in her character. In this respect, however, there was a growing progress. We cannot help fancying (though we have never ascertained the fact) that "Mansfield Park" must have been written subsequently to "Pride and Prejudice," and "Emma," on which it is a great improvement in the above-mentioned particulars; and

we know that "Persuasion" was Miss Austen's last work, which, while it retains all her distinguishing characteristics to their full extent, is certainly far more eager and romantic in its tone.

But even with this allowance, Miss Austen's novels must, on the whole, be considered wanting in the respect now before us; and this *desideratum* in them is supplied by the authoress of the "Fairy Bower," the "Lost Brooch," and "Louisa." Possessed of all Miss Austen's peculiar powers, she adds to them that habitual poetry of sentiment, that unworldly and far-reaching aim which we miss in the other. Indeed, she contemplates and delineates characters in relation to much more solemn duties and much more momentous considerations than did Miss Austen; and, though never obtruding particular opinions in any dogmatic form, obviously has at heart the cause of Church sentiment, of reverence for authority and prescriptive usage, and of minute and formal obedience.

It is no disparagement to a writer to say, that in all his or her writings one leading thought can be detected. On the contrary, if such leading thought be a true and a pregnant one, a man of genius will be found always recurring to it, and amid much subordinate variety, keeping it before himself and his readers. We once heard it remarked by one who is himself no ordinary instance of the truth of his words, that every really original man was prone to repeat himself. There are certain sides and phases of Truth which it has been given him to see with unusual clearness, and with more than ordinary liveliness to feel: to such he finds it his especial vocation to call the attention of those around him; and never have his powers finer or completer play, than, when engaging with some topic seemingly far removed from the main one he enlists it into that other's service. This might be illustrated, did our space permit, from the works of all truly great thinkers; but such illustration is not needed here.

Our authoress, then, being a truly-gifted and original person, has, probably, some especial vocation, some truth, to the enforcement of which she always betakes herself, from whatever point she may have started. Have we found such in her writings?

We think her great leading moral, under all circumstances, is the following:—that what we call *propriety*, is God's ordinance; and that true religion will, therefore, never lead us to violate it. Consequently, a sense of glaring singularity in any line of conduct, not clearly marked out for us in God's word, should lead us to turn a deaf ear to all argument in its favour. Consequently, too, its being or not being felt as absurd by those endowed with a keen sense of the ridiculous, is a test which may be profitably applied in cases of practical ethics.

This is a very important truth, and one which requires especial enforcement; for enthusiastic minds, taking up the

subject of religious obligation in a zealous way, are apt to fancy the very contrary of what we have been laying down. Feeling that its great governing principles are not of this world; that they are both opposed to, and opposed by, the world; that the true Christian must ever be inexplicable to the world: feeling all this, they think they can hardly show too little regard to the world's proprieties, can hardly show too much indifference either to its censure or its ridicule. "God forbid," said Wesley, "that we should not be the laughing-stock of mankind:" and eager spirits are often ready to echo the sentiment. Consequently, when some scheme of seeming promise proposes itself, it is considered no disparagement of it, that its execution will involve eccentric conduct. When the objector is challenged to give his reasons against it, it is not held enough for him to say that it seems to him absurd, though this may perhaps be all that he has to say. The Duffs are vulgar and indocile instances, and Louisa, in the points wherein she errs, is a refined and tractable one, of this state of feeling.

Now, let those who share it in either form, or in any other which it may take, consider well how the true influence of the Faith must ever be productive of harmony in the character and conduct; how, rectifying all that is amiss in either, it must present it in an aspect of consistent propriety—an aspect which the world may dislike, turn away from, and even, if permitted, persecute, but which it cannot turn into ridicule. Real religion, we apprehend, must be misrepresented in order to be ridiculed; and then, as Coleridge observes, it is, in fact, not ridiculed. There is a grace of Σεμνότης, which always accompanies and marks a vigorous and healthy influence of the Gospel, and must ever hinder those in whom it is found, from sayings and doings which make people stare. "Catholic enthusiasts," said a late original and brave man (if not, in all points, a safe one) "may be hated, but they cannot become ridiculous like the methodists." For the phrase *catholic enthusiasts*, we would substitute truly catholic Christians, and then acquiesce most entirely in the assertion.

How much that is most painful to those who ought least to be pained, would be spared, were this truth habitually felt, remembered, and acted on! But we have no time to descant upon it to any great extent now. We have already said more than enough, and we are impatient to have done, and allow our authoress to be heard in our stead.

Is "Louisa" as good a tale as "The Fairy Bower," or "The Lost Brooch?" Perhaps not quite, *as a tale;* for little of interest as either of them derives from its plot, it is more in both cases than does "Louisa." Perhaps, too, the present work is not so brilliant. We have nothing so ridiculous as the Duffs and Mr.

Guppy, nor anybody so witty as George and Emily. On the other hand, we are introduced to a perfectly new set of characters, as real, as individual, as worth acquainting ourselves with, as any of those whom the writer has formerly presented to us. We have, too, the same high standard of action, and the same minute application of the rules of right and wrong. We have all this, and along with it a freedom from anything that can be construed into satire—from anything aimed at certain schools or parties; so that we can not only put it into the hands of all our friends, certain that none of them will be wounded by anything on which they may chance to light within its compass, but we can also look forward to its doing more unmixed good. Satire, however justifiable in itself, (and we have already vindicated that of our authoress in her former works,) can always be perverted by unloving hearts; and though we do not know of any cases of the sort within our own circle, we should not be surprised to find that many valued "The Fairy Bower" and "The Lost Brooch" rather as instruments of raillery against the self-styled *religious world*, than for the sake of the profitable lessons they contain. There are, we fear, high-churchmen, who, instead of finding in the doctrines of baptismal benefit and catholic fellowship bonds of alliance with the truly devout among the Evangelical school, make their churchmanship an excuse for holding aloof from the latter, and even turning them into a ridicule from which, but for the help their consciences receive from a perversion of true principles, they otherwise would have shrunk.

As a tale, "Louisa," as we have already said, is composed of but slender materials. A Mr. Davenport, a gentleman of six-and-thirty, falls in love with Louisa, a girl of nineteen; and after being once refused by her, and sundry strange deliberations on her part, both with her own conscience and a friend, wins her at last. After this, the whole plot (if plot it can be called) consists in her gradually finding out the true character of the people in her new neighbourhood. Before proceeding to this part, in which the real action of the story commences, we must pause on one of our heroine's scruples as to marrying her lover, viz. his age. He has the misfortune to have reached thirty-six, and is considered an old man by Louisa; nor does our authoress ever protest against so alarming a doctrine. With a mounting pulse, and in a tremor of suspense, did we read on, hoping to come to some faint intimation that, in the writer's opinion, Louisa's was a giddy error on this subject, and that we were not ourselves growing old. True, the best that can be said as to the colour of our hair, is, that it is mottled, and not all white; true, that we frankly admit our being no longer fitly styled *boy*; but we were not prepared to view ourselves as on the very con-

fines of old age—a position of dignity which we had hoped we might be permitted yet a little while longer to admire at a tolerably respectful distance. We have been clinging, with somewhat increasing tenacity, to an opinion that a man is young, in fact, only bursting into full blow, during more than half of his fourth decade; and that, even during his fifth, he is still in his prime, if blessed with Mr. Davenport's luck; for surely a married man is young at an age when a bachelor becomes elderly. Still it is an opinion in which we should be glad to be fortified by good authority, and we looked rather aghast at being denied that of our authoress.

Against the essential part of the tale, the heroine's adventures as "the bride," in the neighbourhood thenceforth to be hers, we have but one exception to make. Mr. Davenport's reserve to his wife; his leaving her to feel and find her way for herself: and that in matters where her mistakes are, to say the least, very inconvenient in their results, however necessary for his and the writer's moral, seem to us inconsistent with his principles. Husband and wife become one flesh, and where there exists no strong necessity for secrecy, there should be none between them.

With this qualification, the whole is excellent. Into what hands the heroine falls, and how she fares among them, our readers may see in part from the following extracts:—

"On the afternoon with which this part of the history begins, Mrs. Bolton, with her son Lawrence and one of her daughters, made a call upon Mrs. Grove at the Parsonage. 'I come to tell you our disappointment,' said Mrs. Bolton, as she greeted her neighbour on the lawn;—'not arrived yet!—their return put off till Monday.'

"'I thought you would be sure to know that, by the bells not ringing,' returned Mrs. Grove.

"'There are to be no bells,' said Mrs. Bolton. 'I hear the bride has an objection to all such customs, and wishes no fuss at all to be made about her.'

"'Brides will scarcely escape that,' observed Lucy Grove, with a very bright air; 'especially such a bride as Mrs. Davenport; she seems to be formed to supply a neighbourhood with food for conversation, far beyond the legitimate space allotted to the reign of a bride.'

"'People will talk,' observed Mrs. Bolton, 'we cannot prevent that, and certainly I am at a loss to know what to expect. I am half afraid poor dear Mr. Davenport has been taken in after all. With all his sense, I often think he has not much discernment; and how often one sees those sensible men blinded by a pretty face. It is a great mistake for men of property to marry late in life. Disparities are terrible risks.'

"'I mean this match to be an exception to all general rules, Mrs. Bolton,' cried Lucy; 'and what is more, I mean to be pleased and satisfied with Mrs. Davenport, whatever she is, and whatever she does, for one year at least.'

"'You will have a great deal to look over,' observed Margaret Bolton, 'if we may at all trust report: but we shall know more presently. We are just going to call at the Hollies, and shall hear what Esther Frampton has to say, and if she confirms her brother's account. She arrived last night,—Adams brought us in the news as late as ten o'clock.'

"'The Framptons live very near Brinksworth, Mrs. Davenport's brother's place, I think?' asked Mrs. Grove.

"'Yes,' replied Margaret. 'Mr. Frampton has something to do with Lord Major's estate,—Lord Major, you know, is Mrs. Robinson's father,—it is a situation of great consequence and responsibility, and he is acquainted with all the family and their affairs. It seems that Mr. Robinson, or Jack Robinson, as he is called there, is not much thought of. He is a person of no connexion, and this sister, Louisa, now Mrs. Davenport, was there last year.'

"'It was on that visit that young Mr. Frampton made his report, was it not?' said Mrs. Grove.

"'Yes; but Esther knows, or at least will say more than her brother,' replied Margaret.

"'Yet I am sure he has said a good deal, and spread his accounts far and wide,' said Lucy. 'The Heathcotes, who you know are eight miles off, re-told us some of Mr. Frampton's stories, and said they heard them from the Moores, who are several miles beyond.'

"'There is plenty to be said,' continued Mrs. Bolton; 'there seems no doubt that Miss Robinson was a very eccentric, odd young woman. Lady Georgina's kindness, they say, was without bounds, but she could make nothing of her sister-in-law, who made herself so disliked by the neighbourhood, that it was quite a relief to Lady Georgina to get rid of her.'

"'There was one hope for us in Mr. Frampton's report,' observed Mrs. Grove, who was arranging some creeping plants according to a fancy of her own; 'he said Miss Robinson was liked by the poor in the village.'

"'And by the clergyman's family, mamma,' added Lucy; 'so there is reasonable hope of the prosperity of my year's attachment.'

"'It is not very hard for a rich young lady like Miss Robinson to become popular among the poor,' observed Mrs. Bolton, smiling.

"'Money does not always purchase good-will,' returned Mrs. Grove; 'but if it did in this case, we gain from it the assurance of Mr. Davenport, at least not being thwarted in his kindness and liberality.'

"'Well, that is very true,' observed Mrs. Bolton; 'it is our duty to hope for the best; I am sure I am not going to set myself against dear Mr. Davenport's wife; and I shall make a point of giving the bright view of the case wherever I hear ill-natured things said. It does not signify what we say here, in the palace of truth,' added she, smiling, 'where each person's words stand only on their own merits; but the world in general is sadly ill-natured, and you see so many choose to be offended with Mr. Davenport, for going out of his own neighbourhood for a wife, and then bringing home such a young creature. As I heard that Mrs. Cottrill said, "As if a chit of nineteen could bear any comparison with the fine young women round about Branstone!" and I myself confess, I do think the neighbourhood has a certain claim upon a man of property.'

"'I am not so sure of the wisdom or comfort of connexion between near neighbours,' observed Mrs. Grove.

"'Near neighbours!' interrupted Margaret; 'mamma said nothing about *near* neighbours. I cannot think who you suppose she could mean.'

"'I meant none in particular,' replied Mrs. Grove, in a tone rather in contrast to the young lady's; 'I had such families in my eye as those I suppose Mrs. Cottrill alluded to.'

"'Oh,' cried Margaret, laughing, 'we know the family to which Mrs. Cottrill alluded!'"

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"When they reached the Hollies, they found the party in full flow of talk on the bride. Scarcely could time be spared for greetings, though it was a year since Miss Frampton had been at Chadleigh. 'How fortunate that you should come here just now,' cried Margaret, as she greeted her friend; 'but pray go on; tell us all you can!'

"'Oh, I could give you a book full of anecdotes!' returned Esther; "we are so near both Lord Major's and Brinksworth, that we know all that goes

on. Besides, the young Majors hunt and shoot a great deal with my brothers, and are very intimate, so that we have our news always from head quarters.'

" ' Well, then, give us an idea of our bride,' said Margaret.

" ' What, her personal appearance?' returned the other.

" ' Come, I am the best hand at that,' cried young Frampton, stepping forwards; ' gentlemen are the only real judges of beauty; and Esther shall afterwards tell you the colour of hair, eyes, shawls, and ribbons, and detail the number of gowns, what they cost, and all the rest of it.'

" ' That would not be a very arduous task,' observed Esther, laughing.

" ' Except,' interposed her brother, ' as I rather suspect, Miss Robinson did not condescend to treat us poor commonalty with her best gowns, but kept them to cut a dash among the lords and ladies. She's not much used to this style of society, I imagine, so that would be natural enough.'

" ' She was unpopular enough among the gentry, however,' said Miss Frampton, laughing, ' and I doubt if she would show them any such mark of respect, any more than the rest of us. No, I rather think she is universally high, and thinks no one good enough to talk to.'

" ' I thought we were going to hear about her beauty;' observed Lucy, ' what does Mr. Frampton say to that?'

" Oh, she's handsome,—pretty, rather,—decidedly pretty,' replied he, ' but that makes her all the worse in my humble opinion,—such a regular take in! I am no professed admirer of your beauties, but if one sees a fine tall handsome young woman, with a cut of the grand about her features and figure, even though she may be of no family, one is not surprised at a spice of *hauteur;* but one's pride is not a little roused to find airs and graces in a little simple-looking girl, in a coarse straw bonnet, with a bit of a shawl on! I call it a regular take in!'

" Esther laughed heartily at her brother's warmth, and Lucy joined a little, reminding Mr. Frampton that he had engaged to leave dress to his sister, and confine himself to beauty.

" ' I fear, ladies, you will think me a Goth,' observed Mr. Frampton, ' when I declare I do not admire beauty. I think beauty so secondary to manners and disposition in a lady, that I should scarcely notice it. I had rather a girl be plain than proud. Be assured, ladies,' continued he, smiling, ' whatever gentlemen tell you, in their hearts they prefer behaviour to beauty. In my humble opinion, there is no such drawback to a young lady as pride. I do detest and abhor pride, from the very bottom of my soul!'

" ' But somebody said that Miss Robinson was liked by the poor in the place,' said Lucy, hoping to elicit some facts; ' was it so? and how came she to have any thing to do with the villagers?'

" ' There's no accounting for the whims of a fine lady; particularly a fine young lady—ha! ha!' said Mr. Frampton, ' but I have often observed that your grandees, who are as proud as Lucifer, can be very sweet and humble to those avowedly beneath them; but this is not what *I* call humility. Besides, who's this Miss Robinson, to give herself the airs of grandees?—a mere plebeian family—the sister of Jack Robinson, a man who is the butt of the county!'

" Mr. Frampton here walked about, having worked himself into a frame which needed that expression of feeling. His sister laughed, and went to him, saying, ' Now go, Fred, to your fishing, and get cool in the river, if by no other means;' adding, after she had succeeded in shutting the door upon him, ' Fred has such a fine generous spirit, he does, as he says, hate from his very heart all finery and pride. He always says those of really noble birth have the least pride; but then, you know, he is so very high in his notions!'

" ' Well, now, Esther, pray do you give us the history of Miss Robinson's visit,' said Margaret.

" ' Then now for a long story!' exclaimed the young lady, settling herself. ' Well, you know, Lady Georgina is a great invalid; she really is: it is not fine lady illness; she feels the difference of air and climate immediately, and sometimes when she goes out for a few days, Mr. Robinson is obliged to return

with her the next morning, though all the neighbourhood has been invited to meet her. Well, her constant delicacy prevented her from asking this sister of her husband's to visit them; but last year, when Miss Robinson was, she thought, of a proper age to be introduced, she made a great effort, and had her down for a couple of months. Lady Georgina was very delicate about saying a word, but mamma heard that she had said no one could tell the effort it was to her, or what she went through during the whole visit. She had had the generous notion of settling Miss Robinson well, and for that purpose visited a great deal more than she had ever done. Miss Robinson did not feel the kindness at all, and behaved very ungratefully. She at length actually was so ill-bred as to tell Lady Georgina that she had ten times rather sit at home with her of an evening, and talk or sing to her—for, you know she sings beautifully—than go to any of the parties that Lady Georgina had so set her heart upon. Lady Georgina was so mortified and distressed to hear her say this, as you may suppose; she said it cost her a night's rest—only think! Then, you know, Miss Robinson behaved so odd and eccentric when she did go out. She had not manners fit for her society—no discretion, they said. She made such strange remarks, and did not make the most of herself. I know that Lady Georgina was heartily ashamed and vexed at her losing the prospect of a very fine match, by her wilful speeches and ways.'

"'Lady Georgina need no longer regret that now, I suppose,' remarked Lucy.

"'Your Mr. Davenport is a very respectable man, and all that, I dare say,' returned Esther; 'but he is only a commoner; and think what a thing to offend the Majors and all their grand connexions!'

"Lucy, who was in Mr. Davenport's interest, rather than in the Majors' and their connexions, could not say any thing sympathetic. She continued, 'But how came Miss Robinson to know the curate and his family, and be so much among the poor of the place?'

"'Lady Georgina had begun that summer to notice the clergyman, and to call in upon some of the poor people, which she had never had health to do ever since she had been at Brinksworth; so while Miss Robinson was with her, she naturally employed her as a deputy, and transacted all matters of charity through her.'

"'I guessed as much,' said Mrs. Bolton; 'Miss Robinson's popularity is easily accounted for, as I said; any body might get popular enough here with a Lady Georgina's purse in the hand.'

"'It was not Lady Georgina's money, nor much money at all, that made Miss Robinson popular, I believe,' returned Esther; 'Miss Robinson was certainly kind to the poor; she had a taste for visiting them more than the great people about, and the poor in turn spoke well of her. We used to wonder what she could do for them, they talked in such a way of her, and we found she scarcely ever gave them money. Then she got very intimate with Mr. Davis, the clergyman, and his family, and they are perfectly in raptures with her. No wonder, poor things! they are badly enough off, and Miss Robinson was always making little coats and frocks for the children. Lady Georgina never liked to see her working at such things; she said it was not like a young lady.'

"'None of these things betray the sort of pride you spoke of,' observed Lucy.

"'No, but she *was* proud and high; every body said so,' replied Esther. 'She was so eccentric and odd, however, there was no making her out. Every body said so. She was not gay, for she did not like parties; yet she would play and dance with the children, and indeed is to this day a favourite with them at Brinksworth. She was not religious, because she never gave away tracts, or talked in that way to the poor; and besides, she liked Mr. Davis, who is never considered a serious man; so that nobody could say what she was. Fred, who is very witty, used to call her neither fish, flesh, nor fowl.'

"'Well, she may be very good, and yet none of these,' said Lucy, laughing."—Pp. 59—68.

" Louisa was so charmed with Mrs. Bolton's prompt kindness in calling, that she persuaded her husband to return the visit immediately. When they arrived at home, they found the Groves had been calling. The next day Mr. Davenport took his wife to see an old couple who spent their best years in the service of his family. They were now pensioned off and placed in a cottage, which served as a lodge to one of the park gates. Louisa sat alone talking with them some time, and thought she would return through the village rather than by the park road. In so doing, she found presently that she was passing by the Close, where they had called the day before; and when she turned the corner and came to the open fence before the house, she perceived Mrs. Bolton on the lawn. She paused, while Mrs. Bolton stepped forwards and greeted her. The next instant Louisa had very readily accepted the invitation of walking in, and was admitted by the small wicket gate, of whose existence she had not been aware.

" The next morning Mrs. Bolton made an early call at the Parsonage. ' Well,' cried she, ' of course you have seen the bride by this time.'

" Mrs. Grove replied in the negative.

" ' How extraordinary!' exclaimed Mrs. Bolton. ' I thought, by-the-bye, she staid so long with us yesterday, that there was no time for a call for you; but it does seem strange! We have seen so much of her that we all seem quite intimate—quite old friends.'

" ' Then you like her as well as at first.'

" ' Oh, better, she improves every minute,' returned Mrs. Bolton; ' and *our* praise, you know, is most valuable, since certainly we were greatly prejudiced against her. She is a most charming creature—such simplicity, and so unaffected; I don't wonder at the raptures of my girls.'

" ' And what becomes of Mr. and Miss Frampton's reports?' asked Mrs. Grove.

" ' Oh,' replied the other lady, ' one does not always mind what young people say, and the Framptons are great talkers.'

" ' So I thought,' observed Mrs. Grove.

" ' I leave the young people to settle all that among themselves,' continued Mrs. Bolton; ' Margaret does not trouble herself about it, but Helen, you know, is particular, and has plenty of spirit, and she is leading young Frampton quite a life about his reports. He will not give in, and so they go on,' added Mrs. Bolton, smiling; ' they have always seemed bent on differing upon every subject. But I really want to talk to you of our bride, for the other day I could not tell you half; besides, the first call was somewhat formal, and Mr. Davenport was there; but yesterday she came in on passing,—all alone, in the easiest way in the world,—and sat chatting with us all for above an hour. Pride!—nonsense and stuff! I could see nothing of it; she is the most frank, simple-hearted, confiding creature I ever met with; not a thought concealed.'

" ' And what did you talk about?' asked Mrs. Grove.

" ' Oh, almost every thing,' returned the visitor; ' she talked to me a long time, but I was anxious not to engross her, so gave her up to the girls, who will tell Lucy all they think of her. She first talked to me about the poor in the place, and gave an account of a visit she had just been paying to old Jacob and his wife. Her heart seems in the poor and the schools. She said she longed to go through the village and visit the schools, but complained that Henry—it was so new and pretty to hear Mr. Davenport called Henry—would not let her till she had seen Mr. Grove; and she seemed so anxious for this reason to see you, that I really thought, though it was so late, she might have persuaded Mr. Davenport to make a short call, just you know, for form's sake, yesterday after she left us.'

" ' When she calls, I believe we are to take them to the schools,' said Mrs. Grove.

" ' Ah, then you may be sure she will come to-day, for to-morrow is Saturday, and a bad day for the schools; and I know she has set her heart on taking a class in the Sunday school, on Sunday. She said she liked to begin at once as

she should go on. She seems to think nothing of trouble, and has no selfishness about her. I quite begin to change my opinion of older men marrying young wives. The sight of such a fresh-minded simple young creature as this, is enough to convert one. I am sure I am not surprised at Mr. Davenport!'

"The conversation proceeded some time in the same strain; but before Mrs. Bolton took her leave, her daughters came in, and gave Lucy the rapturous account their mother had promised. As a proof of the entire intimacy that had sprung up between the parties, they mentioned that they had told Mrs. Davenport the reports they had heard about her, and confessed how prejudiced they had been till they saw her. They were quite charmed with the mode in which she received this account, and their admiration of her manners and qualities knew no bounds. Lucy was highly delighted, till she remembered that the expressions of these young ladies would be quite as warm, if Mr. Frederick Frampton were the object of discussion; and that, in fact, a year ago, they had been equally so upon his sister. * * * * *

"One morning, not very long after this time, Mr. Davenport entered the room, rather hastily; 'My dear Louisa,' cried he,—then pausing for an instant, ended with, 'I have just seen the Boltons.'

"Louisa laughed at his change of tone, and said, 'Is that meant for news, Henry? When does one stir without seeing the Boltons?'

"'I did not know you were so intimate with them,' continued Mr. Davenport.

"'Did you not?' said Louisa; 'why you must know I have seen more of them than any one here.'

"'Yes, I know that,' returned Mr. Davenport, hastily; 'but do *you* know that they call you, "Louisa?"'

"'Did I know?—to be sure I did,' replied Louisa, laughing; 'I asked them to do so.'

"Mr. Davenport looked grave. Presently, he said, 'Louisa, I begged you not to commit yourself in any way.'

"'Indeed, I have not forgotten your charge, Henry,' said Louisa; 'you cannot think how it has clung about me and checked me, constantly.'

"'Still, you seem to have committed yourself a good deal, in a short time.'

"'Do you call that committing myself?' cried Louisa, surprised; 'well, even if it is, I could not help it; you know I told you I committed myself by manner.'

"'And therefore you should be doubly cautious in such ways. How can you be sure you will go on to like the Boltons as well as now; and if ever you have to draw back, you would justly bring blame, as well as pain, on yourself.'

"'Well, I am sure if you had told me, I would not have done so,' said Louisa, 'but these things come so naturally with *me;* I cannot bear form and ceremony, and if I like people, I like to show that I do, and throw off restraint.'

"'Well, you must remember I am vexed,' said Mr. Davenport, 'and, at any rate, beware of farther acts of the same sort, not only in that quarter, but elsewhere.'

"'You are a nice quiet creature!' cried Louisa, 'and I hate myself for vexing you. I will not forget—indeed I will not. But, Henry, you cannot make me like *you*, or any sober calculating soul; when I do not like people, I can be as grave and discreet as yourself; but when I like people, I must show my feeling."

"'Well, I do not object,' replied Mr. Davenport, smiling, 'only take care to like the right people.'

"'Ah, Henry,' cried his wife, 'I do feel so sure you are prejudiced; you do not come fresh upon things and people as I do; I have an advantage there. You see every thing through a vista of years—old, dull, by-gone years—and they distort your objects! I see every thing in the clear bright sun-light.'

"'Of novelty,' added Mr. Davenport, and presently continued, 'your sunbeams may dazzle or blind, more surely than my hazy vista.'

" ' No, no,' cried Louisa, ' you may beat me at illustration and logic, but I am resolved my facts and practical conclusions shall be sounder than yours!'

" ' Well, Louisa,' replied her husband, ' it is your place to manage your own visiting affairs, and it is my place at first, to give you the help of my remarks. I do not interfere farther.'

" ' The ear would call that a cross speech,' said Louisa, ' but the eye says otherwise. You see, Henry, I am so different from you; I judge so much more from countenance than you do, and I never am mistaken. There is something about a face I cannot describe or talk about, but I feel it; it is not beauty or grace, as you must know by the Boltons; Mrs. Bolton is a nice looking woman, and has been pretty, but she is too old to be admired *for* her beauty; her daughters are undoubtedly plain, except Emma, whom I know least of; and besides being plain, there is a want of softness and refinement. I am quite sensible of this; yet they have a turn of countenance which attracts and satisfies me of their worth—besides all that I see and hear.'

" ' Well, I say I do not interfere,' repeated Mr. Davenport.

" ' You are a tiresome, formal creature, Henry,' cried the wife, ' and I do not like you at all.'

" ' Do you then wish me to interfere?' continued he.

" ' I wish you to be reasonable,' said Louisa, laughing, ' and not the cold, dull, formal, calculating soul you are. I am sure I wonder at any creature in the world caring one straw for you. Henry,' continued she, after a pause, ' you see, I think you are so used to refined society, and especially to your sisters, that I cannot quite trust you about ladies. I am conscious that I am not so very refined myself; I believe I have a latent love within of a little vulgarity,—it chimes in with my own roughnesses, and so I not only tolerate the same thing in the Boltons, but rather like it.'

" ' I don't believe you would ever really like rudeness or roughness,' said Mr. Davenport.

" ' Yes, if it is simple and harmless, and has no sting in it,' returned Louisa. ' I really believe the Boltons are quite innocent and kind at heart. All that is rough is manner, just as their voices are rough. It is almost physical; they cannot help it. I have, Henry, such a dread of getting to dislike people and things, merely because they are unrefined and out of taste —I hate the very expression " out of taste." I prefer people with frankness and capacity for intimacy, to all the good taste and propriety the world can produce.'

" ' Very good,' said Mr. Davenport, ' but there are such things as familiarity without intimacy, and frankness without truth. Your contrasts are hardly fair,—what do you say to Clara,—my sister?'

" ' Oh, Clara is like Alice, unlike any body beside,' cried Louisa; ' you do not expect me to find an Alice or a Clara in every chance country village; if you do, I do not.'

" ' Well, watch Lucy Grove.'

" ' So I do,' replied Louisa, ' she is a beautiful object.' "—Pp. 106—112.

A little time elapses, and the innate vulgarity of the Boltons, bespeaking something morally wrong, as all vulgarity does, flashes upon Louisa in a way peculiarly painful to her, and which brings forcibly before her her husband's warning, as to the evil of familiarity where there cannot be intimacy. By and by, a further light is cast on the character and principles of her new friends, by the discovery of gross deceit on their part. The following conversation between her and Helen Bolton shows how impossible it was for such a friendship to last.

"The Boltons were all out on Louisa's first call, but near the house she met Helen, who was walking fast homewards. Louisa asked her if she was engaged, with the idea of returning home with her.

"'Oh, no, not engaged, I will turn back with you,' cried Helen; 'I am only affronted with Frederick Frampton; he is such a conceited young man, and takes such liberties!'

"'I thought he was such a favourite with you all,' observed Louisa, hoping this a symptom of improvement.

"'Oh, not with me,' said Helen; 'don't you know how we always quarrel? The rest admire him prodigiously, but I cannot bear him. We always part in enmity.'

"'Then why do you talk so much to him, and think so much of him?' said Louisa.

"'I think much of him!' cried Helen, offended; 'that is rather too much! I hope I have better employment for my thoughts than Mr. Frederick Frampton!'

"'I hope so too,' said Louisa, 'but still you certainly do appear to like your quarrels with him, and encourage him to dispute: that is just the way to make a man more conceited.'

"'But I neither do enjoy our quarrels, nor think him conceited,' said Helen.

"'Why, just now you called him conceited,' returned Louisa.

"'Oh, that I never did!' cried Helen, sharply, 'and if he is conceited, he has a right to be so, for he is a most gentleman-like young man, with a vast deal of mind,—quite a rarity in these parts.'

"'Then, after all, you do agree with the rest of your family in admiring him,' observed Louisa.

"'I would thank you, Louisa, not to insinuate that I admire any young man, or that any young man can be a favourite with me,' cried Helen, piqued.

"'I only meant to apply your words as you applied them yourself,' returned Louisa, in a tone that rather repressed Helen's rude inconsistency.

"With more respect, Helen replied, 'We all have our faults, and Frederick Frampton is not without his; but, as young men go, he is not one to be scoffed at.'

"'I would not scoff at him,' said Louisa, quietly, 'but I cannot say I approve of all he says.'

"'Oh, no more do I,' cried Helen, 'I always tell him so, and then we fall to disputing; but he is a young man of very fine talents and sentiments.'

"'But it is his sentiments I do not like,' said Louisa; 'and I thought him so inconsistent.'

"'Stuff and nonsense, Louisa!' cried Helen; 'who is there that is not inconsistent? You don't want young men to be Methodists, do you? I am sure I don't, if you do.'

"'I only want those I admire to think and judge as Christians,' replied Louisa.

"'You quite provoke one to hear you talk!' cried the other; 'do you mean to say that Frederick Frampton is no Christian?'

"'I do not say that,' returned Louisa; 'but there was much passed the other day that I was sorry for, and wished otherwise.'

"'We all know well enough,' cried Helen, sharply, 'that there is an old grudge between you and Frederick, and that you are determined to crush him.'

"'How can you be so absurd, Helen!' cried Louisa, amazed, though almost smiling; 'besides, do you not remember he said he had never seen me before?'

"'Stuff and nonsense!' exclaimed Helen, 'we all know what that meant.'

"'It was this, especially, that I wished to mention to you all,' said Louisa; 'till just before he changed his assertion, I fully believed I never *had* seen him before; but, in spite of all his protestations, I could not help afterwards feeling sure that his first assertion was right, and that I met him one evening, at a race ball, at Ashley. I then thought he still believed it, and now I see you do.'

"'To be sure I do,' said Helen, 'but what then?'

"'Why, you know how positively he denied it.'

"'Oh, that was nothing but a piece of fun between us,' said Helen; 'the fact was, he was afraid of my wit; if he had done otherwise, I should have led him such a life.'

"'Then, indeed, I do not think you put your wit to very good account, if you make a man tell a direct falsehood.'

"'Upon my word!' cried Helen, 'you are rather free in your charges this morning, Mrs. Davenport; first, you tell me that my friend is no Christian, and next, no gentleman! If we were gentlemen, you would stand a chance of being called out, and a very good thing it would be. People are so free with their tongues, when there is no penalty to pay! For my part, I think it very cowardly to take away the character of a man behind his back.'

"'But you do not think I do attack his character,' said Louisa; 'you approve of all he said and did, and think me wrong to find fault.'

"'Yes, but you want to make me think ill of him,' returned Helen, 'and I must say, it is most ungenerous conduct. I hope I have spirit enough to stand up for my friends when I hear them attacked.'

"'I do not like to hear you defend anything like a want of truth,' returned Louisa, 'and I do not think I can be wrong to tell you so. I thought I was intimate enough with *you* to mention these things; perhaps if I knew Mr. Frampton as well, I might be able to do the same.'

"Helen was touched with Louisa's kind manner and good sense, but she put aside the feelings these would have induced, and replied, 'Since you set yourself up as a censor, Mrs. Davenport, I think you are flinching from your duty, in not speaking to him himself.'

"'My object was rather to speak to you, Helen,' said Louisa, 'though our conversation has taken a turn I did not exactly intend. I did think, from our intimacy, you would allow me to speak, but I am sorry to find it displeases you.'

"'Nothing displeases me about myself,' said Helen, rather perplexed to answer, because she was not speaking from her heart, as Louisa was; 'nothing displeases me about *myself*. Find fault with *me*, if you please, but I will not hear the absent pulled to pieces.'

"'If, then, I may say what has vexed me, I will tell you at once,' said Louisa, availing herself, without hesitation, of the permission; 'I regret to see and hear you follow anything but your own good sense and feeling.'

"'And what right have you to suppose I do follow anything but my own good sense and feeling?' asked Helen.

"'To go no further back than this conversation,' said Louisa; 'I would say, that, when you defend any approach to an untruth, you do so.'

"'What a fuss you make about this mighty fib!' cried Helen; 'then it seems the grand offence was not given till this moment. I am sure I thought we had been at daggers drawn more than this week past. People told me so, but I suppose nobody speaks truth now-a-days.'

"'I do not speak from to-day only, or from last week'—Louisa began, but was interrupted by Helen exclaiming, 'Then why, pray, did you wait till this moment for representing my wickedness? Oh, fie, Mrs. Censor, why not speak the very first moment?'

"Helen forgot, or chose to do so, passages that had before passed between herself and Louisa.

"'I see you are not in a mood to believe me in earnest,' said Louisa.

"'But I do believe you very much in earnest,' replied Helen; 'I believe you dislike Frederick Frampton, and that the sight of him has driven you from our house. There now, Mrs. Davenport, I can be as frank and candid as you!'

"'Indeed you are quite mistaken,' said Louisa; 'I confess I regretted to hear you join with Mr. Frampton in some opinions and sentiments, as I now regret to hear you defend what I think quite wrong; but this had nothing to do with Mr. Frampton personally. You have witnessed nearly the whole of our acquaintance.'

" ' Why I know you met several times at Humberdown,' said Helen, ' and that you disliked him as much there, and were as rude to him as here.'

" ' If I have met him several times I am quite unconscious of it,' returned Louisa; ' the only time I can call to mind is the evening I have already alluded to. He asked me to dance, and having already declined several times, I excused myself. I did not even know his name, and scarcely ever remembered the circumstance. till his behaviour in your drawing-room recalled the same person to my mind.'

" ' It is ridiculous for you to deny that you hate Frederick Frampton,' said Helen, ' and we all know the reason.'

" Louisa felt perplexed. She could not decide if these strong expressions alluded to more than the disapprobation she was conscious of entertaining of his general manners and temper. Her companion, however, cut short her hesitation by adding, ' You think it was Frederick Frampton who brought all the reports here of your pride and airs before you came.'

" ' Indeed,' cried Louisa, colouring high from different causes, ' indeed you are mistaken; I never thought they came from any such quarter; and even if it were he, I should be unreasonable to be angry, when I have never suffered from them for one moment. None of you regarded them for a single day.'

" ' Why, no!' cried Helen, ' I trust some of us, at any rate, are capable of using our own good sense and feeling, and are not led by the evil example of others.—But here we are!' added she, turning down the lane, at the corner of which stood the Hollies, ' will you come in?'

" ' Are you returning there?' cried Louisa, in surprise, ' I thought you were displeased.'

" ' *My* displeasure does not last for ever,' replied Helen, pointedly; ' I hope I am neither censorious nor unforgiving.—Then you are not coming in?' "—Pp. 222—228.

The Bolton friendship comes then to an end, though not without the family having received most extraordinary favours from Louisa. Their history closes with the following record.

"In six weeks from the time of his arrival in Chadleigh, it was publicly announced to the village, and to Mrs. Davenport and Miss Sydney in particular, that Alfred Jenappe was engaged to Helen Bolton. In a very short space afterwards, their wedding—a very gay one, with the dashing stylish carriages Helen predicted—took place in Chadleigh. Once more the bells rang, and once more all were full of tears, smiles, and laughter. The bridegroom, instead of staying out his three years of liberty in England, returned shortly to India with his new bride; and the Boltons, feeling their society within doors somewhat damped by the loss of their liveliest inmate, and that without doors rendered uncomfortable of late, began to think of a change of residence. There was another reason for this move: the former bride and bridegroom, Mr. and Mrs. Frederick Frampton, had never found a home or employment; but had been ever since their marriage lingering at the Close, in hopes that both their wants would in some way or other come to their hands. This had not yet happened. It is true Mr. Frampton sought for both the one and the other: but it happened his searches were so timed as to fall in with races, and balls, and dinners, in the neighbourhoods he visited; so that he often returned without any thing to impart respecting the grand object of his mission. Meanwhile his wife, and now his two little children, were comfortably lodged at his mother-in-law's. This arrangement, however, became less and less acceptable to the inmates of the Close; and as there seemed no reasonable prospect of its coming to an end, the idea of making a change in their home was instantly a popular one. A composition was made between the parties, part of which was, that the remains of Laurry's money, which he did not seem to want for the present, should go towards furnishing the cottage that Mr. Frederick Frampton would engage. It was shrewdly suspected by some, that without this assistance Mr. Frampton could not at that moment have purchased the handsome horse he

just then rode; nor his wife have placed in her drawing-room one of Broadwood's most expensive instruments. The appointments and furniture of the whole house were in keeping with these; so that Miss Hale was heard to utter a sincere aspiration that the human race could subsist upon rosewood and French polish, for what else the young people and their poor children had to live upon, no soul on earth could guess.

"The Boltons, led partly by the accident of Alice and the Groves having been at Brighton, fixed upon that place as a residence; and finding part of the Sydney family visiting it at that time, they carried with them from their Chadleigh friends letters of introduction. Through the former acquaintanceship of Alfred Jenappe with this family, and his present connexion with themselves, the parties became very intimate, and many a long morning was made short by recounting histories and anecdotes of the altered state of Chadleigh since Mr. Davenport married. From being the most sociable, peaceful, happy spot in the world, through the pride and ill-temper of a young wife it had become perfectly intolerable. Miss Sydney's influence completed the destruction of the last remains of peace. They had supported Mrs. Davenport from the first moment she came, against every body; they had since borne with her airs and whims; but now that they were no longer bound by the ties of neighbourhood, they confessed that it was beyond human patience to bear what they were called on to endure every day. These things, and these alone, had driven them from scenes which were dearer to them than all the world beside. Thus the Boltons talked, and willingly the Sydneys listened."—Pp. 298—300.

Between Louisa and the Groves a friendship, we rejoice to say, arises, in spite of all the obstructions which adverse circumstances and mutual embarrassments had thrown in the way.

What we have quoted, we can assure our readers, is but a small sample of the amusement and instruction they will find in "Louisa."

Three times during the last twelve months we have been carried in thought to Norway. We have already expressed our high sense of the new translation of Sintram, and we now proceed to give our readers some account of two other Norwegian tales.

The last of Miss Martineau's tales is entitled "Feats on the Fiord." The scene is laid far to the north, even of Norway, and in modern times. It is a description of average Norwegian life, that of industrious farming; for the laity, we believe, are occupied with nothing else. The opening is a piece of very beautiful description.

"Every one who has looked at the map of Norway must have been struck with the singular character of its coast. On the map it looks so jagged, such a strange mixture of land and sea, that it appears as if there must be a perpetual struggle between the two,—the sea striving to inundate the land, and the land pushing itself out into the sea, till it ends in their dividing the region between them. On the spot, however, this coast is very sublime. The long straggling promontories are mountainous, towering ridges of rock springing up in precipices from the water; while the bays between them, instead of being rounded with shelving sandy shores, on which the sea tumbles its waves, as in bays of our coast, are, in fact, long narrow valleys, filled with sea, instead of being laid out in fields and meadows. The high rocky banks shelter these deep bays (called fiords) from almost every wind; so that their waters are usually as still as those of a lake. For days and weeks together, they reflect each separate tree-top of the pine forests which clothe the mountain sides, the mirror being broken only by the leap of some sportive fish, or the oars of the boatman as he goes to inspect the sea-fowl from islet to islet of the fiord, or carries out his nets

or his rod to catch the sea trout, or char, or cod, or herrings, which abound, in their seasons, on the coast of Norway.

"It is difficult to say whether these fiords are the most beautiful in summer or in winter. In summer, they glitter with golden sunshine; and purple and green shadows from the mountain and forest lie on them; and these may be more lovely than the faint light of the winter noons of those latitudes, and the snowy pictures of frozen peaks which then show themselves on the surface: but before the day is half over, out come the stars,—the glorious stars, which shine like nothing that we have ever seen. There, the planets cast a faint shadow, as the young moon does with us; and these planets, and the constellations of the sky, as they silently glide over from peak to peak of these rocky passes, are imaged on the waters so clearly that the fisherman, as he unmoors his boat for his evening task, feels as if he were about to shoot forth his vessel into another heaven, and to cleave his way among the stars.

"Still as every thing is to the eye, sometimes for a hundred miles together along these deep sea-valleys, there is rarely silence. The ear is kept awake by a thousand voices. In the summer, there are cataracts leaping from ledge to ledge of the rocks; and there is the bleating of the kids that browse there, and the flap of the great eagle's wings, as it dashes abroad from its eyrie, and the cries of whole clouds of sea-birds which inhabit the islets; and all these sounds are mingled and multiplied by the strong echoes, till they become a din as loud as that of a city. Even at night, when the flocks are in the fold, and the birds at roost, and the echoes themselves seem to be asleep, there is occasionally a sweet music heard, too soft for even the listening ear to catch by day. Every breath of summer wind that steals through the pine forests wakes this music as it goes. The stiff spiny leaves of the fir and pine vibrate with the breeze, like the strings of a musical instrument, so that every breath of the night-wind, in a Norwegian forest, wakens a myriad of tiny harps; and this gentle and mournful music may be heard in gushes the whole night through. This music, of course, ceases when each tree becomes laden with snow; but yet there is sound, in the midst of the longest winter night. There is the rumble of some avalanche, as, after a drifting storm, a mass of snow too heavy to keep its place slides and tumbles from the mountain peak. There is also, now and then, a loud crack of the ice in the nearest glacier; and, as many declare, there is a crackling to be heard by those who listen when the northern lights are shooting and blazing across the sky. Nor is this all. Wherever there is a nook between the rocks on the shore, where a man may build a house, and clear a field or two;—wherever there is a platform beside the cataract where the sawyer may plant his mill, and make a path from it to join some great road, there is a human habitation, and the sounds that belong to it. Thence, in winter nights, come music and laughter, and the tread of dancers, and the hum of many voices. The Norwegians are a social and hospitable people; and they hold their gay meetings, in defiance of their arctic climate, through every season of the year."—Pp. 1—5.

The various incidents and adventures, characteristic of the land in which they are described as taking place, are admirably told; and were it not for one or two blemishes of a religious kind, we should have no hesitation in placing the book in the hands of every young person within our reach. But these blemishes are grievous indeed. Should our remarks chance to meet Miss M.'s eye, she must feel herself that there is such a void between us on this subject, that she can hardly be surprised at our earnestly warning parents to take heed what they are doing in giving this book to their children. Socinianism constitutes a fixed and fatal incapacity of being of much service to them, at least in the way of direct moral inculcation. With all Miss

Martineau's genius, which we consider great, and with all her honest consistency, of which the public have lately learned so remarkable a proof, she must fail as a moral writer. On the present occasion, she brings us among a people wedded to certain superstitions, of which their young Lutheran pastor vainly attempts to cure them by rough bullying treatment. Erica, who is perhaps the heroine of the tale, is more than the rest a slave to them and their terrors, for which she is in peculiar disgrace with M. Kollsen. She is dispossessed, however, by the bishop, when holding his visitation; but dispossessed only by the material arguments of last century—only by being told to consider the energies of the universe as dead and mechanical. The following is part of the conversation between her and the bishop:—

"'Oh!' exclaimed Erica, dropping her hands from before her glowing face, 'if I dared but think there were no bad spirits,—if I dared only hope that everything that happens is done by God's own hand, I could bear everything! I would never be afraid again!'

"'It is what I believe,' said the bishop. Laying his hand on her head.'"—P. 355.

We cannot here enter on so large a subject as the way to inculcate on the young the doctrine of the invisible world and its population, and how man's tendency to superstition, which, like all other tendencies that are primary and universal, we hold to be the witness for an important truth, distorted by the darkness of the fallen understanding—how this tendency is to be counteracted, not by the denial of spiritual existences, but by setting them forth as revealed in Scripture. How ill Miss M.'s teaching on this subject harmonizes with that of Revelation, may be seen, we think, by any one who will compare the dialogue between Erica and the bishop with Gen. xxviii. 12—17; 1 Kings xxii. 19—23; 2 Kings vi. 16, 17; Job i. 6—12; Luke xiii. 16. If these passages of Scripture, and others like them, mean anything, they mean enough to make Miss Martineau's and her bishop's argument against superstition worthless, as too many common and approved arguments on the subject are; while experience, we suspect, will testify to this their insufficiency, which Scripture proves. However, while Scripture proves them to be insufficient, let us be thankful that it supplies us with all we want for the eradication of superstition; so that we can preserve our children from that evil without making them materialists.

We must also protest most vehemently against a practice, natural indeed, and consistent in a Socinian, but we think calculated to produce great evil; we mean a sentimentally eulogistic way of naming our blessed Lord. "The gentle Jesus" is an expression that, of course, may be used occasionally, and amid the fit and needful tokens of reverence; but to employ it habitually, like Miss M.'s bishop, and without them, is most unsuitable for those who, if by His own wondrous grace they

are His brethren, are also His subjects, over whom He is King, God, and Lord. Miss M. knows not this glorious truth; but we entreat those who do to be on their guard against every thing which might hinder the acquirement of early habits of reverence in the young entrusted to their care. Never, even when rejoicing most in the thought of our nearness to Him, through the mystery of His human nature, must we allow ourselves to forget His awful and adorable Godhead; never, even when cheered and sustained by the knowledge that He is "the Son of Man," let us overlook what is involved in the very import of that phrase as applied to Him; never, even when soothed by all the comforting thoughts wherewith the saving name of Jesus is charged, must we cease to remember that it is the name before which "every knee should bow, of things in heaven, and things on earth, and things under the earth."

We have not meant these remarks to have the effect of proscribing Miss Martineau's tale, but to impress on parents and teachers the necessity of being on their guard against the evils we have pointed out, and should they think fit to place "Feats on the Fiord" in the hands of their children or scholars, to provide counteractions for the mischief that might arise.

From Miss Martineau's modern, we turn, with unmixed pleasure, to an ancient, Norwegian tale, "Ivo and Verena." We expressed our high sense of its merits a month or two ago, and we can do no more at present, for it is too beautiful and perfect to break. It breathes that severe and yet gentle, poetical spirit which is to be found under none but catholic influence. It has another value. Like Archdeacon R. Wilberforce's Roman tales, it represents the spread of the Gospel in its true light. As among the nations in fact, so here in fiction, it is by those already converted realizing the divine life themselves, by exhibiting the Christian Church in its symmetry and consistency, that they make others feel that the kingdom of God has come nigh them, and draw the true-hearted among them within its sacred and blessed precincts. One more merit, and we shall have done with its praises. In moral and religious fiction it is, for the most part, but too possible to enjoy the fiction, and make but little use of the instruction; and this, of course, without any fault of the writer, but merely because good things can be easily perverted. Now, of course, this is possible too with Ivo and Verena, but it is unusually difficult; for we never read a tale in which the idea of holiness was more constantly and overwhelmingly present, so that, if the conscience have any susceptibility at all, it can hardly help being roused.

The remaining books on our list must stand over for next month. We will only just stop to recommend the (in every way) beautiful book which stands last on our list, Mr. Adams's "Shadow of the Cross."

Missionary Labours and Scenes in Southern Africa. By ROBERT MOFFAT, *twenty-three years an agent of the London Missionary Society in that Continent.* London: Snow, 1842. Pp. 620.

Specimens of the Authentic Records of the Colony of the Cape of Good Hope, relative to the Aboriginal Tribes. By DONALD MOODIE. Cape Town: Robertson. London: Richardson. 1841.

Parliamentary Papers relative to Southern Africa, ordered to be printed, 1828—1835.

Mirror of Parliament. London. 1838.

As the increasing population of Southern Africa will probably be the next to profit by the happy revival of Church principles which have already proved so powerful in extending the full benefits of the ministrations of the Christian Church to our too long neglected colonies, we are anxious to call the attention of our readers to the present condition of our fellow-subjects in that quarter, with whom we trust ere long to be united in the bonds of a common episcopate. We have with this view endeavoured to collect such information from official and other sources as were within our reach respecting the present condition and future needs of the inhabitants of that colony and its borders.

We need not here dwell on the causes which have hitherto retarded the extension to our more distant dependencies of those principles. Suffice it to say that they have too long had the effect of checking the operations of the Church, fettering her spiritual efficiency, and impeding her complete organization. Her voice had been long silenced by the jealousy of the legislature, which had been encroaching on her spiritual rights and crippling her energies. A secular spirit had, consequently, been long pervading her body, and instead of that vigour and vitality which were essential to her healthful existence, she seemed to many to have become incapable of wielding her rightful and legitimate powers. Her connexion with the State, however in many respects advantageous, had doubtless led her to rely solely or chiefly thereon for the means of extending those powers which it is her province in her spiritual character, in reliance on her divine Head, to exercise over all her members, collectively and individually. It has been felt that during these times of stagnancy, new fields for exertion were daily unfolding; vast colonies, or colonial empires, were forming in various parts of the world, the inhabitants of which, far distant from the mother country, required in a peculiar degree the ministrations of the Church; and in the absence of those bonds which were calculated to cement their union with the parent body, the zeal of many pure and noble spirits, whose charities would have been gladly devoted to the propagation of the faith within her bosom, was allowed to spend

itself in fruitless aspirations, or to seek for means of expansion in irregular channels. A most lamentable ignorance of Church principles was prevalent within the Church itself, while dissent, in its multitudinous forms, was rampant. Societies were formed upon the principle of combining the most discordant and heterogeneous elements, and the very name of Catholic, wrested from the signification which it had hitherto borne, denoting that body which aimed at external unity as the symbol and expression of the inward union of the members of Christ's body with their everliving and invisible Head, had become, in the mouths of many, a term convertible with latitudinarian, liberal, or indifferent.

In those days to which we have referred, Wesleyanism first broke the spell. At first, checked by the good sense or early associations of its venerable founder, it hesitated to break asunder that slender thread by which it was still appended to the parent stock. But, attached by no well-regulated principle, it soon burst its remaining bonds, and ended in producing the most powerful schism which had rent the Anglican Church since the days of Cranmer.

This was succeeded by the Evangelical system; the leading principle of the former was Arminianism, of the latter, Calvinism. The Evangelical body contemplated no separate system, but laboured with zeal to organize within the Church itself a more spiritual life, and produce a higher tone of religious feeling. And its career has been marked by great success. Its results in producing an active body of clergy, and in diffusing a powerful religious feeling throughout all classes of society, are universally known. But while the Evangelical system aimed at forming no separate communion, its principles of adherence to the Church were never of an attached or prominent description. It gradually pared down those distinctions which marked the Church as a divinely-commissioned teacher. It seemed often to approach so near the realms of dissent as to obliterate or mystify the landmarks which the wisdom of centuries had preserved to guard its borders. It hovered between the confines of truth and error, or of the false lure of latitudinarianism, leading to error. The exaggerated notions of private judgment which some of its votaries had imbibed, too often engendered a lamentable degree of spiritual pride and self-sufficiency; and the idea of a Church, instituted by its divine Founder, and conveying, through a divinely-appointed ministry, and through sacraments of Christ's institution, the means of spiritual life and holiness, seldom found a place in the system even of some of the most zealous and excellent of its teachers. The reserve which too many of them practised in the inculcation of Christian morals, has been felt and acknowledged by all.* That section of the Church

* The "Record" of the 12th of September unites in lamenting "the partial and imperfect manner in which truth has been presented by Evangelical writers and preachers," by whom, it adds, that "the topic of the *Judgment of Works* has been greatly forgotten or neglected, too many preachers of the Gospel having stopped short at the doctrine of conversion, and carrying their hearers no further than the important truth, 'that he that believeth shall have everlasting life.'"

which was considered as the high-church party, though not deficient in learning, and though retaining a traditionary attachment to Catholic principles, had not been trained up in those deep-rooted feelings of zeal and devotion which characterized the more active party. Too many, it must be admitted, were sadly indifferent to the eternal cause of truth, and were content to slumber at their posts.

Times are now changed. The Church has no longer to complain of the lukewarmness of her ministers. There has been a "shaking among the dry bones," and the Church has begun to assume her proper attitude, and to exert the powers entrusted to her through the legitimate channels of her apostolic ministrations. Her spiritual guides are pressing to supply the means of instruction to her scattered children both at home and abroad, and a new life is visible in every department of our Zion.

It must not, at the same time, be lost sight of, that, to the honour of the Church of England, even at the worst of times, she alone, of all the reformed communities, (with the solitary exception of the Moravians,) evinced anything like a missionary spirit; and the great benefits which she has conferred under less favourable auspices, give the strongest grounds for hope, that the daily improvements which are taking place in her external organization, her increasing zeal and piety, her bold advancement of Church principles on scriptural grounds, and her yearnings after unity, require only the addition of a sound and judicious direction of her energies to make her that powerful instrument of good which she seems destined to become.

In illustration of our observations, we wish to turn to the instance of South Africa. We might, perhaps, have found other equally apt illustrations, but at present we are only concerned with this interesting portion of the globe. It has now been in our possession nearly half a century; and on considering what the Church has done for it, we find that we have been sadly behindhand. Presbyterians, (Scotch and Dutch,) Lutherans, Independents, Wesleyans, Moravians, have had each large establishments for many years; while we find, by the reports of the Christian Knowledge Society, that it has been only within the last ten, that the members of the English Church in the capital of this extensive colony have been provided even with a place of worship. During all this period the town was studded with mosques. And, recent as has been the introduction of Romanism, and comparatively small as this community is, it is already provided with a hierarchy. Long before this last event, the wants of the Church in that quarter were deeply felt by some of its members; and so far back as the year 1830, one of the Anglican clergy, on the mission of the Society for the Propagation of the Gospel, thus feelingly called attention to the anomaly. "While all other denominations (at the Cape) have a regular discipline and systematic government, the Church has, alas! no ecclesiastical head, and her ministers or her missionaries are left to grope their cheerless and solitary way through a maze of difficulties and dangers, without encouragement,

without protection, without a guide. The difficulties and temptations to which a minister of the Gospel may be thus exposed can be only understood and appreciated by those who have experienced them. Too weak to resist the overwhelming tide of colonial prejudice, he is exposed to the temptation of seeking an ephemeral popularity by the most dangerous compliances, or the alternative of incurring an odium, the consequences of which it is impossible to foresee."* If we would not be considered as indifferent to our principles and our privileges, we should hasten to remove the scandal which our continued apathy must occasion; and we trust that the appeal now making will be responded to by the British public, and that they will hasten to meet the calls of their spiritual guides in furnishing them with the means of providing South Africa with the benefits of a fully organized Church. The colony is daily increasing in extent as well as population. A new field of labour is likely to be opened by the addition of Port Natal to our colonial dependencies in that quarter. It is not improbable that emigration on a considerable scale will soon follow in this direction. The salubrity of the climate, equal at least to that of the Cape, and the superior quality of the soil, fertilized by an abundance of never-failing springs and rivulets, and enjoying a regular supply of rain, render it most inviting as a plantation; it is, indeed, already inhabited by thousands of Dutch boors, as well as by British traders. The various native tribes along our frontier, brought into perpetual contact with the Anglo-Dutch inhabitants, call loudly for the charities of the Church. The islands of St. Helena and Mauritius, and the neighbouring population of Madagascar, will also, doubtless, derive considerable benefit from the establishment of the South African episcopate. The objections which have been formerly made to the introduction of episcopacy into our colonies, are founded on principles now happily passing away. We well recollect the virulent opposition which the excellent Dr. Claudius Buchanan had to encounter, when he first proposed the institution of an Indian episcopate. If the anti-Church principle had then succeeded, India would have been deprived of the blessed missionary labours of a Middleton and his successors, and the Church of much of the glorious harvest which she is now reaping in that region of darkness and idolatry. The Cape has had hitherto the benefit only of an occasional visit from the Indian Bishops on their passage from England to the East. But even of this poor substitute for the ministrations of the Church they are likely to be deprived in future by the overland route. So strongly, in fact, has the need of the ministrations of the Church been felt at the Cape, that the Council of government has lately petitioned even for the appointment of an archdeacon—with episcopal attributes!

The works which we are about to notice contain much information relative to Southern Africa, chiefly in regard to the native tribes.

* Slavery at the Cape, by the Rev. W. Wright, M.A. London, 1831.

Mr. Moffat's book especially abounds with much curious matter respecting them, which his long residence has enabled him to collect. He describes himself as "twenty-three years an agent of the London Missionary Society," and a more active, laborious, and indefatigable agent they could not well have selected. This society, it is well known, was founded in 1795, with the avowed design of combining in it all principles and all denominations of "orthodox" professing Christians. This attempt, as was to be expected, proved an utter failure, and the Society settled down into an institution organized by that denomination known by the name of Congregationalists or Independents. Mr. Moffat's book contains the result of his missionary labours, first among the Griquas, and subsequently among the Bechuanas. His work, besides much valuable information regarding the natural history of the country, abounds with curious notices of those people, as well as with his own singular travels and adventures, among wild beasts and wilder men, in those unexplored and howling wildernesses; but from the rambling and discursive character of the volume, we have found it no easy task to disconnect the actual progress of his missionary labours from the other multitudinous matter with which they are interwoven.

In considering the labours of missionaries in Southern Africa, it will be necessary to go up to their origin, respecting which, and the character of the native races in general, we have found much of the desired information in Mr. Moodie's "Specimens," especially that portion which contains Colonel Collins's Reports to the Government in 1809, now for the first time published entire.

The earliest missions established in South Africa were those of the Moravians, brother George Schmidt having commenced his mission in 1736; but the missionary having been obliged to return to Europe, and the Dutch East India Company having objected to his return, through the jealousies entertained in the colony of the success of this solitary missionary's operations, the design was relinquished. It was, however, renewed in 1792, when three missionaries arrived, who "found, says Colonel Collins, "no marks of the labours of their predecessor, except a pear-tree, now in the centre of the garden." Colonel Collins has omitted to mention that they also found some of Schmidt's baptized Hottentot converts, who rallied round the standard of his successors.* "They had to clear the land, to erect buildings, and to collect inhabitants; a small Hottentot *kraal*† happened to be placed in the neighbourhood, which served as the foundation of their village. The news of their arrival having spread through the colony, Hottentots flocked to them from the most distant parts of it, although much discouraged by their masters."‡ Notwithstanding the unpopularity of the Moravian missionaries, who were often menaced with death by the "Christian"

* Latrobe. † Village, pronounced *crawl*.
§ Collins's Report, p. 35.

inhabitants for the protection which they afforded to the natives, their mission struggled on through almost insuperable difficulties, and has lately extended among the tribes beyond the limits of the colony.

The ecclesiastical polity of the Moravians, or Hernhuters, is too well known to need description. Their late excellent superintendant at the Cape was created a bishop, for their form of government is episcopal. It must not, however, be supposed from this, that they have preserved the true succession, which they seem never to have had. Their form of consecration is either by imposition of hands, or by letter.

But notwithstanding the zealous and useful labours of the "United Brethren," they do not seem to have effected so much as the missionaries of the London Society. To cite again the words of Colonel Collins, in his report to government:—

"Although great praise is due to men who have done so much for the cause of Christianity and humanity, yet it must be allowed that the difficulties the Hernhuters had to overcome, were not equal to those that were encountered by the missionaries who fixed themselves in the midst of savages, that had not the most distant idea of civilization. It is said that Mr. Anderson, an English missionary, has collected, in the course of five years, several hundred families from the different nations by which he is surrounded, at a place situated about two days' journey beyond the Orange river. Each family has its house and garden, and the greatest regularity and industry are said to prevail among them. I have not been able to collect much information upon the steps by which he has made so rapid a progress, which I regret extremely, as I conceive it might be particularly adapted to the subject of my report.

"The good effects arising from these two establishments, afford a just ground to hope that an application of the same means to the present purpose would produce consequences equally beneficial; but if the efforts of a few individuals left entirely to their own guidance have been so advantageous, what might not be expected from the exertions of those who should know that they are constantly observed by a watchful government!"—*Report*, p. 36.

Among the earliest missionaries of the London Missionary Society, was the profoundly learned Dutch physician, Dr. Vanderkemp, the author of the *Theodicée*, published at Dort, in 3 vols, 8vo, in 1799, the same year in which he embarked for South Africa. This eminent man, endued with a strong missionary spirit, resolved to devote his life and fortune to the instruction of a people whom oppression had brought to the lowest degree of degradation, and whose very name was then proverbial as indicating a race of men "who formed the link between man and the brute creation."* The Hottentots, at the first discovery of the Cape, were a numerous tribe, or rather nation of tribes, under a patriarchal government. They were brave and active in war, but mild in their natural disposition. The greater number of eighteen tribes, enumerated by ancient travellers, had disappeared to make way for European colonists. These tribes were robbed of their

* Gibbon.

possessions, and driven into forests and deserts, where their descendants still subsist, and are called Bosjesmen, or Bushmen.* These unfortunate creatures still burrow among the rocks, to which, to use the significant words of one of the Moravian missionaries, "they return with joy, after escaping from the service of the colonists." Here they live upon snakes, locusts, ants' eggs, and roots. Their weapons are barbed arrows, steeped in a potent poison. Their language is described as an utterance of snapping, hissing, grunting, nasal, croaking sounds. They are generally dwarfish in size, although there are some tribes of tall Bushmen.†

"They usually make their incursions in autumn, at which time the horses are sickly, or at least in bad condition, and unable on that account, as well as from the want of water, to pursue them with vigour. They generally conceal themselves behind rocks or bushes, as near as possible to the cattle; and if the Hottentots, who guard them, should fall asleep, which frequently happens in consequence of being overcome by the heat of fires or the immoderate use of dacha, they approach them softly and murder them. If no opportunity is afforded them in the field, they lie in wait towards the close of day, for the return of the herds to the farm houses; and having dispatched the herdsmen, drive away their prey, favoured by the night. To enable them to do this the more speedily, they are said to carry with them the skins of lions, by the scent of which the cattle imagine those animals to be in pursuit of them. The farmers follow them by the trace, called in Dutch, *spoor*, which they can easily distinguish, even by the moonlight, and after a lapse of several days. If the Bosjesmen perceive themselves in danger of being overtaken, they wound with spears, or poisoned arrows, as many of the cattle as time will admit of, and endeavour to effect their escape. If they succeed in bringing their plunder to the kraal, they feast and riot until it is consumed, which is effected in a very short time, as they waste the greatest part of it; frequently abandoning numbers of sheep and cattle to birds of prey, (which constantly attend them on such occasions,) after having made them serve as targets for their children. Their dread of horses is so great that a few horsemen will defeat almost any number in a plain; but when posted on heights, they defend themselves with great obstinacy; and they have never been known to demand quarter in any situation."—*Report*, p. 33.

Yet this unfortunate race of beings, although living without any fixed government, and totally destitute of instruction, is not devoid of ability, nor deficient in good dispositions. Colonel Collins describes them as "not inferior in natural endowments to any upon the face of the globe;" adding that he heard one man, in other respects an estimable character, declare that within a period of six years the parties under his orders had either killed or taken 3,200 of these unfortunate creatures; another that he had caused the destruction of 2,700.

"They had acted thus," he adds, "in compliance with the instructions of a government, which not only violated all the principles of justice and humanity by this indiscriminate massacre, but even acted in direct opposition to the plainest rules of policy and common sense, by depriving the colony of the benefit which might have been derived from so useful a people.

"The total extinction of the Bosjesmen race is actually stated to have

* Pritchard.] † Collins.

been at one time confidently hoped for; but, fortunately, even such zealous instruments were not able to effect this bloody purpose."—*Report*, pp. 7, 8.

Mr. Moffat, after mentioning many instances of their kindness to one another, gives the following characteristic anecdote respecting the conduct of some of these people to himself:—

"On one occasion I was remarkably preserved, when all expected that my race was run. We had reached the river early in the afternoon, after a dreadfully scorching ride across a plain. Three of my companions, who were in advance, rode forward to a Bushman village, on an ascent some hundred yards from the river. I went, because my horse would go, towards a little pool on a dry branch, from which the flood or torrent had receded to the larger course. Dismounting, I pushed through a narrow opening in the bushes, and lying down, took a hearty draught. Immediately on raising myself I felt an unusual taste in my mouth, and looking attentively at the water, and the temporary fence around, it flashed across my mind that the water was poisoned for the purpose of killing game. I came out, and meeting one of our number, who had been a little in the rear, just entering, told him my suspicion.

"At that moment a Bushman from the village came running breathless, and apparently terrified, took me by the hand, as if to prevent my going to the water, talking with great excitement, though neither I nor my companions could understand him; but when I made signs that I had drank, he was specchless for a minute or two, and then ran off to the village. I followed; and on again dismounting, as I was beginning to think for the last time, the poor Bushmen and women looked on me with eyes which bespoke heartfelt compassion. My companions expected me to fall down every moment; not one spoke. Observing the downcast looks of the poor Bushmen, I smiled, and this seemed to operate on them like an electric shock, for all began to babble and sing; the women striking their elbows against their naked sides, expressive of their joy. However, I began to feel a violent turmoil within, and a fulness of the system, as if the arteries would burst, while the pulsation was exceedingly quick, being accompanied with a slight giddiness in the head. We made the natives understand that I wanted the fruit of the solanum, which grows in those quarters nearly the size and shape of an egg, and which acts as an emetic. They ran in all directions, but sought in vain. By this time I was covered with a profuse perspiration, and drank largely of pure water. The strange and painful sensation which I had experienced gradually wore away, though it was not entirely removed for some days.*

"I was deeply affected by the sympathy of these poor Bushmen, to whom we were utter strangers. When they saw me laugh, they deafened our ears with expressions of satisfaction, making a croaking and clicking, of which their language seemed to be made up. And these barbarians to the letter 'showed us no little kindness,' for they gave us meat of zebras, which had died from drinking the same water on the preceding day. This was very acceptable: for having fasted that day, we were all ready for a meal; and, though the poisoned water had partially blunted my appetite, I enjoyed a steak of the black-looking flesh mingled with its yellow fat.

"On leaving the next morning, I gave these poor people a good share of our small stock of tobacco, which set them all dancing like merry Andrews, blessing our visit with the most fantastic gestures. It grieved me, that,

* "The materials used by the Bushmen, for the purpose of poisoning water, are principally bulbs, called by the colonists *gift boi*, (poison bulb,) the *Amaryllis toxicaria*, which possesses a strong alkali; some species of the *Euphorbia*, and other vegetable substances. The venom of the serpent they prefer for their arrows; and they will even, if opportunity offers, have recourse to that to poison small fountains, when the water is nearly stagnant, in order to cut off their pursuers."

from the want of an interpreter, I could say but little to them about Him who came to redeem the poor and the needy.

"These people had come down from the desert on the north in search of water, and were subsisting by the chase, by catching a solitary animal in a pit-fall, or else destroying it with water poisoned by an infusion of bulbs, or other roots. They were evidently living in some fear of the Corannas on the opposite side of the river, whose cattle form a tempting bait to these hungry wanderers. Thinking, and justly too, that some part of the earth's surface must be theirs, they naturally imagine that if *their* game is shot, and their honey pilfered, they have a right to reprisals, according to natural law, and therefore cannot resist the temptation of seizing the property of their more wealthy neighbours, when it lies within reach."—Pp. 155—157.

While two of Dr. Vanderkemp's companions proceeded to undertake the instruction of this unhappy race, he himself, having received every encouragement from the English government, proceeded, in July 1799, to Kaffraria, "inhabited by a dense population of barbarians, the most powerful, warlike, and independent of all the tribes within or without the boundaries of the Cape colony, and who, notwithstanding the superior means for human destruction enjoyed by their white neighbours, still maintained their right to their native hills and dales."* He had "escaped in rough and trackless ravines, not only from beasts of prey, but from deserters, who lay in wait to murder him;"† and at length appeared before the Kafir chief, who, satisfied that he was not a spy sent by the English, as had been maliciously represented, permitted him to reside in his dominions, where he continued until the close of 1800, when, in consequence of the unsettled state of the frontier during a rebellion among the boors against the British government, he was compelled to relinquish his mission in Kaffraria. He hereupon devoted all the energies of his fertile mind to the instruction and elevation of the Hottentots, and to "breaking those fetters which a cruel policy had riveted on that helpless people, the aborigines and rightful owners of a territory now no longer theirs."‡

In February 1801, he commenced his mission among above a hundred natives, who were allowed to settle on a farm in the neighbourhood of Algoa Bay, which became an asylum for such as chose to separate themselves from the banditti of plundering Hottentots and Kafirs which then ravaged the frontier. The jealousy of the colonists, however, procured a government order to prohibit any accession of Hottentots to this asylum, when the repelled party "chose to maintain themselves in the woods, among brutes, rather than return to their own tribes."§ The missionaries and their people, amounting to about 300 men, were now exposed to the attacks of a Hottentot and Kafir banditti; and after narrowly escaping with their lives, were compelled to take refuge within the British fort at Algoa Bay. Soon after this, the colony was ceded to the Dutch, who granted to the missionaries for their institution the barren spot since called Bethelsdorp. Here Dr. Vanderkemp continued his indefatigable

* Moffat, p. 22. † Ibid. p. 23. ‡ Ibid. p. 25. § Ibid.

labours until the colony came again into the possession of the English in 1806, when his disclosure of the cruelties which had been incessantly practised by the Dutch boors on the native population, led to his being summoned to Cape Town, to appear before an extraordinary commission, appointed by Lord Caledon. The doctor's representations led to the institution of a circuit court, which visited the several districts, leading to the conviction of many of the offenders, who had hitherto with impunity murdered or mutilated the unhappy victims of their oppression. It was Lord Caledon's intention to have completely removed all restrictions from the Hottentot population, and to have placed them on a level with the white inhabitants; but his benevolent intentions were frustrated by colonial prejudices, and it was not until the year 1828 that they at length obtained the protection of British law, and the privileges of British subjects. This great act of humanity, the wisdom as well as justice of which their subsequent conduct has, in the estimation of all parties, so amply justified, was owing to the humane disposition of Sir Richard Bourke* who then fortunately administered the government.†

Mr. Moffat, indeed,—not, we presume, so much from any wish to detract from the merits due to the Government as from imperfect information on the subject,—acquaints us that "the great struggle for the freedom of the Hottentots terminated, through the persevering exertions of Dr. Philip, on July 17, 1828, in the effectual emancipation of the Hottentots." But it requires only an inspection of the dates in the parliamentary papers now before us to perceive that Dr. Philip had no share whatever in the ordinance of July 17th, commonly called the Hottentots' Charter. It is clear from these papers that although Dr. Philip, the superintendent of the London Society's Missions in South Africa, had been, at the time of the passing of this act, exerting himself in England, and had just brought out his "Researches," and although Mr. (now Sir) Thomas Fowel Buxton had obtained a pledge from Sir George Murray that something should be done for securing the freedom of the Hottentots, consistently with the rights and *prejudices*‡ of the colonists, as soon as the Commissioners' Reports were received,—at this very period, viz. in the month of July, 1828, without waiting for instructions or reports, or without the means of knowing a word of what was going on, General Bourke had already, from his own sense of justice, matured and carried through the Council the Hottentots' charter. *Two years* after this, the Commissioners' Reports came to hand, while, during the intervening period, the Hottentots were actually in the full enjoyment of freedom, and even, in consequence of General Bourke's measures, followed up by the humane policy of the late much lamented Sir Lowry Cole, in the actual

* See the Speech of Sir Richard Bourke's friend, the late Bishop Jebb, delivered in the House of Lords, in June, 1824, republished in the Rev. Charles Forster's Life of Bishop Jebb, p. 156.

† See Parliamentary Inquiry.

‡ See Sir George Murray's Speech in the House of Commons, 15th July, 1828.

possession of landed property, which they were energetically bringing into cultivation. We have been thus particular, as we believe that Mr. Moffat (who does not so much as once name the true author of the Hottentots' freedom) is not the only person who has been misled in the history of this affair, and in believing that the Ordinance was passed in consequence of "orders from home," founded on Dr. Philip's representations, or those of his Society. So far from this being the case, we have the highest official authority for knowing that the Ordinance took the Secretary for the Colonies, as well as Dr. Philip and Mr. Buxton, by surprise.* There can be, at the same time, no doubt that all good men rejoice at the measure, which was confirmed by the King in Council a few days after Sir Richard Bourke's arrival from the Cape, in January 1829. We have also reason to know that the venerable Society for the Propagation of the Gospel had *at least* as much concern in the passing of this act as the London Missionary or any other Society.†

The desire of Dr. Vanderkemp's heart was thus at length realized. He was, says Mr. Moffat, the first public defender of the rights of the Hottentot; and when advised, for his own safety, to leave the Hottentots for a season, his reply was, "If I knew that I should save my own life by leaving them, I should not fear to offer that for the least child amongst them." This eminent man finished his course December 15, 1811.

"He was a man of exalted genius and learning. He had mingled with courtiers. He had been an inmate of the universities of Leyden and Edinburgh. He had obtained plaudits for his remarkable progress in literature, in philosophy, divinity, physic, and the military art. He was not only a profound student in ancient languages, but in all the modern European tongues, even to that of the Highlanders of Scotland, and had distinguished himself in the armies of his earthly sovereign, in connexion with which he rose to be captain of horse and lieutenant of the dragoon guards. Yet this man, constrained by the 'love of Christ,' could cheerfully lay aside all his honours, mingle with savages, bear their sneers and contumely, condescend to serve the meanest of his troublesome guests—take the axe, the sickle, the spade, and the mattock—lie down on the place where dogs repose, and spend nights with his couch drenched with rain, the cold wind bringing his fragile house about his ears. Though annoyed by the nightly visits of hungry hyenas, sometimes destroying his sheep and travelling appurtenances, and even seizing the leg of beef at his tent door,—though compelled to wander about in quest of lost cattle, and exposed to the perplexing and humbling caprice of those whose characters were stains on human nature,—whisperings occasionally reaching his ears that murderous plans were in progress for his destruction,—he calmly proceeded with his benevolent efforts, and to secure his object, would stoop with 'the meekness of wisdom' to please

* Sir Richard Bourke at the same time restored to freedom the unfortunate prize negroes who had been made the subjects of a nefarious traffic in the colony. Their fourteen years' apprenticeship has also been now reduced to one, with great advantage to themselves and the public.

† The mission which the Society at this time supported in the colony, and which extended its operations beyond the borders, was eventually suspended, on the withdrawal, we believe, of the parliamentary grant. The Society's schools and churches were partly taken up by the government; some of its stations are, we understand now supplied by the Wealeyans.

and propitiate the rude and wayward children of the desert whom he sought to bless."—*Moffat*, pp. 28, 29.

Colonel Collins paid a visit to Bethelsdorp in 1809, where he had an opportunity of seeing the progress of the Hottentots. "Instruction," he says, "in reading and writing seemed to be much attended to. Persons of all ages and sexes were employed at this study; and some, above the middle age, were learning the alphabet." * Colonel Collins himself being opposed to the policy of giving any literary instruction whatever to these people, observed to Dr. Vanderkemp, that as the Tambookees, to whom he was anxious to proceed as their teacher, were known to be the same people as the Kafirs, and as he had favoured the public with a very interesting account of the latter, it would be much more desirable that a person who could combine statistical with missionary views should employ his talents at Madagascar.† The Doctor's thoughts, however, seemed bent on a journey to the Tambookees, and it was on this occasion that he resolutely declined, as the condition of his being permitted to instruct the Hottentots, to be employed as a government agent, or to use compulsion in sending away any of the natives who should wish to join the institution.‡

Colonel Collins, during his excursion into Kaffraria, in 1809, met a young chief whom he calls "Tianee," the most promising pupil of Vanderkemp.

"He writes the Dutch language extremely well, and translates from it into his own tongue, of which the Doctor has composed a grammar. He has a good taste for drawing, and I think I heard for poetry; and he had begun to study the English language; when the father was obliged to order him to his kraal, although as reluctantly as the son returned to it. The neighbouring Kafirs learnt his new habits with as much displeasure as his family had seen them with satisfaction. They repeatedly expressed their surprise at his having been permitted to approach manhood, without having submitted to the usual initiation; and, at length, they threatened to destroy Tcachoo and all his people, if the ceremony were not immediately observed. The youth left Bethelsdorp for the purpose of being circumcised, and it is feared that he will not be permitted to return."—*Report*, p. 53.

It is perhaps not generally known that this is the same interesting Kafir chief who was recently examined by a committee of the House of Commons, respecting the causes of the late Kafir war. He is now the teacher as well as head of his tribe.

"Short as Dr. Vanderkemp's labours among the Kafirs were, he left a savour of the Gospel behind him, which prepared the way for others, after many long years had rolled by, during which many of the Doctor's acquaintances had been taught, by fearful lessons, not, alas! to admire the nation of whites, but rather to increase their suspicions and alarms. But Jankanna's (Vanderkemp's) name still diffused a fragrance among the yet untamed and unsubdued Kafirs. Intercourse with the missionary station at Bethelsdorp kept up this delightful feeling; and Messrs. Read and Williams, in their previous reconnoitring journey, were hailed as the sons of Jankanna." —*Moffat*, pp. 44, 45.

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* Page 20. † Ibid. ‡ Ibid.

The Kafir mission was not resumed until the year 1816; but the missionary, Mr. Williams, having died two years after, the Government refused to allow another teacher to take his place. At length, in 1820, the Government itself established a mission under its own immediate auspices. Scotch Presbyterian and Wesleyan missions succeeded; and the Government, at length, seeing the impolicy of employing missionaries as its agents, gave up the field to the enterprise of the various societies without restriction. A Moravian mission has been established among the Tambookees, and another by the London Society, in the same neighbourhood, for the instruction of the Bushmen, and there is now a chain of stations from the frontier to the vicinity of Port Natal. The London Missionary Society has five, the Moravian one, the Glasgow (Presbyterian) six, and the Wesleyan twelve stations in Kaffraria.

Dr. Vanderkemp's companions attempted to civilize the wandering Bushmen, but their attempts proved abortive. This we are not surprised at.

"They have neither house nor shed, neither flocks nor herds. Their most delightful home is 'afar in the desert,' the unfrequented mountain pass, or the secluded recesses of a cave or ravine. They remove from place to place, as convenience or necessity requires. The man takes his spear, and suspends his bow and quiver on his shoulder; while the woman frequently, in addition to the burden of a helpless infant, carries a mat, an earthen pot, a number of ostrich egg-shells, and a few ragged skins, bundled on her head or shoulder; and these Saabs, as they have been designated, bearing in their character a striking resemblance to the Sauneys, or Balala, (poor,) among the Bechuanas, have, with few exceptions, as already shown, been from time immemorial the sons of the field. Accustomed to a migratory life, and entirely dependent on the chase for a precarious subsistence, they have contracted habits which could scarcely be credited of human beings. These habits have by no means been improved by incessant conflict with their superior neighbours, who, regarding might as identical with right, kill their game, plunder their honey-nests, seize upon their fountains, and deprive them of their country."—*Moffat*, pp. 53, 54.

And again—

"Hunger compels them to feed on every thing edible. Ixias, wild garlic, mysembryanthemums, the core of aloes, gum of acacias, and several other plants and berries, some of which are extremely unwholesome, constitute their fruits of the field; while almost every kind of living creature is eagerly devoured, lizards, locusts, and grasshoppers not excepted. The poisonous, as well as innoxious serpents, they roast and eat. They cut off the head of the former, which they dissect, and carefully extract the bags, or reservoirs of poison, which communicate with the fangs of the upper jaw. They mingle it with the milky juice of the euphorbia, or with that of a poisonous bulb. After simmering for some time on a slow fire, it acquires the consistency of wax, with which they cover the points of their arrows."—*Moffat*, pp. 54, 55.

The following observations are from the pen of the missionary Kicherer:—

"'They are total strangers to domestic happiness. The men have several wives, but conjugal affection is little known. They take no great care of their children, and never correct them except in a fit of rage, when they

almost kill them by severe usage. In a quarrel between father and mother, or the several wives of a husband, the defeated party wreaks his or her vengeance on the child of the conqueror, which in general loses its life. Tame Hottentots seldom destroy their children, except in a fit of passion; but the Bushmen will kill their children without remorse, on various occasions; as when they are ill-shaped, when they are in want of food, when the father of a child has forsaken its mother, or when obliged to flee from the farmers or others; in which case they will strangle them, smother them, cast them away in the desert, or bury them alive. There are instances of parents throwing their tender offspring to the hungry lion, who stands roaring before their cavern, refusing to depart till some peace-offering be made to him. In general their children cease to be the objects of a mother's care as soon as they are able to crawl about in the field. In some few instances, however, you meet with a spark of natural affection, which places them on a level with the brute creation.' Oh the miseries to which human nature is heir! Hard is the Bushman's lot, friendless, forsaken, an outcast from the world, greatly preferring the company of the beasts of prey to that of civilized man. His gorah* soothes some solitary hours, although its sounds are often responded to by the lion's roar, or the hyena's howl."—*Moffat*, pp. 57, 59.

After many attempts to collect a population of Bushmen round the missionary station, the mutual jealousies that existed between them and the boors induced the government to put a stop to the mission.

In the year 1806, the Orange river, on the northern boundary of the colony, was first crossed by missionaries. The country was found to be dry and sterile in the extreme, inhabited by tribes of Hottentots and Bushmen. These had been occasionally visited by white men, who "perpetrated deeds calculated to make the worst impression on the minds of the natives."† These were sometimes sailors, who had touched at Angra Pequina, and other places on the western coast. When Mr. Moffat once asked a native why he had never visited the missionary station, his reply was, "I have been taught from my infancy to look upon *hat-men* as the robbers and murderers of the Namaquas. Our friends and parents have been robbed of their cattle, and shot by the hat-wearers." "Such were the men whom the missionaries now approached." But these devoted men, if we may judge from the following extract of their letter, were literally almost starved by the directors of the South African Missionary Society.

"It is very grievous for me and my brethren, that we are sent to make such a long journey, through the dreary parts of Africa, with so little money and provisions: we being altogether eleven in number, who cannot live upon the air. We acknowledge that through love we gave ourselves up to that service as well as other brethren: and we are also convinced that our worthy brethren, the Directors, would not suffer us first to stand in need, and then be willing to help us when there should be no opportunity, or when it might be too late to deliver us from trouble and danger. We were never in our lives so perplexed, to think what we should eat or drink, as we

* "The gorah is an instrument something like the bow of a violin, rather more curved, along which is stretched a cat-gut, to which is attached a small piece of quill. The player takes the quill in his mouth, and, by strong inspirations and respirations of breath, produces a few soft notes in the vibrations of the cat-gut."

† Moffat.

have reason to do at present; not only to *our* grief, but that also of our people in this dry sandy desert, where we are deprived of human assistance, but must rejoice when able to get just a drink of water, which is mostly brack or saltish. But all suffering we meet with in the journey or in the service of our Lord, we shall patiently bear for the sake of our Lord Jesus. Yet when we and our people suffer by famine, and we think the same *might* have been prevented—and who knows how long we must remain in this perilous situation?—then it is very sorrowful for brethren, who have abandoned their livelihood, country, and friends, and have given themselves up to the service of our great Sender, the Lord Jesus, thus to endure. But we trust God will protect us, and will not let us come to shame."—*Moffat*, p. 70.

Mr. Moffat informs us that these were but a few of their trials. "Several of them were brought to a premature grave,"* at which we are not at all surprised. They also were not a little alarmed at finding themselves in the neighbourhood of Africaner, the most renowned freebooter in Southern Africa. He soon, however, appeared before them, and said, "As you are sent by the English, I welcome you to the country; for though I hate the Dutch, my former oppressors, I love the English; for I have always heard that they are the friends of the poor black man." As the history of this remarkable man will materially serve to illustrate the character and history of the Hottentot population, and to throw some light on the causes of their degradation, we shall extract a portion of it from the volume before us.

"Before proceeding with the painful record of events which followed in rapid succession, it may be proper here to glance briefly at Africaner's history and character. In doing this, it will be well to fix the attention on Jager, the eldest son of the old man, who, from his shrewdness and prowess, obtained the reins of the government of his tribe at an early age.† He and his father once roamed on their native hills and dales, within 100 miles of Cape Town; pastured their own flocks, killed their own game, drank of their own streams, and mingled the music of their heathen songs with the winds which burst over the Witsemberg and Winterhoek mountains, once the strongholds of his clan. As the Dutch settlers increased, and found it necessary to make room for themselves, by adopting as their own the lands which lay beyond them, the Hottentots, the aborigines, perfectly incapable of maintaining their ground against these foreign intruders, were compelled to give place by removing to a distance, or yielding themselves in passive obedience to the farmers. From time to time he found himself and his people becoming more remote from the land of their forefathers, till he became united and subject to a farmer named P——. Here he and his diminished clan lived for a number of years. In Africaner, P—— found a faithful and an intrepid shepherd; while his valour in defending and increasing the herds and flocks of his master enhanced his value, at the same time it rapidly matured the latent principle which afterwards recoiled on that devoted family, and carried devastation to whatever quarter he directed his steps. Had P—— treated his subjects with common humanity, not to say with gratitude, he might have died honourably, and prevented the catastrophe which befel the family, and the train of robbery, crime, and bloodshed which quickly followed that melancholy event. It can serve no

* Moffat.

† "The father of the large family of Africaners, or Jagers, had resigned the hereditary right of chieftainship to his eldest son Jager, afterwards Christian Africaner; the old man, who lived to a great age, being superannuated.

good purpose here to detail the many provocations and oppressions which at length roused the apparently dormant energies of the often dejected chieftain, who saw his people dwindling to a mere handful; their wives and daughters abused, their infants murdered, while he himself had to subsist on a coarse and scanty pittance, which, in the days of his independency, he would have considered as the crumbs of a table fit only for the poorest of the poor. Demonstrations, too tangible to admit of a doubt, convinced him and his people, that, in addition to having their tenderest feelings trodden under foot, evil was intended against the whole party. They had been trained to the use of fire-arms; to act not only on the defensive, but offensive also; and Africaner, who had been signally expert in re-capturing stolen cattle from the Bushmen pirates, now refused to comply with the command of the master, who was a kind of justice of peace. Order after order was sent down to the huts of Africaner and his people. They positively refused. They had on the previous night received authentic information that it was a deep-laid scheme to get them to go to another farm, where some of the party were to be seized. Fired with indignation at the accumulated woes through which they had passed, a tempest was brooding in their bosoms. They had before signified their wish, with the farmer's permission, to have some reward for their often galling servitude, and to be allowed peaceably to remove to some of the sequestered districts beyond, where they might live in peace. This desire had been sternly refused, and followed by severity still more grievous. It was even-tide, and the farmer, exasperated to find his commands disregarded, ordered them to appear at the door of his house. This was to them an awful moment; and though accustomed to scenes of barbarity, their hearts beat hard. It had not yet entered their minds to do violence to the farmer. Jager, with his brothers and some attendants, moved slowly up towards the door of the house. Titus, the next brother to the chief, dreading that the farmer in his wrath might have recourse to desperate measures, took his gun with him, which he easily concealed behind him, being night. When they reached the front of the house, and Jager, the chief, had gone up the few steps leading to the door, to state their complaints, the farmer rushed furiously on the chieftain, and with one blow precipitated him to the bottom of the steps. At this moment Titus drew from behind him his gun, fired on P——, who staggered backward, and fell. They then entered the house. The wife having witnessed the murder of her husband, shrieked, and implored mercy. They told her on no account to be alarmed, for they had nothing against *her*. They asked for the guns and ammunition which were in the house, which she promptly delivered to them. They then straitly charged her not to leave the house during the night, as they could not ensure her safety from others of the servants, who, if she and her family attempted to fly, might kill them.

"This admonition, however, was disregarded. Overcome with terror, two children escaped by a back door. These were slain by two Bushmen, who had long been looking out for an opportunity of revenging injuries they had suffered. Mrs. P—— escaped in safety to the nearest farm. Africaner, with as little loss of time as possible, rallied the remnant of his tribe, and, with what they could take with them, directed their course to the Orange River, and were soon beyond the reach of pursuers, who, in a thinly scattered population, required time to collect. He fixed his abode on the banks of the Orange River; and afterwards, a chief ceding to him his dominion in Great Namaqua-land, it henceforth became his by right, as well as by conquest."—*Moffat*, pp. 73—76.

Africaner was outlawed; and many an armed party was sent to seize him, but he defied them all. He now became the terror of the colony as well as of the surrounding tribes. At length the colonial authorities had to request his aid to put a stop to the proceedings of

some Dutch farmers who were shooting and plundering the natives. Africaner having proceeded, unarmed, to remonstrate with them, was fired at, wounded, and lamed for life. He soon, however, compelled them to take refuge in the colony. For his subsequent curious history we must refer our readers to Mr. Moffat's book. The missionaries themselves were eventually obliged to fly before him, and barely escaped with their lives. Their houses and property were reduced to ashes.

But the mission was soon resumed with the consent of Africaner, who with his brothers became Christians and were baptized, although they did not yet exhibit those marked traits of christian holiness for which they were afterwards so conspicuous. The missionary who had been stationed here appears to have been totally unfit for his difficult task, and Mr. Moffat's first mission was to Africaner. His perilous journey accomplished, on the 26th of January, 1818, he arrived at Africaner's kraal, where a native hut was erected for him by the Hottentot women. Here, exposed to numerous perils and hardships, which, however interesting to the reader, must have been very disagreeable to the missionary, he passed six months. Mr. Ebner, his predecessor, who was so much disliked that he owed his safety to Mr. Moffat's presence, having made his escape to Germany, Mr. Moffat was left alone with Africaner, where we shall give part of his own feeling description, merely premising that the conduct of the London Missionary Society towards their valued agent appears to us to have been shabby in the extreme.

"Here I was, left alone with a people suspicious in the extreme; jealous of their rights, which they had obtained at the point of the sword; and the best of whom Mr. E. described as a sharp thorn. I had no friend and brother with whom I could participate in the communion of saints, none to whom I could look for counsel or advice. A barren and miserable country; a small salary, about 25*l.* per annum. No grain, and consequently no bread, and no prospect of getting any, from the want of water to cultivate the ground; and destitute of the means of sending to the colony. These circumstances led to great searchings of heart, to see if I had hitherto aimed at doing and suffering the will of Him in whose service I had embarked. Satisfied that I had not run unsent, and having in the intricate, and sometimes obscure, course I had come, heard the still small voice saying, 'This is the way, walk ye in it,' I was wont to pour out my soul among the granite rocks surrounding this station, now in sorrow, and then in joy; and more than once I took my violin, once belonging to Christian Albrecht, and reclining upon one of the huge masses, have, in the stillness of the evening, played and sung the well-known hymn, a favourite of my mother's,

> Awake, my soul, in joyful lays,
> To sing the great Redeemer's praise, &c.

Soon after my stated services commenced—which were, according to the custom of our missionaries at that period, every morning and evening, and school for three or four hours during the day—I was cheered with tokens of the Divine presence. The chief, who had for some time past been in a doubtful state, attended with such regularity, that I might as well doubt of morning's dawn, as of his attendance on the appointed means of grace. To reading, in which he was not very fluent, he attended with all the assiduity and energy of a youthful believer; the Testament became his constant com-

panion, and his profiting appeared unto all. Often have I seen him under the shadow of a great rock, nearly the livelong day, eagerly perusing the pages of Divine inspiration; or in his hut he would sit, unconscious of the affairs of a family around, or the entrance of a stranger, with his eye gazing on the blessed book, and his mind wrapt up in things divine. Many were the nights he sat with me, on a great stone, at the door of my habitation, conversing with me till the dawn of another day, on creation, providence, redemption, and the glories of the heavenly world. He was like the bee, gathering honey from every flower, and at such seasons he would, from what he had stored up in the course of the day's reading, repeat, generally in the very language of Scripture, those passages which he could not fully comprehend. He had no commentary, except the living voice of his teacher, nor marginal references, but he soon discovered the importance of consulting parallel passages, which an excellent memory enabled him readily to find. He did not confine his expanding mind to the volume of revelation, though he had been taught by experience that that contained heights and depths and lengths and breadths which no man comprehends. He was led to look upon the book of nature; and he would regard the heavenly orbs with an inquiring look, cast his eye on the earth beneath his tread, and regarding both as displays of creative power and infinite intelligence, would inquire about endless space and infinite duration. I have often been amused, when sitting with him and others, who wished to hear his questions answered, and descriptions given of the majesty, extent, and number of the works of God; he would at last rub his hands on his head, exclaiming, 'I have heard enough; I feel as if my head was too small, and as if it would swell with these great subjects.'"—*Moffat*, pp. 107—110.

Some time after this period Africaner accompanied Mr. Moffat into the colony, where he was kindly received by the governor, Lord Charles Somerset, who sent him back loaded with valuable presents. All who heard of the former character of this noted bandit were struck with the unexpected mildness and gentleness of his demeanour, and accurate knowledge of the Scriptures.

Here our limits warn us to stop. We hope next month to take up the subject again.

NOTICES OF BOOKS.

Phonography; or, The Writing of Sounds. In two parts, viz. Logography, or Universal Writing of Speech; and Musicography, or Symbolical Writing of Music; with a Short-Hand for both. By V. D. De Stains, *Graduate of the University of Paris.*

Railroads and penny-posts having considerably diminished the obstacles which space and time heretofore threw in the way of intercourse with our distant friends and fellow-countrymen, and the enjoyment, as well as the advantages, accruing from the more free and frequent communion of mind with mind, beginning to be perceived, a want is naturally springing up—or is imagined to be in a state of actual or approaching activity—for a more extended and facile intercourse with the people of other countries than is practicable under

the present numerous difficulties arising from difference of language. M. De Stains, in accordance with the philanthropic sentiment expressed in the epigraph of his title-page,—"He who cannot say something in sympathy with, or in aid of, the great movements of humanity, might as well hold his peace,"—and, impelled by the desire of doing service to the age in which he lives, has bestowed unwearied pains upon the analysis of spoken language—or rather, of several spoken languages—with a view to form a universal character, by means of which both the acquisition and use of foreign languages may be rendered more easy, and gradually to induce the more grand result, of blending, by means of this universal Logography, all the nations of Europe into one comprehensive homoglottic society. Several attempts have been made to form a universal alphabet: the French Academy, a few years ago, offered a prize for one; but we are not aware of any previous system of phonetic characters, not alphabetic, designed for universal application. Idæography is another matter. Without, however, pronouncing upon the feasibility of M. De Stains's system, which is intended to be used in type as well as in hand-writing, we may observe, that it displays remarkable ingenuity; and that, whether the system be adopted or not, the book will always be attractive as a literary curiosity, by no means devoid of either interest or amusement; for, in the endeavour to develop his ideas and establish his principles, the author has connected with the statement of his system the results of extensive historical research, and some original notions on the structure of both oral and written language. Moreover, there is framed from the Logography, and appended to it, a short-hand, in like manner constructed for universal application.

But the part most likely to attract attention is the Musicography, which, though not requiring for its formation so great an effort of ingenuity as the Logography, is well worthy to be studied, and, we doubt not, will be deemed a valuable acquisition by the intelligent lover of music, especially vocal. The simplicity, conciseness, and convenience of this system of notation, is such, that for the vocalist, the music for words may be written between the lines of any printed book, provided, of course, they are not very close; and in these days of musical fervour it has a good chance of soon coming into general favour. We think that if the explanations in this part were a little extended, and it were published separately, at a moderate price, its merit would secure for it a circulation certainly much greater than is probable now, connected as it is with what is decidedly of a less immediately practical nature.

A Visit to Italy. By Mrs. Trollope. London: Bentley. 1842. 2 vols. 8vo.

In these days, when the *disputandi pruritus* has pervaded the whole community, "a visit to Italy" is likely to be a severe test of a person's theological views. We confess, therefore, that it was with some eagerness that we dipped into these volumes. Not that anything very earnest or profound was to be expected from the author of

"the Vicar of Wrexhill;" but it is of importance to preserve even the lighter literature from the contamination of latitudinarianism and cant; and we seem now to trace an evident tendency in the course of events to effect a separation of men into two classes—those who are anxious to promote a return to a higher and more severe standard of principle, and those who are for merging all principle into expediency.

Strange to say, however—to her credit be it spoken—Mrs. Trollope appears altogether to have escaped the mania of controversy. Her volumes, *of course*, are amusing; and with the exception of some trifling instances of bad taste, (*e. g.* an absurd use of French words, a tendency to *blueism*, Byronism, and the like,) their general tone is free from objection.

We will transcribe her remarks on some subjects which may be likely to interest our readers. And first, touching the internal arrangements of our cathedrals:—

"Who shall say how much of the absorbing, thrilling, eye-enchanting effect of St. Peter's arises from the absence of every object that can break into the one perfect harmony of its entire whole? Were there altar-screens, organ-lofts, tribunes, pulpits, or stalls, I greatly doubt if the emotions induced would be so powerful. It is certain that many buildings which have not vastness to boast may be admirable from other qualities; and whenever the proportions are fine, a charm exists totally independent of size (witness King's College Chapel, at Cambridge). But this must ever be cruelly marred by all or any of the accessaries which I have named, and which, by a little ingenuity, might always be done away with, or, at any rate, so subdued as to prevent the mischief which so often destroys all general effect. I well remember going to see Westminster Abbey *after* the preparations for the coronation of William the Fourth had been removed, and *before* the ordinary arrangements of the cathedral were replaced, and it was then only that I knew how beautiful was our justly-boasted abbey of Westminster. It may not compare in size with Antwerp, Strasbourg, or Cologne, nor with many others that it would be easy to enumerate; but when thus disencumbered, no sense of littleness could be felt. It was graceful, noble, rich, and exceeding beautiful; but when I saw it again with the long line of its fine aisle broken, and its choir encumbered with pews, I could scarcely recall the beautiful vision. I never shall be able to recognise any genuine protestant piety in thus disfiguring, as we do, our old cathedrals; though I confess there be many Romish ones that fare but little better."

In visiting the Coliseum—

"I was vexed at the painfully paltry effect produced by the twelve stations of our Saviour's passion which are erected round the area of this majestic ruin. The neat, trim little frames of masonry in which they are set form a contrast that disgusts the eye, despite all that the heart can say to prevent it, between these deplorable-looking little erections and the towering walls, so beautiful in their picturesque decay, which are crumbling around them. In the centre of the arena is a cross, with a step for passing penitents to kneel on; and when I saw it thus employed, I became quite reconciled to the presence of the holy emblem, and even felt that it was well placed there, where every thing recalled the need of expiation. But the square little stations do not help this feeling: on the contrary, indeed, they greatly lessen it. If, too, instead of the trumpery crucifix erected in the centre, a simple cross were raised, somewhat like that upon the beach at Dieppe, I can fancy its producing an admirable effect, and one of which every thought and every recollection would tend to render of good and holy influence."

"A papal mass" our author considers to be "certainly a solemn spectacle," and by care and attention to be really capable of much higher effect. The church-music she represents as almost uniformly corrupt and debased; and the style of preaching "florid and verbose." On one occasion Mrs. Trollope detected (as we ourselves remember

to have done) a prompter in the pulpit with the preacher, who was pouring forth a harangue that was meant to appear extemporary. The fraud she considers innocent, or at least excusable; but she justly observes, "it would be better to reform the matter altogether, and to let the Roman Catholic congregations profit, as our own do, by the well-weighed eloquence of their preachers."

"*Where is all this to end?*" *An Attempt to answer the above Question for Plain People, in a Sermon on the Papal Doctrine of Purgatory, preached at St. Mark's, Kennington, by the Rev.* J. C. BENTLEY, M.A., *Head-Master of the Proprietary Grammar-School, Stockwell, in union with King's College.* London: Pigott; and Hamilton & Co. 1840. 8vo. Pp. 31.

REGARDING only its intrinsic merits, this sermon is not undeserving of attention, being expressed in vigorous language, and betokening some originality of conception. Witness the opening passage:—

"I had an opportunity, on another occasion, of pointing out the beauty of our Church Services, and their skilful adaptation to the purposes of devotion and instruction; but if nothing be wanting on the part of the Church to her children, is nothing wanting on the part of her children to her? Let us consider her directions, and then consider ourselves.

"She commands the daily Service:—our daily service is business or perhaps pleasure.

"She commands frequent communion:—we communicate once a year, or on a death-bed.

"She bids us reverence the heroes of the Faith, and imitate their good example:—our charity scarcely reaches the living, much less thinks of those beyond the grave.

"She appoints a day for All Saints:—we do not understand her meaning, or think she has none.

"She talks of excommunication, of the confession of grievous sins, and of fasting:—we think her still purblind with Popery.

"Let churchmen be what they profess to be, and we shall soon hear less of Rome. The more we obey the Church, the more we shall be Catholic; and the more we are Catholic, the less shall we be Roman.

"In the present misunderstanding, (a misunderstanding natural when minds are beginning to awaken to inquiry, and hearts to devotedness,) four mistakes are to be avoided.

"Foremost, and ever foremost, is the absence of charity, without which zeal is but wickedness.

"The second is, that the Roman Church is to be met by disclaiming all she does. She must be met by our doing what we ought to do, and holding what is the truth, whether she does the one and holds the other or not.

"The third mistake is, that something or other is wrong, *because* the Roman Church does it.

"The fourth mistake is, that when she corrupts a truth, it is wholly corrupt for ever, and that we are not to redeem and save the elements of pure truth.

"We shall do better to guard against the lust and avarice and pride of Rome, than to rail at her and declare her cut off from God's mercy, when God's mercy has been so long and manifestly shown in afflicting her; for whom He loveth he chasteneth, and whom He chasteneth, he doth so that he may soften, reform, and restore."

These are wise reflections, tersely expressed. But what care the inhabitants of Kennington for wisdom or eloquence? They have no relish for being disturbed in their easy, self-idolizing, luxurious views of religion. Woe betide the faithful preacher who ventures to utter

such unwelcome truths within the suburbs of the metropolis—the very sanctuary of comfortable independence! A crusade is immediately opened against him by all professors of protestantism; and no epithet is too opprobrious to be given him; no story too scandalous to be believed, or, at least, to be circulated.

Such it appears, from Mr. Bentley's preface, was the result of preaching this sermon,—even though it lauds the Reformation in language, to our judgment, considerably exaggerated; and he has been compelled to print it in self-defence. We call attention to the circumstance, because it is but a specimen of a most unscrupulous system of persecution, to which persons professing religious feelings are, we grieve to say, now lending themselves; and we desire, very solemnly, to warn them that they are not only acting contrary to all christian charity, but that they are doing irreparable injury to the due and just authority of God's ministers, by calling in question every sentiment that does not commend itself to their adoption. Better surely it would be for themselves, and for the Church, to follow the advice of Gamaliel, than thus to sacrifice both truth and charity. We would fain hope that the recently delivered Episcopal Charge may have the effect of restraining licentious tongues and pens. It cannot be in vain that our Bishops have denounced the use of extravagant vituperative language, and have united in acknowledging the learning, and piety, and personal moderation of the principal authors of this great religious movement. Neither can it be without weight with considerate persons, that, though each Bishop has used his paternal authority to restrain the over-much zeal of their disciples, there is scarcely a single practice or sentiment peculiar to them that will not find an advocate among one or other of those who have condemned their teaching *in the whole;* while the points to be excepted from this number are almost entirely of a speculative nature. For example, the whole question raised in Tract No. 90 is altogether speculative. The controversy concerning justification is admitted on all hands not to affect their practical teaching. The alleged charge of withholding the doctrine of the atonement, is shown to have arisen from a misinterpretation (with many, we fear a voluntary one) of the language used.

We do hope that something more like peace and charity may henceforth be looked for. Meanwhile not a few victims—particularly such as Mr. Bentley, over whom his dependent position has given a tyrant majority a more direct power—will have been sacrificed. As an illustration of the abominable injustice of this cruel system, which seeks to confound all who are opposed to it under a common term of reproach, it is worthy of mention, that Mr. Bentley has never read any of the "Tracts for the Times;" and that the sermons which have led to this notice were composed sometime since in Ireland, in which country he commenced his ministry.

We hope to call particular attention shortly to the "Lawyer: his Character and Rule of Holy Life." After the manner of George Herbert's "Country Parson." By EDWARD O'BRIEN, Barrister at Law. (Pickering.) In the meantime we may mention that the charm of this little book (for a charming book it is) consists in the reality and genuineness which breathe through every page. Though imitating the style and phraseology of the seventeenth century, it is wholly free from every thing like affectation: the author appears to be speaking in a way quite natural to himself. The main questions handled are certain high points of christian casuistry in reference to the performance of his professional duties by the barrister. Into these we shall not enter; preferring to observe him simply as a layman "upon Sundays."

"The Lawyer during the week bethinks himself constantly of the returning day of rest, and so arranges his business, that he may, early upon* the Saturday lay aside all professional care, and make the evening of that day a preparation for the Sunday. This he does as having found how hard it is on that day to dismiss from his mind all thoughts of worldly affairs: how, ever and again, in the midst of his public and private devotions, some urgent matter of business will obtrude itself upon him, and distract his attention. Hence the Lawyer, upon Sunday, not only abstains from the labours of his calling, but carefully lays aside his briefs and papers, lest the sight of them should recall his thoughts to his week-days' business. Not that he thinks of Sunday as of a day of ceremonial observances to be slavishly pursued: on the contrary, he considers it to have been ordained by God himself, in the patriarchal and Jewish churches, for the ease and solace of men in communion with their Maker: and when it behoved the Christian Church to appoint a festival whereupon to celebrate the triumph of its Head over the powers of sin and death, it set apart for that purpose each seventh day, thereby at once to bring to mind the labour of God's love in the creation and in the redemption of the world. The Lawyer, receiving thus this holy-day, rejoices in the opportunity it gives him of turning the fleeting things of the world to the eternal joys of that heaven of which it is a type. To this end he is a constant attendant at public worship; and that he may be found an attentive observer, as of all other laws, so of the laws of his Church, if some weighty hindrance prevent not, he prefers, before all other places, his parish church; and to whatever place he goes, to that he is constant, and this for these reasons: First, he considers that it serves to the maintenance of order, and has in it, as it were, the sentiment and notion of law. Next, he reflects, that of hearing many preachers there is no end; and that variety in this matter rather engenders a judgment of the preacher, than a humble seeking of truth from his lips. Moreover, he frequents the temple of God mainly to pray to him and to praise him for all his manifold mercies. If, as must at times happen, the preacher be careless or indifferent, he thinks not of public worship as thereby rendered nought, but humbly repairs his loss by more deep thought of his own infirmities, or by studying a sermon of some holy Father of the Church. When public worship is ended, he goes forth to meditate, like Isaac of old, upon divine things, or commune with a friend as he walks, after the manner of the disciples journeying to Emmaus: or he seeks out the poor, or visits the sick, or assists the minister in catechizing the poor children of his parish, or pursues such other works of mercy as God puts into his heart. At night he either entertains such of his relations or immediate friends as have not a home around whose festive board to gather, or is entertained by them. There he enjoys cheerful conversation seasoned with the salt of godliness: and having joined in worship round the altar of the family with whom he has kept this festival of the Church, he retires to rest with an unburthened mind, refreshed for the duties of the following week; his whole soul exulting in the foretaste thus given of the joys of that kingdom for whose coming he daily prays."

In his "Consideration concerning ecclesiastical affairs," the Lawyer is biassed, by the kindliness of heart, a little too much, perhaps, towards the charitable construction. But he is supported by great authorities.

Dr. Spencer, the Bishop of Madras, has published the "Journal of his Visitation to the Provinces of Travancore and Tinnevelly," together with a

* This was Sir Matthew Hale's advice.

Sermon preached at the consecration of a Church, and a Charge to his Clergy, (Rivingtons;) and we have pleasure in recommending it as an earnest, interesting, and most encouraging little volume. The testimony which he bears to the diligence and ability of the chaplains and missionaries is uniformly satisfactory; and in Tinnevelly we meet with large Christian villages which seem really better to exemplify the successful working of the parochial system than many dioceses of England. "I want words (writes the Bishop) to express my astonishment at all that I see in this land of promise. The word of the Lord is covering it." Nor is this done merely superficially. "Excommunication, (we read at another page,) a word almost obsolete, because the thing it signifies is unfortunately scarcely now known, in England, is in full force here; not as an instrument of tyrannical bigotry, but as a most efficacious means of chastening, correcting, and amending those who are hardened against public exhortation, and will not be brought back by private rebuke. It has been exercised here on several occasions with the best effect." May we continue to receive back lessons of this kind from our daughter Churches! The only drawback to the pleasure with which we have perused this volume, is derived from the intelligence which it conveys of the Bishop's infirm health. May God support him in his arduous labours; and may He touch the hearts of our English brethren to supply more liberally the means for evangelizing our mighty Indian territories!

Mr. Coleridge's "Letter on the National Society's Training College for Schoolmasters, Stanley Grove, Chelsea," seems to deserve a longer notice than it received last month. It is written in the apologetic form; and to our minds is most satisfactory. It is impossible, indeed, after reading the system of training, in the best sense of the term, moral, religious, and industrial, to over-estimate the value of the pupils who shall come forth from such a course; and sure we are, that, if the Church neglects vigorously to support an institution so prosperously commenced, she will have most bitterly to rue the consequences. Could about five other such establishments be permanently formed in England, the benefit would be felt, not only in our schools, but in the general tone of religious feeling and practice throughout the country. We observe that the beautiful chapel attached to this college is about to receive consecration.

Dr. Vaughan, an Independent preacher, and a professor of London University, (offices, by the way, which he studiously conceals in the title-page, lest the sight should repel intolerant churchmen,) has just published an Essay, entitled "The Modern Pulpit, viewed in its Relation to the State of Society," (Jackson & Walford,) the object of which is to raise the ministerial standard among his brethren, *and* to make a few hits at the Church. Passing by the latter, however, we will do him the justice to confess that his treatise has quite convinced us that dissenters' preachers *do* need more learning and higher qualifications than they at present possess; but did it never occur to Dr. Vaughan, that the possession of these qualifications *might* lead them to the renouncing of dissent as contrary to the will of God? Such is our firm persuasion; and therefore it does not at all alarm us to learn, by the preface to this volume, that the Independents are building two colleges for preachers. We doubt not that they will prove valuable nurseries—*to the Church;* for, seeing, as Dr. V. admits, that "the ministrations of the Established Church, *be they of what character they may*, are the only ministrations that the higher classes will attend," just in proportion as you educate dissenters, so as to bring them within those classes, you effectually destroy dissent. Had Dr. Vaughan, or the lady patronesses alluded to in his preface, been partakers of that refinement of mind which education alone can give, the one would not have endured to write, nor the other to receive, the fulsome panegyric therein contained, to the violation of the sacred ties of domestic confidence.

The Rev. C. J. Yorke, Rector of Shenfield, is one of "*the* five Essex Clergymen" who have presented some score of memorials to the Christian Knowledge

Society, all of which have been systematically rejected. His friends give him credit, we take his word for it, p. 3, for "some degree of perspicuity and fearlessness." In publishing the "Puseyism of all Ages briefly Analysed," (Nisbet), this gentleman has evinced his "perspicuity," by identifying the system, which he is pleased thus to nickname, with the authority of the Church in matters both of faith and discipline; and his "fearlessness" in attacking such a system, which he acknowledges to have an origin coexistent with the Church; and to this "fearlessness and perspicuity" we have no objection. It is very desirable that people should show their colours, and Mr. Yorke has shown his.

We are glad to find that Mr. Beaven's admirable "Help to Catechising," (Burns,) has reached a second edition. It is *much* improved, and what is also important, is issued at a cheaper price than the first. There can be little doubt that this will become a standard book in diocesan schools, &c.

Bishop Doane's charge, "The Gospel after the Pentecostal Pattern," has been reprinted as a cheap tract in Burns' Series: we have already expressed our opinion of its merits, but we may take this occasion to observe, that its comprehensiveness, as well as the singular force and plainness of the style, render it very useful for general circulation.

A translation has just appeared (Rivingtons) of the "Ecclesiastical History of M. L'Abbé Fleury, from the Second Œcumenical Council to the end of the Fourth Century," accompanied with Notes) and, as we can see at a glance, which is all we have yet had time for, a very laborious and thoughtful "Essay on the Miracles" of the period. When we mention that the translator of Fleury and author of the Essay signs himself J. H. N., and dates from Littlemore, we have said enough to show what an accession to our English Theology the work must, in any case, be.

Among several good Companions to the Altar, as far as we are acquainted with them, the Archdeacon of Surrey's "Eucharistica" is our favourite; but we think "Fragments on the Sacrament of the Lord's Supper, with a Companion," &c. (Turner, 1842) a very good one.

Dr. Hookwell (Bentley, 1842) we hope to allude to more particularly next month, when we propose taking up at large the subject of Modern Novels.

The first volume of the "Ecclesiologist" has now made its appearance, in very attractive boards. Whatever may be thought of all its opinions, it is a work which the lovers of architecture can hardly do without.

The curious in obscure ecclesiastical legends will find something to interest them in the "Life and Miracles of Sancta Bega, Patroness of the Priory of St. Bees," &c., written by a monkish historian, and given to the world with some explanatory matter of his own, by G. C. Tomlinson, F.L.S. (Nicholls.)

"Village Lectures upon certain of the Homilies," &c., by the Rev. W. C. Dowding, B. A. (Rivingtons, 1842), are very good. Their plan is well worth consideration, and might, we think, be often followed with advantage.

We hope very soon to call attention to the recent Episcopal Charges, more particularly than we have yet done. The drift of the Bishop of London's, though the Charge is not yet before the public in an authorized form, is sufficiently known to make all men feel that it is a most important addition to the recent ones of some of his Right Reverend brethren in the same direction. To criticise the *ex cathedra* statements and injunctions of our Bishops is a task from which we must always feel bound in ordinary circumstances to abstain; but we may express in cases like the present our thankfulness, and explain the hopes with which we are filled.

Amongst single sermons lying before us, is an excellent one, preached at Chichester by the Dean, (Mason, Chichester;) also "The Church, the Kingdom of God upon Earth," by the Rev. J. Bonwell, of Preston, (Burns): and the "Increase of Mankind a Blessing," by the Rev. C. Girdlestone, (Rivingtons.)

MISCELLANEOUS.

[*The Editor is not responsible for the opinions expressed in this department.*]

FURTHER REMARKS UPON THE LATITUDINARIAN HERESY.

TO THE EDITOR OF THE "CHRISTIAN REMEMBRANCER."

SIR,—I am much obliged to you for inserting my former communication; and although you have expressed a wish that this correspondence should cease, yet I trust that, since my present statement will be brief and final, it will not be refused admission.

With the "Incumbent of St Paul's," whose letter appears in your last number, I wish to enter into no controversy. As a clergyman residing in Huddersfield, and holding one of my own churches, I can explain to him every thing I deem necessary, and correct every thing I think erroneous or partial in his statements, without troubling you, sir, or your readers about the matter. To his letter I must make some reference; but it shall be only such as may be necessary to shake the foundations on which the whole charge, as against the Clergy of Huddersfield and its neighbourhood, is made to rest.

Be it remembered, then, that we were very seriously and publicly accused, in the face of the Church, as being tainted, to a great extent, with latitudinarianism and heresy; and that, mainly, because at a public meeting we suffered a clergyman to broach (as was asserted) the Nestorian heresy—to deny, inferentially, the divinity of our Lord and Saviour, and to utter words of blasphemy, without rebuke. Such, without entering again into particulars, was the general charge, veiled originally in some obscurity as to the precise terms condemned, but asserted in very strong and unqualified language. The language, I am glad to see, is now much modified; the veil is removed; and the very words said to have been uttered by the speaker are given. This is well, for every one may now judge for himself whether the foundation will sustain the charge; whether the expressions attributed to the speaker will warrant, not only an accusation of blasphemy against himself personally, but whether they will involve all who heard, without contradicting or rebuking him, in the guilt of latitudinarian heresy.

"The very words used by the speaker" (I now quote from the letter inserted in your last number) "when commenting on the Roman catechism were these: 'The Virgin Mary is not the mother of God, but only of His human nature.' I have no misgivings whatever upon the subject. I give you these *as the very words spoken.*"*

Now, however fully any one may be persuaded in his own mind, it

* I am not inclined to lay much stress upon it, but Bishop Pearson, in one of his notes upon the subject, already referred to, expressly admits that the ancient Greeks, who called the Virgin Mary Θεοτόκος, scrupled to call her μητέρα τοῦ Θεοῦ. The distinction may be noted when the phrase, and not the doctrine involved, is under discussion.

Roger Hutchinson, in his "Image of God," says that Christ, "as touching his divinity, had no mother, and concerning his humanity was born without a father;" and again, "touching his human nature he was born without a father, as touching his other nature he lacked a mother."

Heylin (on the Creed) says that the term "does not sound handsomely at first."

Baxter (Methodus Theologiæ) defends the term as "non necessaria, quamvis licita;" but not its use "cum scandalo, neque sine explicatione inter rudiores."

Were these men unsound in the *faith?*

is safer and wiser, generally, to admit the possibility of error; and so I certainly think it would have been in the present case.

The chairman of the meeting, whose letter accompanied my former paper, with a wise caution, so becoming in a dignitary of the Church, had expressed his strong opinion that no error had been broached, with the reservation of "so far as met my ear;" and I myself, though present at the meeting, had abstained from making any distinct assertion, (though perfectly prepared to do so,) from the consideration that I was a party interested, and might be looked upon as a judge in my own cause: the consequence is, that both of us are set aside with all possible coolness. The one is supposed to have been "weary;" the other is made to say that he is "dull of hearing!" The archdeacon is forgiven, on the ground of inattention; I am pronounced to be no authority with regard to the purport of the words employed; whilst the "affirmation" of the facts, on the other hand, by the incumbent of St. Paul's, is "confident and explicit." Be it so. Putting myself, then, entirely out of the question, I have conversed or corresponded with every one of the Clergy, now in these parts, who was present at the meeting. I have sought from each no positive contradiction, which would have been, in my opinion, as valueless as any positive assertion; but I have asked them generally for their impression and belief as to the sentence which the Vicar of Almondbury is reported to have uttered. And what is the result? Not one of them will stand to the words; not one will say what the "Incumbent of St. Paul's" has said. Four of them have expressed to me their full impression and belief that the Vicar of Almondbury used no such words; four will neither affirm nor deny that they were spoken; and one only thinks that they are equivalent to and correctly represent what passed. You will perceive, sir, that we are not now dealing with fancies, or inferences, or after-conversations; the precise words on which the accusation is founded are before us; and the question is, whether they were spoken or not?

I have referred to the opinions of the Clergy on this point; and I now add the statement of the speaker himself, with whom I thought it high time to communicate. I accordingly sent him your Magazine, and took the liberty of asking whether the words attributed to him were correct. His answer is as follows:—"I read with astonishment, in the 'Christian Remembrancer' which you sent me, the Curate of St. Paul's statement respecting the meeting which took place at the Guildhall, in Huddersfield, on the 21st day of February last. He boldly asserts that I gave utterance at that meeting to the following sentence:—'The Virgin Mary was not the mother of God, but only the mother of his human nature.' I feel myself called upon publicly to deny his assertion, and I do solemnly declare that I did not use those words; for I firmly believe that the right faith respecting our Saviour is this, that our Lord Jesus Christ is God and Man;—GOD of the substance of the Father, begotten before the worlds, and MAN of the substance of his mother, born in the world; perfect God and perfect Man, of a reasonable soul and human flesh subsisting: yet He is not two; for as the reasonable soul and flesh is one man, so God and Man is one Christ."

No gentleman will henceforth, I presume, affirm, what is here so solemnly and emphatically denied; and I know not that I need say anything more. If any one is surprised at my confining these remarks so exclusively to one point, disregarding the various topics touched upon in the several paragraphs of the letter to which I am replying,*—my answer is, that upon examination, every thing will be found to be connected more or less directly with, and made to rest upon this point; so that, if the foundation be destroyed, the charge falls to the ground, the arguments become inapplicable, and the whole matter is at an end. Why then prolong words which only tend to engender strife?

I have good hope that your correspondent, with his kindly feelings, will be sorry to think that he has unnecessarily and inadvertently wounded the feelings of a brother clergyman,—not to say of many. It is no light matter to make a man an offender for a word, or to be an accuser of the brethren; and such as are so may well take heed, lest, with the same measure that they mete withal, it be measured to them again. If it be too great an act of magnanimity, in the present day, to acknowledge a mistake, or retract a charge, I trust that it may not, at least, be repeated. I would respond with all courtesy, and indeed sincerity, to the courteous expressions of my correspondent, whose good opinion I do not profess to disregard; but I cannot give the "permission" which is asked for, to connect heresy and latitudinarianism in any way with the parish and Clergy of Huddersfield.

I have the honour to be,
Your obedient Servant,

September, 1842. THE VICAR OF HUDDERSFIELD.

We insert the foregoing letter at our correspondent's request. Our only reason for not doing so in our last number, was the anxiety we had previously expressed that the controversy, of which our pages had been the vehicle, might come to an end. We conceived we were doing the party attacked perfect justice by inserting his denial, which hardly required backing on the part of others. We thought it perfectly sufficient, though we intimated our feeling that his words might have been misconstrued by a person dealing with them in a spirit of perfect fairness. As to the place where we inserted it, we have always been in the habit of considering it one of the earliest read of any part of the Magazine. Our own practice with other journals, and that, we believe, of most of our acquaintance, is to get through all those matters of passing interest in the first instance.

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* I reverence the decisions of the Council of Ephesus as much as any one, and submit willingly to the decrees of the first four General Councils; but I have been accustomed to consider their authority as *limited* and not *absolute* in the "pure and Apostolical branch of the holy Catholic Church established in these realms." By the act passed in the 1st Elizabeth she was authorized to determine what might be heresy, or, as "A Catholic" puts it, "to try heretics in the Church of England," by the authority of Canonical Scripture, or by the first four General Councils. But this power, thus conferred upon her, has never been renewed; and, though I will not take upon myself to say that it has consequently become obsolete and of none effect, yet there can be no doubt that it is merged in the superior authority of our 21st Article, which declares that "things ordained by them (General Councils) have neither strength nor authority unless it may be declared that they are taken out of Holy Scripture."

Hence Bishop Tomline, following Burnet, says, "It is upon this ground (their being taken out of Holy Scripture) that we receive the decisions of the first four General Councils, in which we find the truths revealed in the Scriptures, and therefore we believe them. We reverence the Councils for the sake of the doctrines they declared and maintained; but we do not believe the doctrines upon the authority of the Councils." Aware of all this, I said in my last that I could find no warrant for the use of the term "Mother of God" in Holy Scripture. Both your correspondents seem to imagine that they have given the required *proof*, when they have only given an *explanation*—and one which I myself, in common with others, have used an hundred times. The explanation, as such, is amply sufficient: but is it not rather childish to offer it as a conclusive scriptural proof?

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

By Bp. of Llandaff, *at Llandaff, Sept.* 18.

DEACONS.

H. T. Harris, B.A. Jesus, and J. MacLeir, B.A. New Inn Hall, Oxford; T. Lewis and W. Jenkins, Divinity Students, Cowbridge; J. Irving, B.A. Trin. Coll., Dublin (*l. d. Dublin*).

PRIESTS.

W. E. Smith, B.A. Exet., Oxford; G. G. Gwyon, B.A. St Pet., Cambridge; C. W. Grove, R. Evans, T. Brown, and W. B. Lawrence, St. David's, Lampeter; J. J. Williams, Divinity Student, Cowbridge; T. Evans, Divinity Student, Usk; T. Harries and J. Hughes, Literates; R. Stack, B.A. Trin. Coll., Dublin (*l. d. Dublin*).

By Bp. of Salisbury, *at Salisbury, Sept.* 25.

DEACONS.

Of Oxford.—E. A. Ferryman, B.A. Univ.; E. H. Brunett, B.A. Merton; B. B. G. Ashley, B.A. St. Alb. H.; T. H. House, B.A. and A. Barrett, B.A. Wor.; T. Bayly, B.A. Magd. H. (*l. d. Chichester*); P. A. de Tessier, B.A. Corp. Chris. (*l. d. Canterbury*).

Of Cambridge.—J. Beck, M.A. Corp. Chris.; J. J. Evans, M.A. Trin.; B. Whitelock, B.A. St. John's (*l. d. Canterbury*); E. Brine, Queen's (*l. d. Worcester.*).

Of Durham.—M. Brown, B.A. Univ.

PRIESTS.

Of Oxford.—C. Bedford, B.A. Fell. New Coll; E. W. Pears, M.A. Magd.; T. G. Clerke, B.A. Queen's; W. Bushnell, B.A. Univ. (*l. d. Oxford*); G. M. K. Ellerton, B.A. Bras. (*l. d. Canterbury*).

Of Cambridge.—F. Randolph, B.A. St. John's; J. J. Day, B.A. Corp. Chris.; R. P. Baker, B.A. St. John's; T. Burbidge, B.A. Trin. (*l. d. Worcester.*)

By Bp. of Carlisle, *at Carlisle, Sept.* 25.

DEACONS.

Of Cambridge.—C. Parker, B.A. Emm.; J. Hallifax, B.A. Corp. Chris.

Of Durham.—J. Wightwick, Licentiate in Theology, Univ.

Of St. Bees.—W. Frankling.

PRIESTS.

Of Cambridge.—C. A. Oak, B.A.; T. White, B.A. St. John's.

Of Dublin.—J. M. Ward, B.A. Trin.

Of St. Bees.—J. Coombes.

By Bp. of Exeter, *at Exeter, Sept.* 25.

DEACONS.

Of Oxford.—C. H. Archer, B.A. Ball.; R. L. Bampfield, B.A. Trin.; W. C. Clark, B.A.; W. E Vigor, B.A. Wor.; F. E. B. Cole, B.A. St. Edm. Hall; H. Edwards, B.A. Linc.; J. L. Harding, B.A.; W. Francklin, B.A. New Inn; W. Richards, B.A. Wad.

Of Cambridge.—C. E. Parry, B.A. Christ's; A. R. Taylor, B.A. Trin; E. R. Prother, Magd.

Of Dublin.—J. Booth, LL.D. Trin.

PRIESTS.

Of Oxford.—E. W. T. Chave, B.A. Wor.; W. F. Everest, B.A. Magd.; S. Johnson, B.A. Mer.; J. F. Kitson, B.A. Exet.; C. F. D. Lyne, B.A. Pem.; M. Tylee, B.A. St. Edm.

Of Cambridge.—G. R. Prynn, B.A. St. Cath.

Of Dublin.—R. A. Knox, M.A. Trin.

By Bp. of Peterborough, *at Peterborough, Sept* 25.

DEACONS.

Of Oxford.—J. Hall, M.A. Bras.; T. D'Oyley Walters, B.A. Ch. Ch.; M. Shaw, B.A. Bras. (*l. d. Canterbury*).

Of Cambridge.—H. S. Andrews, B.A. Caius; J. W. Ayre, B.A. St. Peter's; W. Bennett, B.A. St. John's; R. Bryan, B.A. Trin.; W. L. Fowke, B.A.; W. Gardner, B.A.; and J. Sutherland, B.A. Queen's; W. M. Kerr, B.A. St. John's.

PRIESTS.

Of Oxford.—W. Belgrave, B.A. Linc.; R. Bell, B.A. Worc.; T. C. Price, M.A. Mert.; G. S. H. Vyse, B.A. Ch. Ch.

Of Cambridge.—W. H. Beauchamp, B.A. Christ's; P. Brett, B.A. Emm.; A. Douglas, B.A. Magd.; W. Elcoll, B.A. Queen's; A. G. Hildyard, M.A. Pemb.; G. Powell, B.A.; J. E. Rose, B.A. Trin.

Of Dublin.—T. H. Maning, B.A. and G. Morgan, B.A. Trin.

By Bp. of St. David's, *at St. David's College, Lampeter, Oct.* 2.

DEACONS.

Of Lampeter.—D. M. Evans; M. Parry.

PRIESTS.

Of Oxford.—R. P. M. Richards, B.A. Jesus.

Of Lampeter.—J. J. Evans, R. W. Morgan, T. Hughes, W. E. Jones, R. Pughe.

Literate.—A. B. Evans.

By Bp. of Lincoln, *at Lincoln, Oct.* 2.

DEACONS.

Of Oxford.—J. E. Carter, B.A., J. G. Faithfull, B.A., and M. K. S. Frith, B.A., Exet.; S. Humphreys, B.A., E. Moore, B.A., and R. G. Wallis, B.A., Bras.; J. Peacock, B.A. Linc.; J. J. Wilkinson, B.A. Queen's; S. W. Newbald, B.A. Wad. (*l. d. York*); L. Morse, B.A. Linc. (*l. d. Ripon*).

Of Cambridge.—R. W. Bacon, M.A. Fell. of King's; D. P. Callephronus, M.A. Trin.; J. C. Chase, B.A. Queen's; H. Dupuis, M.A., R. W. Essington, B.A., J. H. Kirwan, B.A., E. Walker, M.A., and R. Williams, B.A. Fells. of King's; J. Day, B.A. St. John's (*l. d. York*).

Of Dublin.—J. S. Gibney, B.A. and G. H. Moller, B.A. Trin.

PRIESTS.

Of Oxford.—C. S. Holthouse, B.A. St. John's; E. R. Jones, B.A. Fell. of Queen's; W. B. Stevens, B.A. Linc.; A. W. Wetherall, B.A. Trin.; J. A. Eldridge, B.A. Worc. (*l. d. York*); R. O. Walker, M.A. (*l. d. York*).

Of Cambridge.—G. L. Barker, B.A. Christ's; F. R. Crowther, B.A. Caius; G. Gunning, B.A. St. John's; B. Maddock, B.A. Corp. Chris.; B. Maitland, M.A. Trin.; T. Myddelton, B.A. Sid.; J. E. Norris, B.A. Jes.; W. R. Sharpe, M.A. and H. S. Wood, B.A. Cath. Hall.

ORDINATIONS APPOINTED.

Bp. of St. Asaph, *Nov.* 8.
Bp. of Ely, *Nov.* 27.
Bp. of Winchester, *Dec.* 11.
Abp. of York, *Dec.* 18.
Bp. of Durham, *Dec.* 18.
Bp. of Oxford, *Dec.* 18.
Bp of Worcester, *Dec.* 18.
Bp. of Chichester, *Dec.* 18.
Bp. of Gloucester & Bristol, *Dec.* 18.
Bp. of Lincoln, *Dec.* 18.
Bp. of Hereford, *Dec.* 18.
Bp. of Norwich, *Jan.* 29.

PREFERMENTS.

Name.	*Preferment.*	*County.*	*Diocese.*	*Patron.*	*Val.*	*Pop.*
Ackland, T. S.	St. Stephen's, Liverpool, P.C.	Lanc.	Chester	Rector of Liverpool.		
Bailey, H. G.	Hurdsfield, P.C.	Chester	Chester	Hyndman's Trustees.		
Bastard, H. H.	Tarrant Crawford.	Dorset	. . . .	J. L. Drax, Esq.		
Batchellor, W.	Cold Ashton, R.	Glo'ster	G. & B.	W. Batchellor, Esq.	£492	323
Beckwith, J.	St. Augustine, Norwich, R.	Norwich	Norwich	Dean and Chapter		
Brine, E.	St. Andrew's, Worc. R.	Worc.	Worc.	. . . . .	165	1945
Browne, J.	Nether Cerne, P.C.	Dorset	Sarum	F. J. Browne, Esq.	60	83
Bullivant, H. E.	Lubenham, V.	Leic.	Peterboro'	R. Mitchell, Esq.	84	512
Butler, W.	St. Silas, Manchester.					
Cann, W.	E. Kennett.	Wilts	Sarum	R. Matthews, Esq.	*57	103
Carnegie, J. H.	Cranbourne, V.	Dorset	Sarum	Marquis Salisbury	151	2070
Clark, J.	St. Thomas Shetford, Manchester					
Clarke, J. W.	Trin. Ch., Westerham, P.C.	Kent	Canterbury	C. Ward. Esq.		
Claxson, B. S.	St. Matthew, Twigworth, P.C.	Glos'ter	G. and B.	The Bishop.		
Coghlan, W. L.	Sandhurst, V.	Glos'ter	G. and B.	Bp. of Gl. and Bristol	209	434
Cookes, H. W.	Astley, R.	Worcester	Worcester	. . . . .	*623	849
Cresswell, J.	St. Paul's, Werneth, P.C.	Chester	Chester			
Dodd, T.	Kildale, R.	York	York	Mrs. Livesey	120	188
Ebsworth, G. S.	Ilkeston, V.	Derby	Lichf.	Duke of Rutland	*150	4446
Eley, H.	St. Paul's, Waltham Abbey, P.C.	Essex	London	Bishop of London	110	500
Ellis, W.	Swinefleet.	York	York	Rev. G. Lloyd	127	1055
Escott, W. S.	Brompton Ralph, R.	Somerset	B. & Wells	. . . . .	*347	424
	Kittisford, R.	"	"	. . . . .	*162	171
Fell, R. F.	Worth Matravers, V.	Dorset	Sarum	Rev. J. L. Jackson	150	356
Hall, R. P.	Buxton, P.C.	Derby	Lichfield	Duke of Devonshire	105	124
Hargreaves, J.	West Tilbury, R.	Essex	London	The Crown	*558	276
Harrison, B.	All Saints, Worc. P.C.	Worcester	Worcester	Lord Chancellor	*138	2238
Harrison, O. S.	Thorne-Falcon, R.	Somerset	B. and W.	Messrs. Batten	*296	273
Hodgson, J.	Palgrave, R.	Suffolk	Norwich	Sir E. Kerrison	*317	760
Holmes, A.	Kirkpatrick, V.	Isle of Man	. . . .	The Bishop	122	2195
Howard, G.	Penny Bentley, R.	Derby	Lincoln	Dean of Lincoln	124	308
Jackman, W.	Falkenham, V.	Suffolk	Norwich	The Crown	*291	297
Kemp, R.	Wissett, P.C.	Suffolk	Norwich	W. E. Hartopp, Esq.	105	419
Lamprell, C. W.	W. Wickham, P.C.	Cambridge	Ely	Earl of Hardwicke	88	529
Law, W.	Marston Trussell, R.	Northampt.	Peterboro'.	Rev. W. Law	*249	233
Manley, E. F.	Poulton-le-Sand, P.C.	Lanc.	Chester	Vic. of Lancaster	88	838
Morewood, R.	Burton-in-Kendal	Westm.	Chester	. . . . .	*199	1031
Oldham, J. O.	St. Luke's, Birmingham, P.C.	Warwick	Worcester	Bishop and Trustees.		
Onslow, A. A.	Claverdon, V.	Warwick	Worcester	Archd. of Worcester.	*265	807
Roe, T.	Oare, R.	Somerset	B. and W.	. . . . .	108	70
Salt, G.	St. George, V.	Glo'ster	G. and B.	H. Green	*530	6285
Scott, G. H.	Ifield, V.	Sussex	Chichester	. . . . .	*180	916
Sherwood, W.	St. James', Bradford, P.C.	York	Ripon	J. Wood, Esq.		
Strickland, J.	Ch. Church, Bristol, R.	Somerset	G and B.	Own Petition	390	
Sumner, J. M.	N. Waltham, R.	Hants	Winch.	Bishop of Winchester	*379	458
Vivian, Dr.	St. Peter-le-Poer, R.	Middx.	London	D. & C. of St. Paul's.	629	546
Vyse, G. S. H.	Pilsford, R.	Northampt.	Peterboro'.	Col. Vyse	£379	539
Ward, H.	St. Mark, Hull, P.C.	York	York	Vic. of Sutton.		
Watson, J.	Marr, P.C.	York	York	. . . . .	128	221
Whyte, J. R.	W. Worlington, R.	Devon	Exeter	L. W. Buck, Esq.	183	187
Williams, J.	Edwin Ralph, R.	. . . .	Hereford	— Childe, Esq.	250	170
Wilson, M.	Edenfield, Bury, P.C.	Lanc.	Chester	Vic. of Bury	117	3350

*** *The Asterisk denotes a Residence House.*

APPOINTMENTS.

Bigge, T. ..... Archdeacon of Lindinfarne.
Collins, J. ..... English Chap. at Lyons.
Chatfield, R. M. { Rural Dean of the Dean of Sarum's Peculiar.
Cornish, G. ..... Preb. of Exeter.
Davies, O..... Preb. of Peterb. Cathedral.
Earle, J..... { Chap. to British Settlements on the Gambia.
Easther, C..... { Head Mast. Kirby Ravensworth Gram. School.
E'more, T..... { Vice Princip. Training Sch. Chelsea.
Hall, G..... Preb. Exeter Cath.
Hazlewood, A. B. { Morning Preacher, Archbp. Tenison's Chapel.
Inman, J. W..... Chap. to Earl of Hardwicke.
Johnson, P. ..... Preb. of Exeter.
Lanfear, W. F.... Eng. Chap. Wisbaden.
Lawson, C..... Archd. of Barbadoes.
Luney, R. ..... Preb. of Exeter.
Lyne, C..... Preb. of Exeter.
Medley, J..... Preb. of Exeter.
Pedder, W..... { Vice Princip. of Wells Dioc. Theol. College.
Powell, T..... { Dom. Chap. to Rt. Hon. Lord Gray.
Simpson, R. ..... { Newark, Surrogate for Archdeaconry of Notts.
Turton, T. D.D... Dean of Westminster.

CLERGYMEN DECEASED.

Atkins, H., Vic. of Arreton, Isle of Wight, 68.
Battell, W., at Bath, 95.
Bowles, G. R., Rec. of Burford, Salop
Browne, M., Vic. of Hinckley, Leic., 94.
Burrell, C W., Fell. Cath. Hall, Camb., 79.
Cracroft, J., Rec. of Ripley, Yorkshire, 58.
Davies, S., Cur. of Old Baring, Hants.
Emra, J., Vic. of St. George, Gloucestershire, 73.
Formby, R. H. at Cheltenham.
Gleadow, T. R., Rec. of Frodesley, Salop, 62.
Godley, R., at Wargrave, Berks, 62.
Grant, W. H. (Miss. S. P. G.), at Newfoundland.
Jones, W., P. Cur. St. Avans, Monmouth, 72.
Jordan, G. C., P. Cur. Blakeney, Glouc., 43.
Kirkbank, W., P. Cur. of Bellerby, Yorksh. 91.
Lewis, T., Rec. of Merthyr, Carmarthensh., 62.
Meakin, J., Vic. of Lindridge, Worcestershire.
Messman, C., Rec. Duntsbourn Abbots, Glouc., 77.
Morley, J., Vic. of Aylesbury, 80.
Newman, T., Rec of Ingrave, Essex.
Place, H. J., Rec. of Marnhull, Dorset, 40.
Preston, W. M., Vic. Warcop, Warwickshire, 56.
Richmond, C. G., Vic. of Sixhills, Linc.
Stevens, H., at Bradfield, Berks, 76.
Tucker, J. J., Chap. Bengal Estab.
Ward, J., Rec. Compton Greenfield, Glouc., 62.
Williams, T. A., Vic. of Usk, Monmouth, 84.

UNIVERSITIES.

OXFORD.

Rev. Dr. Wynter, of St. John's College, has been re-appointed Vice-Chancellor of that University for the ensuing year.

Rev. J. Weightwick, has been appointed to the Curacy of Mardale.

October 18.

The Rev. G. D. Wheeler, M.A., and the Rev. C. Nevinson, M.A., were admitted Actual Fellows of Wadham College.

October 20.

Rev. T. Shadforth, Fellow of Univ., nominated Master of the Schools, in room of Rev. D. Melville, of Brasen., resigned.

Degrees conferred.

D.C.L.

A. C. Tait, M.A. Fell. of Ball., Head Master of Rugby School.

M.A.

H. Randolph and B. Jowett, Fells. of Ball.; J. Ralph and J. T. Barclay, St. Edm. H.; E. R. Jones, Michel Fell. of Queen's; C. Smith, S. H. Cooke, and G. Marshall, Students of Ch. Ch.; T. C. Whitehead, Wad.; E. Bather, Mert.; W. Taylor, All Souls; W. Milton, Worc.

B.A.

H. L. Armitage and F. C. Carey, Worc.; H. Turner, Queen's; G. P. de Tessier and G. Buckle, Scholars of Corp. Chris.

The Regius Professor of Ecclesiastical History will begin an Introductory Course of Lectures, at two o'clock on Thursday, Nov. 3, in the Clarendon. These lectures will be open to all members of the University who have passed the examination for the degree of B.A. But the Professor requests those who desire to enter their names in the list of Scholars in Theology, to call on him on the first or second day of November, between twelve and two o'clock.

The Regius Professor of Pastoral Theology will begin an Introductory Course of Lectures, at the Clarendon, on Wednesday, Nov. 2, at 11 o'clock. These lectures will be open to all such members of the University as have passed the examination for the degree of B.A. and are preparing for holy orders; but the Professor requests those who are desirous of inserting their names in the list of Scholars in Theology to call upon him on Monday, the 31st inst., or Tuesday, the 1st of November, between the hours of twelve and two o'clock.

Mr. T. J. Hearn was admitted Actual Fellow of New College, as of kin to the Founder.

CAMBRIDGE.

September 22.

G. J. Boudier, Scholar of King's Coll., elected Fellow of that society.

October 1.

Fellows of Trinity College, elected:—H. A. Marsh, R. P. Mate, C. W King, R. Watt, T. Preston, E. Cope, A. Cayley.

Rev. G. A. Brown, elected Vice-Master, in place of Rev. J. Brown, resigned.

October 12.

The following gentlemen appointed the Caput for the ensuing year:—The Vice-Chancellor; Dr. Hodgson, St. Peter's, Divinity; Dr. Le Blanc, Trin. Hall, Law; Dr. Haviland, St. John's, Physic; J. W. Blakesley, Trin., Senior Non-Regent; J. Woolley, Emm., Sen. Regent.

ADMISSIONS.

The following is a summary of the admissions, Michaelmas Term, 1842, showing also the numbers at Matriculation, Michaelmas Term, 1841:—

	Admissions. 1842.	*Matriculation.* 1841.
St. Peter's	15	19
Clare	6	14
Pembroke	9	13
Gonville	25	17
Trin. Hall	13	6
Corpus	27	20
King's	1	2
Queen's	34	11
St. Cath.	13	20
Jesus	18	16
Christ's	25	20
St. John's	111	77
Magdalene	9	11
Trinity	134	113
Emmanuel	11	15
Sidney	6	10
Downing	3	2
Total Admissions Oct. 10, 1842	426	Matricu. Mic. 1841 386
Total Matriculations, 1841-2		412
Ditto, Michaelmas, 1840		392

Among the Freshmen of Trinity College are the Hon G. T. O. Bridgeman, son of the Earl of Bradford, the Hon. Douglas Gordon, son of the Earl of Aberdeen, the Hon. W. S. Rice, son of Lord Montague, and the Hon. William Stuart, son of the late Lord Blantyre.

PREVIOUS EXAMINATION.

Michaelmas Term.—1842.

EXAMINERS.

Rev. C. H Maturin, M.A King's.
Rev. J. E Dalton, B.D. Queen's.
Rev. J. Hemery, M.A. Trinity.
C. S. Drake, M.A. Jesus.

Auber,	Trin.	Morgan,	John's
Brested,	Trin.	Mouncey,	Pet.
Cruttenden,	John's	Pattison,	Caius
Dodd,	John's	Powlett,	Trin.
Dove,	Emm.	Rooke,	Magd.
Gabb,	Christ's	Sabin,	Emm.
Grant,	Trin.	Sayres,	Trin.
Gurney,	Trin.	Scott,	Trin.
Harris,	Trin.	Sharpe, H.	Trin.
Hemsworth,	Trin.	Tomlin,	Queen's
Jones,	Cath.	Wade,	Trin.
Kay, E.	Trin.	Wood,	Corpus
Kidd,	Cath.	Woolcombe,	John's
Lediard,	Trin.	Wright,	Jesus
Lutt,	Sid.		

Degrees conferred.

M.A.

S. P. Field, Pem.; E. Whately, Trin.; W. Atkinson, Magd.

B.A.

J. P. Firmin, Queen's; T. H. Bullock and C. F. Tarver, King's.

Appointed pro-proctors:—G. Ray, St. Peter's; T. Overton, St. John's.

PROCEEDINGS OF SOCIETIES.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

THE Committee of this Society resumed their meetings on Monday last; there were present the Rev. J. Jennings, in the chair, the Revs. T. Bowdler, H. H. Norris, and J. Lonsdale; J. S. Salt, B. Harrison, J. W. Bowden, A. Powell, W. Davis, and N. Connop, jun. Esqs.

Grants in several cases were made, and payments to the amount of 4,225*l.* ordered to twenty-five parishes, for the sums awarded to them respectively, the works having been completed.

The population of these twenty-five places is 128,244 persons, and the provision of church room therein, previously to the execution of the works for which the Society's grants were voted, was 18,949 sittings, of which 6,441 were free. *Five* of these parishes contained a population of 91,896 souls, with church accommodation for 11,593 persons, (including that furnished by two large proprietary chapels,) with only 3,080 free seats; and *seven* contained a population of 22,357 persons, with church room for only 3,528 of that number, and including only 1,821 free seats.

To this very insufficient accommodation, 8,148 sittings have now been added with the Society's assistance, including 6,261 free and unappropriated seats.

DIOCESAN INTELLIGENCE.

RIPON.—*Bradford.*—The new church in this parish, dedicated to St. James, was consecrated on Monday, the 17th inst., by the Lord Bishop of Ripon. It is a beautiful specimen of the Lancet style, with a handsome tower and spire. It was built at the sole cost of John Wood, Esq., and the first stone of it was laid by him, October 31, 1836, in the presence of a large concourse of people. The whole expense of erecting the church and parsonage-house, and school-room attached to it (inclusive of the cost of the land), amounted to nearly fourteen thousand pounds. So long as one stone of this structure continues upon another, it will remain a monument more durable than brass of the noble liberality of its worthy founder. In addition to the general outlay, the living has been endowed by the founder, we believe with at least 250*l.* per annum. Happy would it be if such instances of liberality were more common.

GLOUCESTER AND BRISTOL.—*Bedminster.* — The church, now in progress of erection at Bishport, a hamlet in this parish, (a Norman structure, after a model at Caen,) is nearly completed, and it is hoped that it will be ready for consecration in November. There is probably no locality in which means for public worship are more painfully wanted than in this hamlet. Its population, consisting mostly of persons in humble life, and with no resident landlord, exceeds 1,050, scattered over a large tract between Bedminster and Dundry. The population of the parish is 17,800, with church accommodation for only 700 in the parish church, and 1,700 in the district church of St. Paul's. The new edifice, which will contain 450 kneelings, *all free*, is brought to an advanced state, through the untiring exertions of the Rev. W. W. Malet, and a few other zealous individuals.

NORWICH.—*Lynn.*.—On Tuesday, Oct. 4th, the second meeting of the Lynn and West Norfolk Ecclesiastical Architectural Society took place at the Guildhall. The chairman, the Rev. E. E. Blencowe, (formerly of St. Peter's, Pimlico, London,) read an able article relative to "Fonts," to the assembled company, and after he had concluded, some interesting discussion upon the subject ensued. The "Porch" is the next subject which is to be considered. The attendance was numerous, and the importance of the society seems rapidly increasing.

YORK.—*Yorkshire Architectural Society.* —The first public meeting of this society was held at York, on Friday, Oct. 7. The company was numerous and respectable, and evidently brought together, not by mere curiosity, but by interest in the objects of the society. H. Belliol, Esq. was in the chair. Among the speakers were the Rev. H. D. Erskine, Rev. P. Y. Saville, the Ven. Archd. Wilberforce, Rev. W. V. Harcourt, Rev. D. Rowley, and the Rev. S. Sharp, vicar of Wakefield. Mr. Sharp, in the course of his speech, alluded with much feeling to the desecration of the beautiful chapel on Wakefield Bridge, by its application to secular purposes, and expressed a hope that he would be able eventually to restore it to sacred uses, and with assistance, he might trust, from the society, to renovate in some degree its architectural features. Several presentations to the society were reported, including some valuable books and drawings.

MISCELLANEOUS.

The following has been received by the incumbents of the London parishes, and, we suppose, by other clergymen :—

"FIFTH OF NOVEMBER, 1842.

"PROTESTANT ASSOCIATION OFFICE,
11, EXETER HALL, LONDON.
October, 1842.

"SIR,—The Committee of the Protestant Association, feeling it to be their duty to continue the commemoration of the Fifth of November, which has hitherto been observed by the Society and its Associations, request your attention to the following circular.

"The Committee consider it quite consistent with the precepts of Scripture to commemorate great National deliverances, among which stands foremost, as worthy to be recorded to the latest posterity, the deliverance of our Church and nation from Papal tyranny and usurpation. The day is ordered to be observed by act of parliament, and a Service is provided by the authority of our Church.

"The Committee must leave it to each Association, and the friends of the cause in different localities, to consider the best mode of *commemorating the great*

events by which this day in the good Providence of God has been distinguished. THESE EVENTS IN FACT FORM THE BASIS OF OUR CHRISTIAN CONSTITUTION IN CHURCH AND STATE.

"After taking into consideration the circumstance that the Fifth of November this year occurs on Saturday, the Committee feel it their duty to recommend their brethren throughout the country to commemorate our signal national mercies on that day in the most efficient manner possible under such circumstances. If it is found impracticable to have the usual Thanksgiving Service with a Sermon, (to obtain which, nevertheless, or meetings, either on the 4th or 5th, the Committee most strongly advise that every effort should be made,) then, the Committee would recommend that the subscribers and friends of the Association in each locality shall be summoned together for the purposes of prayer and praise to Almighty God, and to deliberate upon the best means to be adopted to render the Associations more efficient, and most extensively promote the great interests of the Protestant cause.—I remain, Sir,

"Your obedient Servant,

"EDWARD DALTON, *Secretary.*

"P.S.—It is hoped that, wherever practicable, Collections will be made after the Sermons and Meetings." [For what purpose?]

On this insolent assumption of the episcopal office we desire to make no observation; it carries its own condemnation with it; but, among other ridiculous matters, the discovery that "our Christian constitution in Church and State is based upon"—our old friend Guy Fawkes and the gunpowder plot, will recommend itself by the charm of perfect novelty. The seal attached to the copy of this "official despatch" from the head-quarters of the dictator-general to the clergy with which we were honoured, was one of those canting labels called "Religious wafers," inscribed with passages of Scripture; ours happened to be Romans xii. 10. We do wish that these mischievous meddlers would learn somewhat of the spirit of this very text, which in the process of sealing they take into their mouths,—"Be kindly affectioned one to another, with brotherly love; in honour preferring one another."

Long-acre Episcopal Chapel, London, was re-opened on Sunday, Oct. 9. This event was duly announced to the inhabitants of the neighbourhood by a posting bill, of which the following is a copy:—

"Long Acre Episcopal Chapel.

"This Chapel having been thoroughly repaired, and cleansed, and being new-lighted, warmed and ventilated on the best principles, and rendered in every respect convenient and comfortable, will be again opened, if the Lord permit, on Sunday," &c.

Whether the consequence of this puffing has been a rush of applicants for sittings in this very snug and cosy proprietary chapel, we have not yet heard.

DURHAM.—*Newcastle-on-Tyne.*—The placarded musical festival, which we mentioned in our last, has, after all, failed. The total receipts for *the church and theatre* were 1,865*l*; while the expenses amounted to 2,660*l*. The ball realized a profit of 150*l*.; the total amount of the deficiency, therefore, is 650*l*. On occasion of the Festival of 1824, the receipts of the church and theatre amounted to 3,846*l*.—nearly 2,000*l*. more than was taken last week; and the sum of 769*l*. 4*s*. was then paid over for the benefit of the charities. This contrast looks well.

CHURCHES CONSECRATED.

Pelton, Durham	Bishop of Durham	Oct. 4.
Exwich, Exeter	Bishop of Exeter	Sept. 26.
Birmingham, St. Luke's	Bishop of Worcester	Sept. 28.
Barnoldswick in Craven, Yorkshire	Bishop of Ripon	Oct. 5.
Twigworth, Gloucester	Bishop of Gloucester & Bristol	Oct. 7.
Peasemore, Berks	Bishop of Oxford	Sept. 27.
Lenton, near Slattingham	Bishop of Lincoln	Oct. 12.
Manchester, St. Silas; St. Matthew,	Stretford; and new Church at Pendlebury.	
Tipton, St. Paul's	Bishop of Hereford	Oct. 21.
Chobham, Surrey, Trinity Church	Bishop of Winchester	Oct. 18.
Hartshill, Trinity Church	Bp. of Hereford, for Bp. of Lichfield	Oct. 10.
Penkhull, St. Thomas		Oct. 12.
Wolverhampton, St. Mary		Oct. 15.
Bradford, St. James	Bishop of Ripon	Oct. 17.
Llanrwost	Bishop of St. Asaph	
Sewstern, Buckminster, Trin. Ch.	Bishop of Peterborough	Oct. 13.

FOUNDATIONS LAID.

Redhill	Somerset.	Barton, Eccles	Lancashire. Sept. 22.
St. Stephen's, Birmingham.		St. Luke's, Ipsley	Warwickshire. Oct. 18.

THE

CHRISTIAN REMEMBRANCER.

DECEMBER, 1842.

The Pickwick Papers—Nicholas Nickleby—Master Humphrey's Clock. By CHARLES DICKENS. London: Chapman and Hall. Royal 8vo.

Poor Jack — Frank Wildman — Percival Keene. By Captain MARRYATT. London: Saunders and Otley.

Eustace Conway: or, the Brother and Sister. A Novel. London: Richard Bentley. 12mo.

WHAT constitutes a novel? and what is the peculiar pleasure men take therein? These are questions which we partly answered in our last number. We then explained a novel to be a work of fiction, of which the scene and materials are found in the ordinary and present world around the writer.* This definition shows no respect for etymology, and makes small account of history. We put Boccaccio's and all the old Italian *Novelli* out of the question. However identical in name, and however worth considering and contemplating in themselves, they do not in the least answer to what we now-a-days mean by *a novel*. And we also dismiss, for the present, the *Romance*, in which we take a pleasure, great no doubt in itself, but yet very different in its nature from that we get from a modern novel. Of course, the limits are somewhat difficult to draw; Ivanhoe and the Talisman are clearly romances; the Antiquary and Guy Mannering as clearly novels; but which is Old Mortality—which Rob Roy, and Waverley? The latter obviously partake of the character of both, and so do many other works of fiction. We are anxious, however, to make the distinction, as it seems to us practically important.

The pleasure which an imaginative mind can take in a romance, historical or otherwise, is, as we said last month, easily explicable. That we are led to seek for in a novel, in the limited sense in which we are now using the word, is at first sight more perplexing. Strange, that a man's own week-day life, with its irksome drudgeries, and its

* It may be a past one to the reader, but yet one not too remote to awaken in him the interest intended, as in the case of Gil Blas.

carking cares, its degradations and its failures, should not be enough for him in this sort!—That he should look abroad for multiplications of the same dull petty vision of mortality!—that he should be fain to see repeated and reflected, as in opposing mirrors, all that is humbling and undignified about himself and his affairs! Strange indeed, and altogether inexplicable, were the case really so. But the truth is, to recur once again to our last month's lucubrations—that we do nothing of the sort,—that no man ever yet courted a mere reflection of himself and his affairs,—that he runs to a novel to escape from them, and from things too painfully like them. Were a mere counterpart to the realities around him, humorous or otherwise, what a man wanted, he would be infinitely better gratified by joining the nearest tea-party of old maids, than by the best and *realest* modern novel. As we have already said, such a novel is delightful, because, while it seems to be only copying, it is all the while idealizing the ordinary world of which it treats. In the very act of confining and concentrating the attention, of blending incidents, however ordinary and homely in themselves, into a unity, there is, we have remarked, a process of idealization. Whatever artificially bounds and hems in a portion of the scene around, makes, as is well known, the scene enclosed a picture, heightening and harmonizing its colours, and bringing its forms into a relief quite surprising, as effected by so seemingly simple a cause. And with the same fact before us, we may content ourselves with the comparison of a mirror; and as it is to be feared that, for the reason alleged, the very truest mirror idealizes, so does the least historical, romantic, or poetical novel,—the one most confined to the ordinary familiar matters around us.

But besides this necessary idealization, even when the materials are the commonest things "that round us lie," novels very often, though not always, partake of the romantic, by taking us away, if not from modern society, yet from our own particular sphere therein, and hence the charm, at one time of fashionable, at another of naval, and at a third of Clerkenwell and St. Giles fictions.

Of all kinds of prose fiction, we most prefer the complete romance —the tale that takes us quite away from the present time, and carries us back into the region of history, and among the picturesque and heroic forms of a by-gone age. This, if well done, has manifold uses and advantages. Its stimulus to the imagination is much more nearly allied to that of poetry, and therefore is proportionably nobler and more intellectual than that created by the others. Again, such romances create a taste for history, and the habit of looking at races, laws, institutions, and society, not so mainly in their disquisition, as in their historical relations, which habit we hold to be the only healthy and promising one. Finally, romances do not quite so readily pamper our love of earth as novels. When we are engaged with conversations, interests, hopes, fears, reverses, successes, something like what we can imagine of ourselves, it is but too easy to insert ourselves into the picture, to fill our minds with visions of earthly

triumph and enjoyment, and to pitch our ideal beneath the heavenly and eternal, in which alone it was meant to dwell. In these respects, Sir Walter Scott has done no little service, in spite of many perversions of history which he has committed and perpetuated; and though the taste for historical romances seems for awhile, at least, to have passed away, the good effected by it remains, as we trust, and will increase.

Passed away, however, it seems to have done for the present; as far as we know, Mr. James is the only writer of fiction in the least popular, who follows in the wake of Sir Walter. His *Richelieu* is a very clever and finely constructed romance; and if his other works, with which we have not the pleasure of being acquainted, are of equal merit, we feel bold to recommend them.

The Waverley novel style of fiction gave place to a most unworthy successor, the Silver-fork school, as it is well termed. In this there was the secondary, subordinate romance to which we have referred; and men were, in point of fact, carried away from their ordinary world; for what but a fine imaginative transportation of himself, from the present and actual, into the distant and ideal, was it for a lawyer's clerk, a sentimental milliner, a country curate, a bagman, a don, or any other "upright and respectable member of the middling classes," to dine in May Fair, to lounge away a forenoon with a young Marquis or two, and talk soft nonsense to their Ladyships, his sisters, at Almack's, in the evening? But what an ideal—what an exalting and ennobling exercise of the imagination! We speak not of aristocracy, for aristocracy we can, like Burke, "coldly respect" in its more ungenial, and admire and love in its brighter and better forms. But of all mean and debasing notions, *exclusiveness* seems to us the meanest and most debasing. The idea of *ton* is given out by its votaries to be something far transcending that of aristocracy, and as such it was represented in the works in question. Sons and daughters of cheesemongers were taught in their *Alnaschar** imaginations to spurn dukes and time-honoured earls, as creatures below contempt. Princes and peers were held to be possibly, probably, frequently, so ill-brought up, so ignorant of good society, so uncouth and vulgar in their manners, as to be altogether inadmissible to truly polite company. The absurdity of all this was the least part of its evil. Rational people can content themselves with laughing at the vulgar insolence that converted the immortal name of Wellington into *Vilain-ton*. But there was and is a great moral evil in the notion of *ton*, as distinguished from that of aristocracy. It is the falsest, most contemptible ideal that human nature ever proposed to itself. Aristocracy has great claims on our respect. It confers positive advantages on the rest of society. It is ennobled by historical and venerable associations. It is one of the many links of national continuity. By connecting it with the past, it elevates each generation out of its own petty whims and waywardness. It is in and

* *Vide* Arabian Nights. Story of the Hunchback.

of the nation and the country, being a constituent in the organization of the one, and a growth out of the soil of the other. It is not, in the true idea of it, a selfish distinction, opposed to religion, and incompatible with Catholic sentiment and fellowship; for it results not from any thing in the individual, and the very notion of it involves a felt relationship to the rest of the body politic. But *exclusiveness, ton*, is the very reverse of all this. It is all selfish, individual, irreligious. It professes to ignore the great mass of mankind. It is altogether modern, in no respect either reverent or reverend. And nothing pains us more than to hear of any of our old nobility preferring the meaningless distinction of exclusive ton, in London, to the grand solid territorial dignity of their position in their own localities.

What a man of *ton* may contrive to make of himself in respect of manners we will not undertake to say; for happily there are other spots in the world than the west end of London,—other months than those, for the most part very warm ones, from the end of March to the end of July, that make up the London winter,—other things for even the idlest man to do, than dancing at Almack's, and lounging in his club. What with a few respectable old friends in a distant county, shooting and hunting companions, who are not of the *haut ton*, and some natural good qualities of his own, an Exclusive may contrive to be something like a gentleman. But, observe, he becomes such very much through the instrumentality of the points wherein he is not an Exclusive. He is a gentleman by a happy inconsistency. In the notion of *ton*, i. e. in the notion of despising many hundreds all around pretty nearly as well born, and as many thousands quite as well bred as yourself, we see something the reverse of the notion of a gentleman. There never was a greater misnomer than the title-page of *Pelham*. His adventures are those of a man who not only was no gentleman, but the very antithesis of a gentleman. Such, a successor to Grandison, to Sir Philip Sidney, to Bayard!

The taste, however, for fashionable novels has, we rejoice to say, died off. People got tired of fancying themselves effeminate puppies, and willed themselves at once into manly sailors. Mr. Cooper was the first novelist of the present age, as far as we know, who took us for any considerable length of time to sea. He took us there to some purpose; for, in spite of more absurdities in the management of plot, and more that is offensive in the delineation of character and the description of manners, than were ever before perpetrated by a man of equal powers with Mr. Cooper, the *Red Rover* is a noble and spirit-stirring production. Next we had "Tom Cringle's Log," a work of far higher calibre—great, whenever the author is really at work with the action of his story, though inferior when he treats us to any lucubrations of his own. Then came Captain Marryatt's novels, one or two of which are now before us, on which we shall have more to say by-and-by.

The sea, however, though a most captivating element, though its briny freshness was a most welcome substitute for the languid atmo-

sphere of May Fair, and though its scenes and incidents are such as kindle the fancy and feelings of every son and daughter of England, could not supply sufficient materials for novel writers and novel readers in an age swarming with both like the present. Indeed, as regards the former, there was this serious objection, that only a very narrow proportion of them had ever been six consecutive hours at sea, and must have been reduced to a state both of inaction and inanition, had the taste for sea novels been an exclusive one; for though we are far from imagining that the fashionable novels were in most cases the result of personal observation, a naval one by a man who had not been farther from London Bridge than Margate, was never, we believe, attempted. Therefore the Silver-fork school had two successors—the naval, and what we have already called the St. Giles and Clerkenwell. Now this, like the others, was subordinately romantic and ideal; at least, we take it for granted, that most of our readers considered "Oliver Twist" as taking them out of their own sphere and transporting them from *their* present and actual.

Though we have come last of all to this school, we mean, on the present occasion, to commence our reviewing labours with the later works of its leader and creator, Mr. Dickens. He certainly is the true successor to Sir Walter Scott, as the chief novel writer of his time—the author for whose next publication we all wait, but never have to wait long—and whose copiousness, wonderful as it is, has as yet refrained from outstripping his success.

In truth, Mr. Dickens is a man of thoroughly original genius; and, like every other man of real genius, his powers oscillate between great pathos and great humour. His fictions are nearly all *alive;* his characters real, distinct flesh and blood, at least when placed in the sphere, and surrounded by the circumstances, to which his observation has extended. Not that his power in this respect of creating distinct living characters is at all equal to Miss Austen's. For though he seldom fails of this result, yet is he obliged to reach it by means of strongly-marked traits, and peculiar—for the most part, rather farcical—circumstances; whereas she, with no other materials than a country village, and a few quiet, every-day sort of people, who do nothing but dine occasionally with each other, varying their ordinary intercourse with an easy unadventurous *pic-nic*,—not one of them holding any peculiar opinion, or doing anything very startling,—contrives to make us feel each man and woman among them to be a distinct individual, whose character and features are indelibly impressed on our minds. Mr. Dickens has not, as we have said, any such delicate subtle magic as this; but his broader sketches are most successful, his gallery of characters wonderfully varied and interesting. Mr. Pickwick is, we think, the finest of his creations. The character obviously grew on the author himself. The ridiculous mock dignity with which he had at first invested his hero, by degrees dropped off, giving place to a truer and worthier image. He is the only *gentleman* Mr. Dickens has chosen to present us with, except, perhaps, Nicholas Nickleby. We

reckon Mr. Pickwick, with his bland good humour, his excitability, his enthusiasm, his benevolence, his delicacy, and his gaiters, quite an accession to our list of acquaintances; and most cordially thank Mr. Dickens for bringing us together. Why did he disfigure so excellent a picture by representing such frequent excesses? As the world's morality goes, there is nothing inconsistent with his respectability in representing so excitable a gentleman as Mr. Pickwick, led away by the hilarity of the moment into a glass or two more than his head could well bear, and so getting more merry than wise; on such an occasion, for example, as the wedding at Mr. Wardle's, or with the shooting party and the cold punch. On such occasions the case would have seemed that of a joyous gentleman somewhat forgetting himself, and being, by a rare accident, *overtaken*, as the phrase is, with liquor. But would so respectable a person have drunk, along with three friends, half-a-dozen of port the second night he passed in prison? Or, still more, would he, in the course of a journey, undertaken on the most serious business, have given in to the following proceedings, which, inimitably as they are told, constitute, nevertheless, a complete disfigurement of the image of Mr. Pickwick.

"He was somewhat startled by the apparition of a small dark body, of an oblong form, on the outside of the window, which gave sundry taps against it, as if impatient of admission.

"'What's this!' exclaimed Mr. Pickwick.

"'It looks like a case-bottle,' remarked Ben Allen; eyeing the object in question through his spectacles with some interest; 'I rather think it belongs to Bob.'

"The impression was perfectly accurate, for Mr. Bob Sawyer having attached the case-bottle to the end of the walking-stick, was battering the window with it, in token of his wish that his friends inside would partake of its contents, in all good fellowship and harmony.

"'What's to be done?' said Mr. Pickwick, looking at the bottle. 'This proceeding is more absurd than the other.'

"'I think it would be best to take it in,' replied Mr. Ben Allen; 'it would serve him right to take it in and keep it, wouldn't it?'

"'It would,' said Mr. Pickwick: 'shall I?'

"'I think it the most proper course we could possibly adopt,' replied Ben.

"This advice quite coinciding with his own opinion, Mr. Pickwick gently let down the window and disengaged the bottle from the stick; upon which the latter was drawn up, and Mr. Bob Sawyer was heard to laugh heartily.

"'What a merry dog it is,' said Mr. Pickwick, looking round at his companion with the bottle in his hand.

"'He is,' said Mr. Allen.

"'You cannot possibly be angry with him,' remarked Mr. Pickwick.

"'Quite out of the question,' observed Benjamin Allen.

"During this short interchange of sentiments, Mr. Pickwick had, in an abstracted mood, uncorked the bottle.

"'What is it?' inquired Ben Allen, carelessly.

"'I don't know,' replied Mr. Pickwick, with equal carelessness. 'It smells, I think, like milk punch.

"'Oh, indeed!' said Ben.

"'I *think* so,' rejoined Mr. Pickwick, very properly guarding himself against the possibility of stating an untruth; 'mind, I could not undertake to say for certain, without tasting it.'

"'You had better do so,' said Ben; 'we may as well know what it is.'

"'Do you think so?' replied Mr. Pickwick. 'Well, if you are curious to know, of course I have no objection.'

"Ever willing to sacrifice his own feelings to the wishes of his friend, Mr. Pickwick at once took a pretty long taste.

"'What is it?' inquired Ben Allen, interrupting him with some impatience.

"'Curious,' said Mr. Pickwick, smacking his lips, 'I hardly know, now. Oh, yes,' said Mr. Pickwick, after a second taste, 'it *is* punch.'

"Mr. Ben Allen looked at Mr. Pickwick; Mr. Pickwick looked at Mr. Ben Allen. Mr. Ben Allen smiled; Mr. Pickwick did not.

"'It would serve him right,' said the last-named gentleman, with some severity, 'it would serve him right to drink it every drop.'

"'The very thing that occurred to me,' said Ben Allen.

"'Is it, indeed!' rejoined Mr. Pickwick. 'Then here's his health.' With these words, that excellent person took a most energetic pull at the bottle, and handed it to Ben Allen, who was not slow to imitate his example. The smiles became mutual, and the milk-punch was gradually and cheerfully disposed of.

"'After all,' said Mr. Pickwick, as he drained the last drop, 'his pranks are really very amusing—very entertaining indeed.'

"'You may say that,' rejoined Mr. Ben Allen. And in proof of Bob Sawyer's being one of the funniest fellows alive, he proceeded to entertain Mr. Pickwick with a long and circumstantial account how that gentleman once drank himself into a fever and got his head shaved; the relation of which pleasant and agreeable history was only stopped by the stoppage of the chaise at the Bell at Berkeley Heath, to change horses.

"'I say, we're going to dine here, aren't we?" said Bob, looking in at the window.

"'Dine!' said Mr. Pickwick. 'Why, we have only come nineteen miles, and have got eighty-seven and a-half to go.'

"'Just the reason why we should take something to enable us to bear up against the fatigue,' remonstrated Mr. Bob Sawyer.

"'Oh, it's quite impossible to dine at half-past eleven o'clock in the day,' replied Mr. Pickwick, looking at his watch.

"'So it is,' rejoined Bob, 'lunch is the very thing. Hallo, you Sir! Lunch for three directly; and keep the horses back for a quarter of an hour. Tell them to put every thing they have got cold, on the table, and some bottled ale,—and let us taste your very best Madeira.' Issuing these orders with monstrous importance and bustle, Mr. Bob Sawyer at once hurried into the house to superintend the arrangements; in less than five minutes he returned and declared them to be excellent.

"The quality of the lunch fully justified the eulogium which Bob had pronounced, and very great justice was done to it, not only by that gentleman, but Mr. Ben Allen and Mr. Pickwick also. Under the auspices of the three, the bottled ale and the Madeira were promptly disposed of; and when (the horses being once more put to) they resumed their seats, with the case-bottle full of the best substitute for milk-punch that could be procured on so short a notice, the key-bugle sounded and the red flag waved without the slightest opposition on Mr. Pickwick's part.

At the Hop Pole at Tewkesbury they stopped to dine; upon which occasion there was more bottled ale, with some more Madeira, and some Port besides; and here the case-bottle was replenished for the fourth time. Under the influence of these combined stimulants, Mr. Pickwick and Mr. Ben Allen fell fast asleep for thirty miles, while Bob and Mr. Weller sang duets in the dickey."—*Pickwick Papers*, vol. ii. pp. 534—536.

This is a quantity of strong drink, such as might raise the pulse even of our mighty friend Christopher North; and be it remembered that

neither Mr. Pickwick nor his companions possessed his invincibility.

But who does not feel the charm of this description?

"Mr. Pickwick being in the very best health and spirits, had been making himself perfectly delightful all dinner-time, and was at this moment engaged in an energetic conversation with Emily and Mr. Winkle; bowing his head courteously in the emphasis of his discourse, gently waving his left hand to lend force to his observations, and all glowing with placid smiles."—*Pickwick Papers*, vol. ii. p. 582.

If *Nicholas Nickleby* possesses no character altogether equal to Mr. Pickwick, it is on the whole a far superior work. Indeed no other tale of our author's can boast so consistent and well-developed a plot, so sustained an interest in the action, and so ample and varied an assemblage of characters. The vile profligacy which it exposed, and which it is delightful to learn that it has contributed to abate, while it added a powerful interest to the tale, gave it also a more than ordinary claim on our attention. Our only complaint against the plot is, that our natural and laudable thirst for vengeance on Mr Squeers hardly receives sufficient gratification. His downfal ought to have taken place at Dotheboys Hall, amid the daily scene of his daily villany. The conception, too, of that loathsome villany is disturbed by mixing up Mr. Squeers with a separate piece of blackguardism.

On the merits and demerits, both very great, of *Oliver Twist*, we will say nothing at present, as we must hasten to our author's last work of fiction, or rather pair of works, now lying before us.

The first, "The Old Curiosity Shop," contains much in his very best manner. Sampson Brass, Quilp, and Richard Swiveller, are three of his very finest creations. The character of Quilp is one which it must have taken a discerning public some time to understand. It is a true one, however, as the experience of a hundred neighbourhood can testify; but true as we feel it to be, what is it? of what materials is it composed? These are questions worth considering.

Mr. Quilp was a man of genius, as Sampson and Sally Brass, Richard Swiveller, and others, knew and felt. He was also a man who, in spite of his personal disadvantages, had, when he chose, peculiar powers of fascination, as his poor wife knew and felt. This is, we think, a point by no means to be overlooked. Mrs. Quilp was not only a docile and obedient wife, but she loved, was *in love with*, her anomalous husband; felt him to be quite irresistible when he chose, nor was able to imagine any woman at such moments insensible to his charms; (*vide* Old Curiosity Shop, vol. i. p. 93.) This we think most true to nature. Women have, and were meant to have, hearts easily attracted by any kind of merit in men, the moment it is brought to play upon themselves. No woman of delicate mind is apt to fall in love without provocation or invitation; but if she be wooed, then nearly any kind of attraction, if genuine, will do;—good looks, if they be such as she recognises,—amiability,—good

principles,—but above and beyond all, intellectual power. Women of every shade of mind and temperament seem to feel this the most irresistible attraction in men, as the world has seen from the days of Richard III. down to those of Daniel Quilp. And for this they have a fine eye and delicate discrimination. They do not require the world's suffrages, nor a man's success, to guide them in their perception of it. If it be more than talent or accomplishment, if it be real genius that marks their wooer, they see it at once, and become enthralled by its spell. Hence, in the records of heart-enslavers, men of enormous ugliness play so conspicuous a part; Mirabeau, for example, and Wilkes, to say nothing of the living. Gibbon need not, we are sure, have been so easily discouraged. His own apathy alone prevented his taking rank with them. Eloquence is always at the command of such men, and private eloquence is a more extraordinary and irresistible thing than public. Now we have no doubt Daniel Quilp, in every wayward mood, whether of tenderness or ferocity,—whether threatening a kiss, or, as oftenest, a bite,—was felt by his fair one to be the greatest orator she had ever heard. And hence her love, which no brutality of his could destroy. We are glad to hear of her marrying happily after his death, but we are not sure about its being so true to nature as would have been her persevering widowhood. Mr. Quilp, then, is a man of genius,—of power that prospers all he turns his hand to. It is obvious that he is very successful in business, whatever his business may be, and that no man understands better how to look after his own interests. But whence, then, it may be asked, such extraordinary proceedings?—whence his hatreds and his gratifications of them, no benefit accruing to himself whatever? The truth about this is somewhat deep and awful.

If a man be neither saintly nor sensual, we believe there is nothing left for him but to be satanic. The altogether godless man must choose between being brute and being fiend; and if he be too intellectual and energetic to be the former, then, of course, he is the latter. Such, we think, was Quilp. It is true he has jollifications with rum punch and such like, but more, we think, from excitability than sensuality. They have no effect on his brain; he tosses off ardent spirits as their lord, and not their slave; he can do without them. His desires, and the governing principles of his conduct, are not sensual; but they are devilish. Evil is his good,—the pain of others is nearly the only pleasure he knows,—their sorrow his sole rejoicing. In inventing and administering that pain, in continuing that sorrow, how lively is he, how subtle, how imaginative! His capacious intellect can conceive and combine nearly all possible things. But one thing he cannot imagine—real affection or goodness. Like Iago, he is causelessly jealous, and that jealousy supplies the materials for his final downfal.

His death is magnificently imagined and described; and, even without the aid of the inimitable engraving, we have a livelier conception of drowning in the dark, amid a tempest of bad passions, and a crowd

of fierce remembrances, than one would have thought possible of any thing so remote, as we trust we may say, from what we ever experienced.

Richard Swiveller is a most inimitable specimen of a man whose taste and sentiment have no sufficient support from his prudence or moral principle. He is one of the many who stand in need of enlarged self-love, as distinguished from selfishness, and to cure him thereof; illustrating Bishop Butler's remark, that there are people in whom the exercise of prudence and foresight involves as much self-denial as deeds of generosity or munificence, their own future self being as distant from their present, as that of another person. His good abilities, instead of giving energy to his character, minister to its feebleness; for, as there can be no vicissitude of fortune, however adverse, that does not afford scope to his wit, so there is none to which that wit cannot reconcile him, especially when mixed with his scraps of music and sentiment. Mr. Swiveller's tendency to sentiment is indeed most wonderful; but it is only what we have observed in most men of his stamp. Who is not familiar enough with tipsy pathos? Mr. Swiveller, of course, cannot exceed without getting very pathetic, and viewing himself and others in sentimental and touching relations, as was seen on the following occasion.

"Mr. Richard Swiveller wending homewards from the Wilderness (for such was the appropriate name of Quilp's choice retreat), after a sinuous and cork-screw fashion, with many checks and stumbles; after stopping suddenly and staring about him, then as suddenly running forward for a few paces, and as suddenly halting again and shaking his head; doing everything with a jerk and nothing by premeditation;—Mr. Richard Swiveller wending his way homewards after this fashion, which is considered by evil-minded men to be symbolical of intoxication, and is not held by such persons to denote that state of deep wisdom and reflection in which the actor knows himself to be, began to think that possibly he had misplaced his confidence, and that the dwarf might not be precisely the sort of person to whom to entrust a secret of such delicacy and importance. And being led and tempted on by this remorseful thought into a condition which the evil-minded class before referred to would term the maudlin state or stage of drunkenness, it occurred to Mr. Swiveller to cast his hat upon the ground, and moan, crying aloud that he was an unhappy orphan, and that if he had not been an unhappy orphan things had never come to this.

"'Left an infant by my parents, at an early age,' said Mr. Swiveller, bewailing his hard lot, 'cast upon the world in my tenderest period, and thrown upon the mercies of a deluding dwarf, who can wonder at my weakness! Here's a miserable orphan for you. Here,' said Mr. Swiveller, raising his voice to a high pitch, and looking sleepily round, 'is a miserable orphan!'

"'Then,' said somebody hard by, 'let me be a father to you.'

"Mr. Swiveller swayed himself to and fro to preserve his balance, and looking into a kind of haze which seemed to surround him, at last perceived two eyes dimly twinkling through the mist, which he observed after a short time were in the neighbourhood of a nose and mouth. Casting his eyes down towards that quarter in which, with reference to a man's face, his legs are usually to be found, he observed that the face had a body attached; and when he looked more intently he was satisfied that the person was Mr. Quilp, who indeed had been in his company all the time, but whom he had some vague idea of having left a mile or two behind.

"'You have deceived an orphan, sir,' said Mr. Swiveller solemnly.

"'I!—I'm a second father to you,' replied Quilp.

"'You my father, sir!' retorted Dick. 'Being all right myself, sir, I request to be left alone—instantly, sir."

"'What a funny fellow you are!' cried Quilp.

"'Go sir,' returned Dick, leaning against a post and waving his hand. 'Go deceiver, go; some day sir, p'raps, you'll waken, from pleasure's dream to know the grief of orphans forsaken. Will you go, sir!'

"The dwarf taking no heed of this adjuration, Mr. Swiveller advanced with the view of inflicting upon him condign chastisement. But forgetting his purpose or changing his mind before he came close to him, he seized his hand and vowed eternal friendship, declaring with an agreeable frankness that from that time forth they were brothers in every thing but personal appearance. Then he told his secret all over again, with the addition of being pathetic on the subject of Miss Wackles, who, he gave Mr. Quilp to understand, was the occasion of any slight incoherency he might observe in his speech at that moment, which was attributable solely to the strength of his affection and not to rosy wine or other fermented liquor. And then they went on arm-in-arm, very lovingly together.

"'I'm as sharp,' said Quilp to him, at parting, 'as sharp as a ferret, and as cunning as a weasel. You bring Trent to me; assure him that I'm his friend though I fear he a little distrusts me (I don't know why, I have not deserved it); and you've both of you made your fortunes—in perspective."

"'That's the worst of it,' returned Dick; 'these fortunes in perspective look such a long way off.'

"'But they look smaller than they really are, on that account,' said Quilp pressing his arm. 'You'll have no conception of the value of your prize until you draw close to it. Mark that.'

"'D'ye think not?' said Dick.

"'Ay, I do; and I am certain of what I say, that's better,' returned the dwarf. 'You bring Trent to me. Tell him I am his friend and yours—why shouldn't I be?'

"'There's no reason why you shouldn't, certainly,' replied Dick, 'and perhaps there are a great many why you should—at least there would be nothing strange in your wanting to be my friend, if you were a choice spirit, but then you know you're *not* a choice spirit.'

"'I not a choice spirit!' cried Quilp.

"'Devil a bit, sir,' returned Dick. 'A man of your appearance couldn't be. If you're any spirit at all, sir, you're an evil spirit. Choice spirits,' added Dick, smiting himself on the breast, 'are quite a different looking sort of people, you may take your oath of that, sir.'"—*Master Humphrey's Clock.* vol. i. pp. 217—219.

In spite of his frivolity and dissipation, at the time of our first acquaintance with him, one contracts such a regard for Mr. Swiveller as to rejoice in his final amendment and respectability, and heartily to congratulate him on his union with the Marchioness.

How far the heroine of the tale, little Nell, is altogether well conceived, admits of question; although that Mr. Dickens succeeds in creating a powerful interest in her is proved, if proof were needed, by the numerous letters which it seems he got, beseeching him to spare her life, and bring her fortunes to a happy issue. Beyond all doubt, however, death had laid too firm a hold of her to be balked of his prey. That a young girl, living in such premature intimacy with sorrow and care, with no female—no rational guardian, continually exposed to wind and weather, obliged herself to determine on every step in life, was doomed to an early grave, is so obvious, that they

must have been sanguine indeed, who dreamt of its being otherwise. And, therefore, we have no quarrel with Mr. Dickens on this score. But we do object most strongly to the way in which her dying and her death are worked up. Her appearance after death is told, indeed, in a beautiful piece of writing, which we quote, as in our minds nearly the best *composition* we ever encountered in our author's pages.

"——She was dead. Dear, gentle, patient, noble Nell, was dead. Her little bird,—a poor slight thing the pressure of a finger would have crushed,—was stirring nimbly in its cage; and the strong heart of its child-mistress was mute and motionless for ever. Where were the traces of her early cares, her sufferings and fatigues? All gone. Sorrow was dead indeed in her, but peace and perfect happiness were born; imaged in her tranquil beauty and profound repose.

"And still her former self lay there, unaltered in this change. Yes. The old fire-side had smiled upon that same sweet face; it had passed like a dream through haunts of misery and care; at the door of the poor schoolmaster on the summer evening; before the furnace-fire upon the cold wet night; at the still bedside of the dying boy, there had been the same mild lovely look. So shall we know the angels in their majesty after death."—*Master Humphrey's Clock*, vol. ii. pp. 209, 210.

So far Mr. Dickens writes finely and well. But the gradual dying of his young heroine is worked up through several numbers, and with minute touches; and yet, if we except her haunting the old church, not a single christian feature is introduced. The whole matter is one tissue of fantastic sentiment, as though the growth of flowers by one's grave, and the fresh country air passing over it, and the games of children near it, could abate by one particle the venom of death's sting, or cheat the grave of any the smallest element of his victory. We are far, indeed, from demanding the direct introduction of religion in a novel; but then there should not be the introduction of any thing which imperatively requires religion in order to its being fitly represented. The event of Nell's death, in consequence of her premature contact with the worst evils of life, might have been made known to us, and it would have made a beautiful and appropriate, besides being the only possible, close to her sad career; and Mr. Dickens might have brought her friends to see her, as they did after her departure, and described her appearance in the eloquent and touching words we have quoted; and from a manly modesty, indigenous, we think, in his character, abstained from such sacred reflections as he had not at the outset intended to enter on, and for which he might not think his *serial* a very fitting vehicle. But to work up an elaborate picture of dying and death, without the only ingredient that can make the undisguised reality other than "an uncouth hideous thing;" to omit all reference to that by means of which alone the ancient enemy has "grown fair and full of grace, much in request, much sought for as a good;" this is not dealing fairly by us. We either let the whole tissue of false sentiment pass idly by us, or we allow ourselves to be played with by a fantastic juggle, such as no earnest man can tolerate on a subject so tremendously real. Let our thoughts about death be always as practical as death is actual and certain.

Furthermore, we have great doubts as to the propriety of this

incessant working up our feelings by pictures of consumption. It is hardly fair. The subject is, to half the families of England, too fraught with painful reality to be thus introduced in a work of amusement, and amid dreamy sentiment. It suggests reminiscences at once too agonizing and too sacred to make it admissible in fiction. Like the death to which, in all its manifold varieties, it surely, whether slowly and inch by inch, or with impetuous torrent-like rapidity, conducts its prey, consumption is a thing too terribly real to be fitly sported with.

Before dismissing "The Old Curiosity Shop," we must observe, that the language and thoughts of the children about Nell, in the place of her final sojourn, are wholly unreal and unnatural.

From "The Old Curiosity Shop," let us now turn to "Barnaby Rudge," at present Mr. Dickens's last work of fiction, and the only one of any considerable length in which he has carried us out of our own times. Indeed, it is an historical novel, having for its subject the Lord George Gordon riots; and for its moral the inutility and mischief of capital punishments. Of the latter, we will say nothing further just now, than that, while we may freely condemn such incessant hangings as took place during last century, and the beginning of the present, we are not thereby implicated in a condemnation of the punishment by death altogether, to which result we suspect that our author wishes to bring us.

Mr. Dickens's sphere had always seemed so bounded, not merely by the present age, but by the last few years of it, by the very most modern London, the London of cabs and omnibuses,—that we greatly feared at its commencement that Barnaby Rudge was going to be a failure; and a failure, we confess, we for some time thought it. At last, however, it developed itself into a good, powerful, and interesting story, although in the delineation of character there is not the full success of its predecessors. There are two most especial instances, we think, of this failure,—the Idiot and the Fine Gentleman.

The former, as all the world knows, is Barnaby Rudge, the hero of the tale. If Mr. Dickens's experience supplies him with any corresponding original, why then we can only say that he has been more fortunate in his idiots than we. There are two great divisions of irrational people—the idiot and the madman. Barnaby is supposed to belong to the former; who, as far as we have seen, are always disgusting objects, the thought of being touched by whom is an uncomfortable one. Not a gleam of sunlight ever flits over their faces, which are not, however, gloomy, but simply vacant and meaningless—dark from the mere negation of all light. Their features are generally ugly; and their gait and attitudes would be ludicrous, were they not loathsome. This is perfect idiocy; and the various approaches to it, the degrees of being what is called *deficient*, are all marked by stupidity and the total absence of every thing attractive or interesting.

Mania is another affair, for it implies no original defect; and the

previous state may have been all that is noble and commanding and captivating. Mania exhibits the wreck of a mind; and if that which was wrecked was rarely beautiful, then the fragments may still possess rich and glorious excellences. The "sweet bells jangled," though on the whole "out of tune and harsh," may every now and then emit a note or two of melody. But the phenomena of even mania are, we suspect, for the most part horrid. The accuser of human nature takes care to dethrone it from all its dignity when any of those who bear it become in that strange way his victims. Their melancholy is not of this world; no earthly sorrow ever darkened the human soul with a gloom like that. They turn away with the wildest and most lurid scowl of hatred from those who love them, and whom, up to the dark visitation, they ever dearly loved in return. Strange, mysterious, and humbling possession! no fit subject, surely, for playful thought or sentimental picturing art thou.

Madness, therefore, is only tolerable to look at in a very few instances, and hardly in them when the fit is on; and idiocy never. Had Barnaby Rudge been a maniac, his existence could not have been the cloudless, painless one it is represented. Being, as he was, an idiot, it could not have been the lively, fantastic, yet graceful one that Mr. Dickens would have us believe in. On neither supposition would he have discoursed on the matter himself, and compared his own condition with that of persons in full possession of their faculties. We can by no means convince ourselves that such a person ever made speeches like the following:—

"'Look down there,' he said softly, 'do you mark how they whisper in each other's ears; then dance and leap to make believe they are in sport? Do you see how they stop for a moment, when they think there is no one looking, and mutter among themselves again? And then how they roll and gambol, delighted with the mischief they've been plotting? Look at 'em now, see how they whirl and plunge, and now they stop again and whisper cautiously together, little thinking, mind, how often I have lain upon the grass and watched them. I say, what is it that they plot and hatch, do you know?'

"'They are only clothes,' returned the guest, 'such as we wear, hanging on those lines to dry, and fluttering in the wind.'

"'Clothes!' echoed Barnaby, looking close into his face, and falling quickly back; 'ha, ha, why how much better to be silly than as wise as you! You don't see shadowy people there like those that live in sleep—not you. Nor eyes in the knotted frames of glass, nor swift ghosts when it blows hard; nor do you hear voices in the air, nor see men stalking in the sky—not you. I lead a merrier life than you with all your cleverness. You are the dull men, we are the bright ones. Ha, ha—I'll not change with you, clever as you are—not I."—*Master Humphrey's Clock*, vol. ii. p. 294.

Sir John Chester is equally remote from nature and truth, equally therefore a failure. The author and his artist have alike missed their mark, and presented us with a grimacing monstrosity, having no more foundation in probability, than the mixture of muffins and marmalade which the aforesaid monstrosity once remembered eating. Now and then Sir J. Chester says a witty thing; but the

wit is merely Mr. Dickens's; it has little or no root in his conception of that particular character.

As to the work in general, we freely admit that the plot is good and well brought out; that the scenes and incidents are powerful and vivid; and that Hugh, Dennis, Staggs, and the raven, are both well sketched and well worth the sketching.

And now for Mr. Dickens himself as a whole. In many respects the tone of his works is sound and wholesome. He has no pernicious confusions between virtue and vice, great faith in disinterested goodness, and gives numerous indications of being himself a very benevolent man.

His faults, however, are numerous. His religion, whenever any is introduced, is for the most part such mere pagan sentimentalism, that we should be better pleased by its absence. He is also a radical, probably of the better sort; not a mere panderer to popular passions, nor worshipper of the popular will, but with some grave convictions as to the evil of much in our present social system, which he is too earnest a man altogether to conceal even when writing for popularity and amusement. In many of those convictions we doubt not that we should coincide, for we do not hold radicalism to be altogether void of truth. It has a voice which speaks too powerfully to grave and earnest minds for that to be possible. If man be not dealt with as man, if the bonds which unite the different classes of men be not felt and acted on as deeper, stronger, more substantial and enduring than the barriers which separate them,—if there be real alienation between different orders merely as such,—then beyond all doubt there is something wrong. But Mr. Dickens's road to improvement is not ours. Where we see social wrong, we are all apt to try every experiment except the only successful one—the cultivation of the individual conscience in ourselves, and, as far as may be, in all who are placed within our reach. The radical attacks appointed bounds and ordinances, ancient usage, and prescriptive rights, which, even when not directly and in the highest sense sacred, would nearly always be found helps instead of hindrances to the end he honestly has in view.

This fatal error continually lurks even in our author's pleasantest pages, little as many would imagine that they were charged with any aim deeper than the amusement of the moment. This very unsuspiciousness makes it imperative on us to illustrate what we mean.

Whenever, then, Mr. Dickens comes in contact with any one of the objects against which the popular will is most easily tempted into hostility,—the privileged classes, recognised officials, ancient institutions, the laws and their administration,—it is more or less to disparage them. Now, when it is remembered that the number of his readers is pretty nearly commensurate with the number of people within the four seas who read anything at all, this must needs be no slight evil. The author's taunts must find their way to the very persons into whose hearts they are most likely to sink, and where

they are nearly sure to produce evil fruit. Thus in his writings the higher classes are seldom portrayed otherwise than invidiously. The professions fare no better. Law courts—more especially those at the Old Bailey, which speak most powerfully to the feelings of the lower orders, the only ones of which Mr. Weller, sen. took any cognizance—are certainly open to satire. But yet we question how far it is well to represent them as uniformly in the wrong, since we believe that they are much nearer being uniformly in the right in the long run, however singular some steps in their progress may at first sight seem. Again, the Clergy are never introduced otherwise than with a sneer. Has the author to describe a pauper's funeral?—The curate keeps it waiting on a cold wet day for more than an hour.* A city churchyard suggests the reflection of the numbers of dead who lie huddled together there, "all dear brothers and sisters of the clergyman who read the service so fast," &c.;† while the ordinary at Newgate is described as bigoted and unfeeling in his estimate of men in their dying moments.‡ Now we do not deny that there may be cases of careless and unfeeling clergymen keeping mourners waiting in the cold and wet, though we believe them to be of very rare occurrence, the clergyman in respect of time being, as is notorious on such occasions, nearly always the party aggrieved. Nor do we deny but what others may read the burial service hurriedly and heartlessly; or that some may be deficient in delicate consideration whilst preparing the dying for death. But,—and once more, we beg Mr. Dickens to remember by what classes his writings are read,—is it well never to allude to the order except to exhibit it in some light of this sort? a proceeding the unfairness of which is fully equalled by its danger.

One of the instances to which we have alluded, that from *Barnaby Rudge*, is also a specimen of the sickly sentiment which he would substitute as medicine to the dying for the stern joy of the Creed. "The good minister had been greatly shocked, not a quarter of an hour before, at his (Barnaby's) parting with Grip. For one in his condition to fondle a bird!" Now, considering that a court of justice had refused to believe in Barnaby's idiocy, and on the author's own showing we think they well might, the chaplain was, we conceive, fully justified in treating him as one so far capable of thought as to have something more important to do, just then, than "to fondle a bird."

Captain Marryatt is a singularly pleasant manly writer. There is a vein of cheerfulness all through his novels, which makes them at all times most grateful. Of ships, of the sea, and of seamanship, he speaks from experience, and we doubt not with accuracy. In spite of our land-ignorance of nautical affairs, he, for the most part, makes us understand the proceedings he narrates, sufficiently to be livelily interested in them. Though we do not find in him any very original

* Oliver Twist, vol. i. † Nicholas Nickleby. ‡ Barnaby Rudge.

conceptions of character,—though we do not consider him particularly creative, he is too observant and shrewd a man, and has seen too much of life, not to present us with lively sketches of what is most external and obvious in his fellow-men. He contrives, too, most excellent pieces of fun; and when he ventures into the region of sentiment, makes no absurd exhibition of himself there; so that, all these merits being put together, he must be considered a very excellent novelist.

One thing about him puzzles us much, his view of morality and religion. No man, not writing professedly on these subjects, can introduce them with a manlier grace than he. No man can better represent the steady influence and support of good principles experienced by those who consistently act on them. His "Poor Jack" is in this respect a worthy companion to his "Masterman Ready;" of which latter book we shall have occasion to speak in another part of this number. And this being so, we are the more moved to ask why Captain Marryatt should ever write in a different style,—why he should introduce so much needless vice into some of his tales? Why should Frank Mildmay, the hero of one of them, be—not an ordinary sower of wild oats, but—as arrant a scoundrel as ever walked in civilized society? His final reformation, effected through the agency of a Bishop, but poorly compensates for the atrocious profligacy and dishonour of which we find him capable, during nearly the whole of our acquaintance with him. Such a man ought not to have been placed on the pinnacle of earthly happiness, after a ten days' probation. Surely the remembrance of guilt like his, and its direful effects, was incompatible with bridal festivities and nuptial joy so soon after. Again, why is the plot of our author's last novel, Percival Keene, such as to preclude its being read aloud in the family circle? And why is the hero made so selfishly alive only to his own interest in the history of his parentage, in no way shocked at the inference as to his mother necessarily involved in that history, and totally regardless of all her feelings in the matter? We regret these drawbacks all the more, because Percival Keene is as pleasant a novel of Captain Marryatt's as any we have read.

So much for our present popular novels, as far as they are known to us. The subject is one on which we neither profess nor possess unbounded learning. Had we read all the novels, *serials*, &c, which are received with favour, and which we hear pronounced *capital*, we are afraid we might be considered by our readers as disabled from the office of "*Christian Remembrancer.*"

One remark more about present tastes before we quit the subject. When we think what a preponderance there is in our present fiction of the humorous,—how much the powers of our more secular men of letters are now devoted to *the ludicrous*,—when we recollect our present novels, serials, comic annuals, caricatures, &c., we have need to be on our guard, lest the average intellect of the nation suffer

therefrom. We believe that the many, even amongst the upper classes, have their tastes formed mainly by the light literature of the day; and therefore there seems need to call attention to one of Bishop Butler's justest observations, that "men may indulge a ludicrous turn so far as . . . . . even as it seems to impair their faculty of reason." The humour of men of great minds, into which it is good that we be able to enter, is always based on something grave and deep, and manifests itself only as a wholesome relief from the severer manifestations of that.

Before bidding adieu to the subject of novels, we are anxious to call attention to one, little connected either with popular tastes or their history, not more remote indeed from the fashions of the day than above them. In the year 1834 there appeared "Eustace Conway, or the Brother and Sister," a novel, in three volumes. Few, perhaps, are cognisant of the fact, nor, now that we have mentioned it, can our readers be supposed to know by intuition, that if they betake themselves to its pages, they will be presented, through the medium of fiction, with great and glorious truths, by one to whom we trust they have listened when addressing them in graver form. "Eustace Conway" is indeed a most extraordinary performance; elevated and profound in its philosophy, religious and Catholic in its spirit, full of well-conceived, well-drawn, and thoroughly individual characters, full of eloquence and full of humour,—crude indeed, and painful, in part of its plot, but deeply interesting nevertheless. Had the elaboration of the story been better, and some of the harsher events been softened, we know no novel in the whole compass of literature that could have been compared with it; and deeply should we have regretted that an author of such powers in this direction had not subsequently followed up his first essay, were it not that he has since been engaged in still nobler and more enduring works.

The time of "Eustace Conway" is some twelve or fourteen years ago, and Eustace, the hero, is a young man of talent and promise, who has just quitted college, eager to bring his opinions to bear on society and mankind. These opinions, however, betray and desert him in time, are succeeded shortly afterwards by higher and truer, though still Pagan ones, which in their turn give way to the Christian faith, and finally, to an unreserved obedience to that faith as embodied in the Catholic Church and her salutary sacraments. Now, we have here exemplified, in an individual, the progress so happily observable in the flower of our English youth. Eustace starts with Benthamism;—like many others some time back, he is a fanatic for a creed of selfishness and individuality, and enthusiastic for that, which, if steadily and consistently followed out, must extinguish all enthusiasm; then, after some vicissitude of temper, practice, and fortunes, he becomes a German spiritualist; then, as we have said, a Christian, though impatient of ordinances; finally, a truly Catholic believer. The progress of all this is admirably sketched, and the causes which are made to operate on his mind indicate, we think, our author's

deep knowledge of the heart. His introduction to actual members of the Benthamite sect went a great way in curing him of his devotion to "the greatest happiness of the greatest number;" but still more powerful is the influence of an elder brother in the army, just returned from abroad, whom neither Eustace nor his sister Honoria had seen for many years before. This gentleman, refined and commanding, but the sworn foe of all kinds of earnestness whatsoever, and disdaining to meet that of Eustace, in particular, with argument or even with common conversational fairness,—with whom the latter cannot keep his temper,—does more really to drive Benthamism out of his head and heart than argument or experience of any sort could have done. Here is their first conversation:—

"Henry Conway was tall and graceful in person, and his countenance was not unworthy of his figure. His forehead was arched, his eyes like Honoria's—deep blue; his nose was more regularly Grecian than hers, and his mouth small and delicate. When he was younger, his complexion was very pale, and then his whole countenance must have bordered too much on the feminine. But exposure to various climates, a slight sinking of the cheek, and a very decided though not offensive curl of the upper lip had left him at his present age, of thirty-two, no longer open to that imputation. As to his expression, which we are so often assured constitutes the whole of beauty, I shall only say that his face was well able to express whatever he chose to express by it.

"As he entered the room, Honoria and Eustace very naturally dropped the conversation in which they were engaged, and, what perhaps was not so natural, neither of them seemed sufficiently at ease with their brother to commence a new one.

"In default of any thing else, Eustace asked him if he had been at the opera the night before.

"'No, I never frequent operas—I am too old and lazy; they are only fit for college-men like you.'

"'Eustace considers that the most opprobrious designation in the language', said Honoria; 'you must be careful how you apply it to him.'

"'My dear Eustace, I beg your pardon, I thought you would have been proud of it. However, I believe, whether it be good or bad, you no longer deserve it. Is not that the case?'

"'Yes, I have left the place for ever. If it gives you the slightest pleasure to laugh at college-men, you cannot laugh too loud or too long for my taste, and if you will arrange the laugh for two voices I shall be the more obliged to you.'

"'I never laugh, even by particular desire; if I did, I would endeavour to meet your wishes, for I have encountered some very tiresome college-men.'

"'The men are not so blameable,' said Eustace, 'though, no doubt, a vast majority are idiots, and ninety-nine out of a hundred of the remainder will be knaves. It is the system which is so utterly intolerable!'

"'The what?'

"'The *system*—the university system.'

"'Ah! I do not know what that is. May I trouble you for a roll?'

"'I did not mean by the *system* any thing technical—not the arrangement of the honours—the subordination of offices,—proctor to vice-chancellor, taxer to proctor, and all the rest of that nonsense; nor even the character of the examinations: I meant the general spirit and tone of the place,—in short, the very thing you are complaining of yourself.'

"'Indeed I was not complaining of it—I am in the most perfect ignorance respecting the university and all that concerns it.'

"'But you said, that the men you had met were very disagreeable. Now, that, I say, is owing to the spirit of the place—the extreme dulness and silence which almost universally distinguishes them in company.'

"'For my sins, the men whom I came in contact with were exceedingly noisy and talkative.'

"'Oh, yes indeed, that class is even more intolerable than the other—vehement, ignorant coxcombs!'

"'And very passionate,' said Henry.

"'About questions of no importance,' rejoined our hero.

"'Exactly so.'

"'Such as, what were the names of the first class in such a year? whether the Queen's or Trinity boat was successful in the match half a century ago? what was the time of some vile old fellow's joke? or perhaps their wisdom, adapting itself to their new situation, would discourse about all they had observed in their tours—the excellence of the wax-tapers at Florence,—which of them had descended first into the catacombs at Paris,—or, if they were very ambitious indeed, which carried off the palm of absurdity, by proposing to ascend Mont Blanc!'

"'I do not know whether they started those topics of debate, but I recollect that they talked, day and night, about the atrocity of the continental governments, the unprincipled aristocracy of England, and the greatest happiness of the greatest numbers.'

"'Eustace was silent, but his countenance expressed more than the usual annoyance which one feels at an unexpected back-handed blow.'"—*Eustace Conway*, vol. i. pp. 78—81.

Would our readers wish to inspect the private intercourse of these two brothers shortly afterwards? Here is a specimen.

"His political opinions found even less favour with his brother than with Honoria; a circumstance which surprised him not a little. Honoria's remarks respecting him were not difficult to interpret. He knew what his sister was by nature and discipline; that many feelings perfectly genuine in her would seem fantastical to a man of the world; and he easily guessed that in the simplicity of her heart she had given utterance to them, without considering how great a difference there was between the brother with whom she had lived from infancy, and one who had been always a stranger to her. Some indeed, who knew Henry Conway, had expressed their astonishment at the impression which was made upon him by the affectionate cordiality of Honoria's welcome. But if, as this remark seemed to imply, his affections had been slumbering previously, Eustace thought it likely enough that any accident which shocked his taste or temper would send them back to their cells, and restore the pride which they had displaced. He did not wonder, therefore, that Honoria, after a month's intercourse with Henry, had learnt to adopt a very guarded manner in his company; that she never touched upon subjects which, according to the most rigid charts, lay out of her sex's province, and allowed no expression to escape her which was not strictly common-place. His surprise was scarcely greater, that, in spite of this abstinence, some word or phrase, which she had uttered before she understood his character, served as a text for a thousand sarcasms that had no concern with it,—in short, as a general writ of *ne exeat silentio* to her.

"But the dislike which such a person would entertain for whatever he denominated sentiment,—including in that generic name the loftiest feelings, as well as the vulgarest, and probably, of the two, considering the former most offensive in a woman,—could not affect him. He had no sentimental taint; his political opinions were not those of an enthusiast; the popular charge against them was, that they admitted the existence of too much selfishness in society: what then could expose him to the ridicule of the most practised worldling? When his attempt to win Henry's esteem,

by expressing his unbounded though quite sincere contempt for college-men, and one or two experiments equally ingenious, had failed, he saw that he had reasoned amiss; that his brother's dislike to earnestness was not confined to this or that kind, but extended to all,—religious, sentimental, philosophical, oratorical, artistical, phrenological, parallelogram-istical; and that if he had any choice, he disliked the political most, as the most boisterous. Thenceforth our hero used all diligence to conceal his political profession in his own family.

"Honoria was holding a rather silent session one morning, with Miss Vyvyan, when Henry Conway entered; he had been absent from home nearly a month.

"'Has any thing been heard of the philosopher lately?' he inquired, after a few words testifying suitable indifference to her affectionate greeting.

"'The Scotch gentleman who left his card for you last week?'

"'A philosopher called on me! Is it not enough to keep one in the house?'

"If you mean me,' said Honoria, 'I have lost all my philosophy. It has been voted that I do not understand tea-making, and my aunt has undertaken my duties.'

"'Doubtless, your "eyes were dimmed with childhood's tears," (I hope I quote the favourite passage correctly,) and you could not see the number of spoonsful?'

"'Possibly.'

"'Or you sat waiting for the music of the urn to pass into your face till the water in it was cold?'

"'Very likely.'

"'Or you concluded that the joy which an urn takes in boiling, is something that doth live, and that it would last your pleasure?'

"'I dare say I did.'

"'Eustace,' said his brother, turning to our hero, who had joined them a minute or two before, 'there was a young English Whig and an old French Liberal in the diligence between Bourdeaux and Paris—would not you like to have been in my place?'

"'Not at all.'

"'Why, they talked about revolutions, all night.'

"'I hope you were entertained.'

"'Tolerably well. I went off into a nap twelve times when the Holy Alliance was mentioned, and the same words always woke me.'

"'It must have been a drowsy iteration,' said our hero.

"'I was very thankful,' continued his brother, 'that I had had the advantage of your instructions previously, for I generally knew what was coming, and could sleep with an easy conscience.'

"'I was not aware that I ever talked about the Holy Alliance,' said Eustace.

"'Were you not? What a blunder I committed then, for I told them that I had a brother at home—a flaming Whig.'

"'You told them that I was a Whig!' said Eustace, starting up; 'if there is an animal in the universe that I loathe, it is a Whig.'

"'Have the principles been christened afresh, since I left England?'

"'The principles! What principles?'

"'Those which are professed by you and your brethren. When I was at Winchester, the boys used to call them Whig.'

"'Without meaning it, you have laid the venue of Whiggism most accurately. It is exceedingly proper for boys of six years old and upwards, who write Latin themes, to hold that tyranny is a very bad thing, and liberty a very good thing; that it is very wicked of beings to govern ill; and that the people may rebel whenever it is no longer their duty to submit.'

"'Are not those your opinions?'

"'*My* opinions!'

"'Do instruct me, my dear Eustace. Is tyranny a very good thing, and liberty a very bad thing?'

"'Is common sense a very desirable thing, and nonsense a very detestable thing?'

"'I wait for information on that point also.'

"'When our opinions are to be traduced, sages, like you, talk enough of——'

"'Me a sage! What will come next?'

"'Sages in your own estimation; Heaven forbid you should be so in mine!'

"'Amen!'

"'I say, you wise men of the world are sufficiently ready to charge us with nonsense; but when we bring it home to another party; when we show that they have been amusing themselves, and insulting mankind with a series of identical propositions,—when we convict them of passing off counterfeit catch-words for true thoughts,—when we show the fools of their faction what a trumpery phrase even their darling civil and religious liberty is, and justify our demonstration by the conduct of the knaves——'

"'Then —— what?'

"'Why, then,' said our hero, somewhat embarrassed, 'then you think nonsense very commendable.'

"'My sweet brother, am I a Whig?'

"'Oh, there is a sympathy between men of all classes who mean nothing: that is the bond of brotherhood in this harmonious age—"Friend, you mean nothing, no more do I." Then be you Whig or Tory, I care not; we are one in heart—let us embrace.'

"'Do you mean any thing, Eustace?' inquired Henry, meekly.

"'Nothing that you can understand, sir.'

"'I feared that was the case, from former experiments; and when I consider the superiority of your talents——'

"'What vulgar jargon!'

"'How unfit my poor soldier's wit is to contend with one that has been sharpened at a university!'

"'Can you not introduce some point into your sarcasms?'

"'I was just deploring that I could not. Had I been at college—'

"'Would to Heaven you had, that your wit might be still duller than it is at present!'

"'But surely it is the duty of high minds to cultivate the inferior—'

"'Trash!'

"'To inform their intellects;—to soften their tempers;—to prove what a useful study politics is, by the happy influence which it exerts over themselves.'

"'He whom the experience of the last twenty years has not taught that ignorance of politics is the greatest disgrace that can befal a man, indifference to it the greatest crime which he can commit, will never learn the lesson, though all the sages in Europe should unite to convince him of it; and he who has once learnt it will never forget it, though all the witlings in Europe shall conspire to dispossess him of it.'

"So saying, he walked out of the room."—*Eustace Conway*, vol. i. pp. 145—152.

For the result, and in that the first stage of internal history in the Conway family, read what follows.

"There was some amongst Eustace Conway's older and sager friends who occasionally laboured to convince him of his political errors. I cannot say that they were very successful. As going to church is so virtuous an act, that any one who performs it feels himself absolved from the necessity of

attending to what passes there, so arguing with a boy implies a depth of condescension which fairly excuses him who stoops to it from the additional trouble of making his arguments relevant. These kind patrons of our hero succeeded in exposing the unreasonableness, absurdity, and childishness of his notions; they only failed in discovering what his notions were. Grave assertions, that men are not such perfect beings as young enthusiasts suppose them to be—well-known instances of patriots who turned misanthropists because they met with dishonesty where they looked for devotedness—elaborate arguments to prove that savage life is not more innocent than civilized—the important intelligence confirmed by 'we old people know,' or some such formula, that after all an age of gold did not set in on the 14th of July, 1789,—were not likely to overturn a creed which taught him that men are universally selfish—that any reformer who builds upon the notion of their being otherwise, builds upon rottenness—that men are virtuous chiefly or only because they are civilized—and that the shock of class interests which took place at the French Revolution, could only lead to quietness through confusion and bloodshed. They only drove his opinions further into his mind, and taught him to regard all except his own as connected with a blundering thickheadedness which cannot take in a new notion—a sort of Dominie Sampson simplicity, which fancies that the world in its lusty manhood is to begin again at the first rudiments of grammar.

"Yet, though arguments did not convert him, though ridicule appeared only to exasperate him, though no fair eyes talked him into apostasy, though no ministry offered him a seat at the India Board,—scarcely six months after the date of our last chapter, Eustace Conway had ceased to feel any interest in schemes for the overthrow of governments, and the regeneration of mankind."—*Eustace Conway*, vol. i. pp. 221—223.

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"That a faith which stood in so awkward a position should have been overturned by powerful argumentation, will not appear surprising; but I am bound to confess, that at the time when he ceased to take an interest in political speculation or action, he had heard none which struck him as even plausible—that he did not discover his errors till long after he had abandoned them—and that the most efficient instruments in withdrawing him from a faith which he had received on such irrefragable demonstration, were the taunts of his brother Henry, which he regarded with such just contempt. Disgraceful to our hero's character as it may appear, so it was; his doctrines slipped from under him like the three-footed stool in the Midsummer Night's Dream; and it was no specially delegated minister that stole it away, but that same Robin Goodfellow, whose other offices are

> 'The fat and bean-fed horses to beguile,
> Neighing in likeness of a silly foal.
> Sometimes to lurk within a gossip's bowl,
> In very likeness of a roasted crab;
> And when she drinks, against her lips to bob,
> And on her wither'd dewlap pour the ale.'

"Does any one of my readers believe that a scoffing brother is too insignificant an agent to work such an alteration in him, I would counsel him to examine himself well before he adopts such a notion. It is a paltry conceit in reasoners, to fancy that they dispossess their brethren's hearts of a firmly cherished faith. It is a weak self-deception in the vanquished men to surrender the sword which they can hold no longer, to some enemy of knightly birth and redoubted puissance. It is a beautiful moral discipline which ordains that our conceits shall receive their sentence of dismissal from the meanest officer to whom the commission can be sent, lest all this wretched process of forming opinions and parting with them should be more utterly in vain than, owing to the engrained insolence of human nature, it is at present.

"Politics had made Eustace Conway a stranger to his sister, and in some measure a stranger to himself; yet no experienced friend of his would have rejoiced without trembling at his ceasing to be a politician. No one has a right to congratulate his neighbour that a deeply-rooted conviction has departed out of his mind, unless a truth has replaced it. Earnest feelings may have been entwined around it, and may perish with it. It may have kept alive something of reverence to God, something of love to man; the shock which removes it may deface still further the divine image in his soul; and what a poor compensation, that it substitutes more of ours! and how likely that the void in the heart will be supplied with worse vanities than those which have been abandoned! But we need not draw the picture; one who knew what was in man has told us, that 'when the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and finding none. Then goeth he to his house, and findeth it empty, swept, and garnished'—(ay, and with the dry smell of a swept room filling every cranny of the now empty chamber, which had once been furnished with a thousand pictures, and images, and relics)—'then taketh he to himself seven other spirits more wicked than the first; and the last state of that man is worse than the beginning.'

"An unclean spirit had gone out of Eustace Conway; did his experience verify the rest of the description?"—*Eustace Conway*, vol. i. pp. 228—231.

Alas! at first the devil of utilitarian politics only departs to make room for looseness of living; but this endures not long. A most extraordinary incident renders Eustace the guiltless tenant of Newgate. Here he falls in with a German named Kreutzner, from whom he imbibes the anti-material philosophy which, under several varieties, has spread from Germany, and taken possession of the most thoughtful men of the age. Kreutzner's character is inimitable. One little trait, taken from the memoir of himself, which he confers on Eustace, will serve to illustrate him. Having put himself at the head of a regenerating brotherhood, he proceeded as follows:—

"'A manifesto of our object was drawn up, and we prepared epistles to the Carbonari of Italy, the Carbonaros of Spain, and the Freemasons of England.'

"'To the Freemasons of England!' said Eustace, laughing; 'what could be the intention of such a document?'

"'I was the compiler of it,' said Kreutzner. 'Our object, you see, was to build an extensive national life upon the foundation of the spiritual life of the individual: of course, therefore, we were in hostility with all states which build up national life upon some other foundation, as that of expediency, and either suppress individual life, or give it no integral value in society; hence we were anxious to form an alliance with all bodies existing independently of the state and working upon our ground.'

"'You were also, I presume, stimulated to pay our countrymen this compliment, by remembering that our Grand Master is brother to the governor of Hanover?'

"'Yes, that weighed with some of us, and still more the report that he was anxious to establish a more popular life in England.'

"'My dear Kreutzner!' exclaimed Eustace, vainly struggling with convulsions of laughter.

"'I am glad I have given you so much amusement,' said Kreutzner, without any pique however, and joining in the laugh, which seemed to him perfectly unaccountable.

"'I beg your pardon,' said our hero, slightly recovering himself; 'but I was picturing to myself His Royal Highness the Duke of Sussex when he opened

your letter, and discovered that he was engaged in the task of building up a national life upon the spiritual life of the individual.'

" 'You do not think that is his intention?' said Kreutzner.

" 'Very possibly,' said Eustace; 'but he is a Freemason, and keeps it a profound secret.—Pray proceed.' "—*Eustace Conway*, pp. vol. ii. 273, 274.

On getting out of prison, where he never had earned admittance, Eustace Conway forms the eccentric resolution of becoming tutor to the little boy of a very charming Lady Edward Mortimer, a young widow. This he does under the assumed name of Green. With Lady Edward resides an excellent Quakeress of the name of Franklin. It will not surprise those who are conversant with both to learn that Eustace finds many points of contact between his new opinions and those of this excellent person. When it comes to practice, however, the void which separates them surprises and vexes him much. In particular, he cannot get her to be otherwise than shocked by a sentiment for which he is very eager, that Poetry and Religion are but different names for the same thing.

On this point, he has no better luck with the clergyman of the parish, Mr. Wilmot, who is continually surprising him with such gleams of wisdom and manly insight, as he did not suppose a clergyman capable of; but as continually vexing him by showing himself a clergyman after all. The following is an extract from Eustace's journal:—

" *March* 15.—That point about the connexion between poetry and religion is a very useful touchstone to ascertain whether men and women understand themselves. Mr. Wilmot, whom I visited yesterday, cannot abide it any more than Mrs. Franklin. We fell into a conversation on the subject of poetry generally, and I was delighted with his enthusiastic admiration of our older writers, and the felicitous, sometimes profound, remarks which he made upon them. I was delighted too with his ready and evidently considerate assent to my assertion, that the operation of the soul is the only *subject* of poetry, however numerous may be its *objects*. I was still more delighted when he added, of his own accord—'I wonder that any religious person, whose business is with his own soul and with those of his brethren, can prefer those poets who merely paint scenes or describe manners, to the true men from whom he might derive so much solid wisdom.' Yet, when I uttered what seemed to me little more than an echo of his own sentiment, 'Yes, poetry is religion,' he expressed absolute dissent. 'I cannot even compare them,' he said, 'they are not of the same genus. Poetry is an outgrowth of our own minds; religion is a process by which the soul is re-united to a Being greater than itself, from whom it has been separated; and, in order to be efficacious, must be devised by that Being. But if by religion you meant *devotion*, which is unquestionably an effort of the mind, and so far like poetry, I should draw this distinction. Wherever devotion has respect to an object, which the mind has previously formed for its own worship, it will be closely akin to poetry. The creative faculty is conversant with all that lives in the universe, but unquestionably its bias is towards those things or beings which are its own workmanship. But when devotion has respect to a real object—the Creator of our minds, and not their creature; in other words, when it *presumes* religion—it will have no natural connexion with poetry.'

" I asked him whether he considered his definition of religion universally applicable. The cloven foot came out in his reply:—

" 'I believe that every religion attempts the task, which one accomplishes; for I do not call that vague, shadowy belief of a great Spirit, which prevails among Indians in the extreme of barbarism, and Europeans in the extreme of civilization, a religion.'

" 'Why not?' I inquired.

" 'I will mention one text. Every scheme which acknowledges the fact of man's alienation from his Creator, and endeavours to reconcile him, has been successful to a certain extent in binding men to each other; that scheme which can reconcile him, so far as it has been known, has been the great bond of civil society. But the Indians never had a polity; the philosophers cannot devise one which does not go to pieces in a twelvemonth.'

" Good churchman's logic this! Religion implies sacrifices and a priesthood, to be sure. In that sense I allow it has nothing to do with poetry."—*Eustace Conway*, vol. iii. pp. 39—41.

Again, shortly after, we find in the same document what follows:

" *April* 2.—I am fated not to be in agreement with Mr. Wilmot, even when there seems most chance of it. He hates 'Paley's Moral Philosophy' most cordially, and he cannot hate it more cordially than I do; but when we talked of it the other day, he said, 'That book has brought a great curse with it, and I fear will leave a greater curse behind it. Its popularity, I think, is declining daily. But when the meagre canons of expediency are gone, what will replace them? I have the feelings of a lover and a child towards the University which has lent them its venerable sanction, and I tremble to think that in it the reaction is already beginning. German spiritualism will be found a bad exchange even for English materialism. In the latter, man is only a clod; in the former he is nothing at all—a dream, a mere logical fiction, and yet an object of idolatry.'

" 'I should not have expected this, even from a clergyman; but the marvel is, how the man, who, in ordinary cases, does not want for logical consistency, keeps his opinions together. He is an enemy of selfishness; admits my charge against the religious world on that score; allows that they sympathise with fish, soup, and patty-men, more than with thinking men, and that this is a great argument of rottenness in their system; and yet, almost in the same breath, denounces the only class which does sincerely oppose themselves to the worldly spirit! O these gowns! these gowns! what monstrous contradictions will they not cover."—*Eustace Conway*, vol. iii. pp. 50, 51.

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" *April* 5.—When I first heard Mr. Wilmot's abuse of German spiritualism, I was too much astonished to reply. To-day I begged an explanation. So far as I could understand him, the head and front of these spiritualists' offending is, that they consider the cultivation of the faculties the main business of an intelligent being; 'thus destroying,' says Mr. Wilmot, 'all difference between the powers of man and the soul of man—between that which he has, and that which he is. Here is the old complaint newly worded, that we forget the moral part of man's nature in our devotion to the intellectual. I showed Mr. Wilmot clearly enough, I thought, that it is grounded upon a mistake of classification. It pleases him to call every faculty intellectual, whereas we cannot, without an abuse of language, give that name to any of them, except simply the understanding, or the power of calculation. The imagination is surely not an intellectual, but a creative faculty; and the will is neither an intellectual nor a creative faculty, but a moral. I believe firmly that a man's sole business is to cultivate his powers; but which powers? the understanding only? that is the heresy of our commercial philosophers, our economists, and our utilitarians; or the imagination only? that might give us another Keats, but no more Miltons; or the imagination and the intellect together? No, even that would be utterly inadequate, unless you added, over and above all, the cultivation of his will, by which we correct, guide, and govern all the rest.'

" 'We may cultivate all our dispositions, feelings, affections, as much as we

will,' replied Mr. Wilmot; 'but so long as we are the cultivators, something will remain to be cultivated still; and that something no less a thing than ourselves. If your feelings ever sustain a violent shock, this truth will come upon you with a conviction which no argument can impart.'

"There is a self-sufficiency, an impertinence in these appeals to experience, which I cannot away with. They profess to prove every thing, and in reality prove nothing."—*Eustace Conway*, vol. iii. pp. 53—55.

By and by he holds this interesting conversation with Mr. Wilmot, who is a truly delightful person.

"'I am rejoiced to find,' said Eustace, after a pause, 'that, however we may differ on some points, we are agreed upon premises. We equally detest a vulgar religion; and the only question is, how it may be avoided?'

"'Not, my friend, by running into vagueness. A vague religion is not the opposite to a vulgar religion, but the germ of it. Where vagueness does not evaporate into indifference, it nearly always curdles into sensualism.'

"'You think the assertion, on which we disputed so long the other day, that poetry is religion, implies vagueness in my notions of the subject. Now that I do not see. If we either of us held the ordinary doctrine, that poetry is governed by no laws, but what are derived from the imaginary thing called *taste*—a word meaning, in plain English, the collected breath of the one-shilling gallery, to which belongs the mysterious power of blowing soap into air-bubbles—there might be reason in your objection. But we are agreed that poetry in its own kind is as definite as science, and may be tried by principles equally certain. I cannot understand, therefore, how I introduce any looseness into the notion of religion by identifying them.'

"'Precisely, I apprehend, as you would introduce looseness into the notion of religion by identifying it with mathematics, the most exact of all studies. I would venture, if I may do it without arrogance, to tell you something of my own experience in this matter. A great many circumstances (I will not trouble you with a narration of them) had given me, at an early age, a deep interest in poetry. I did not read it as an amusement, nor that I might indulge a habit of criticism; but I studied it in a spirit of zeal and admiration, as a record of those human feelings in which I had been, or wished to be, a sharer. I read only the greatest poets; and I endeavoured not so much to understand them, as to become one with them—to feel as they felt—to create as they created. You will very easily see, that what I so deeply loved would soon unconsciously be worked into my character, and would give a tone to my conversation. Twenty-five years ago, the great poets of our day were only beginning to be known; and the notion of any deep significance belonging to an art, the perfection of which was thought to be exemplified in the Botanic Garden, was, I can hardly say, scouted, but regarded with the same quiet indifference as the dreams of alchemy. As men now will smile at such doctrines, even where they are supported by argument and eloquence, you may imagine how my simple belief in them as truths that required no evidence, was treated. In a very short time, however, I began to make proselytes; and then we raised our voices, and declaimed against the low worldly notions of our opponents, as they did against our sentimentality and enthusiasm.'

"'I think I can guess the result,' said Eustace, smiling; 'you became vain of your reputation; your love of poetry turned into a profession, and from that time you lost all the good you had formerly derived from it. But does not the same result happen even more frequently in other cases? Is it not rather a proof of the resemblance between religion and poetry, that both of them are liable to dwindle into precisely the same formality?'

"'But you have not anticipated rightly,' said the clergyman. 'I very soon became weary of hearing persons talk about poetry, who, I was convinced, knew and cared nothing for it in reality, and regretted I had given currency to a set of phrases, which made such a loose profession easy. I ran

away from my disciples, and returned to my masters, whom I found as real and living as ever. Every day my views grew brighter—my idea of the beautiful, and the good, and the true, more exalted; my will became less bound to sense; the things around me seemed to be less my masters, and more my servants. A severe illness came. When I recovered, every thing around me was vacant, dreary, and desolate. The bright light which had coloured every object was then no more, for it had been reflected from the eye that gazed upon it, and that eye was dim; the form of purity and loveliness, which the soul had created for its own enjoyment, was dead and motionless—for the springs of life, from which it was supplied with life, were dried up; the will, which was able to achieve impossibilities, could not lift the weight of a feather. My reasoning powers, however, were not so extinguished, but that they could harass me with agonizing questions about myself and my own identity. Did these thoughts—those dreams—these hopes actually belong to me? Where did they come from? what were they! what am I? A time of distracting doubt and disquietude followed. There was nothing stable to me in earth or heaven. I became an infidel, an Epicurean. But even the universal denial which barricadoes every avenue through which doubt may enter in, has found no artifice for excluding the question, 'What am *I?*' It came to me again, and again, and again. Physical science, I knew, could not answer; for that treats of a world in which there are no *I's*. The metaphysician could not answer it—no, not even Fichte, with his *Ich*, and his *Nicht, Jah*. Poetry could not answer it; for, though it embodies all the operations of self, that mighty agent it can never discover. Nor should I ever have found an answer to it, if I had not learnt the meaning of that voice which the Jewish shepherd heard at night, proclaiming from a burning bush,—'I AM THAT I AM!'

"Shortly after they reached Mr. Wilmot's house, and Eustace wished him good morning.

"This was a teazing disagreeable conversation, in which there was nothing of the pleasure, and nearly all the discomforts, which follow a well-sustained argument. He felt angry with the clergyman for his remarks on poetry, and for parading his own experience. But, on the other hand, he discovered that Mr. Wilmot possessed human feelings in spite of his ordination; and it was in our hero's nature to honour these, even when they lurked under a regal, judicial, or sacerdotal robe."—*Eustace Conway*, vol. iii. pp. 78—83.

But do not let our readers fancy that Mr. Conway is a grave philosopher all this while; on the contrary, he is as absurd and impetuous a person as one might wish to meet; and out of an entire misapprehension, calls his good-humoured friend, Morton, a villain, which leads to a duel between them, in which both parties fear they may find some difficulty in procuring seconds, but both contrive to get very passable ones.

"Eustace expressed his deep obligations—

"'Not at all, Mr. Green—not at all,' said the man of medicines; 'I like to do these little acts of friendship, it will be pleasant to reflect upon them in the evening of one's days. Mr. Green, you may depend upon it, a well-spent life is a source of constant inward satisfaction; and how can we spend our lives better, than in contributing to the welfare of our fellow-creatures? And when one thinks of it, Mr. Green, you could not have done better than come to me. It is consolidating two offices, just what Mr. Canning has been doing. Could you have conceived, Mr. Green, that he would have made himself Chancellor of the Exchequer, a man who knows no more of accounts?—Well, well, we must let the world take its own way—Are you provided with pistols?'

"Eustace answered in the affirmative.

"'Ah, then, all I need do is to bring a case of instruments—Good morning.'

"Eustace felt much consoled in his own selection of a friend, when he received

the expected visit from Morton's. This was a Mr. Glover, a young gentleman from Cambridge, whose acquaintance with Morton originated in their having travelled two hundred miles in the same coach. Even under his present circumstances, Eustace could not help being amused by the manner of this plenipotentiary. The predominant feeling indicated by it, was one of delight, at the unexpected honour which had been thrust upon him. The thought of being the second in a duel—of informing his friends that he had been one—of being possibly involved in a trial, was almost too much for the mind of Mr. Glover. He could not yet frame a conception of any thing so magnificent—it must be meditated upon in the night-watches—it must be regarded in various lights, as to the effects which it would produce upon this man, who had affected to commiserate the juvenility of his whiskers, and upon that lady, who within a too recent period had patted his cheeks; it must be measured against similar far smaller distinctions, on which the Goliahs of his set piqued themselves, before it could be comprehended by his imagination in all its vastness; at present, its vague sublimity deprived him to a great degree of his self-possession. Yet Mr. Glover, though like Mrs. Gilpin, 'on pleasure he was bent,' had a conscientious mind, and felt that, to whatever risk of disappointment he exposed himself, it was still his duty, in order that he might perform the commission according to the precedents made and provided in novels, to run over the different arguments, which prove, beyond the possibility of refutation, that it is wrong, and even foolish, to fight duels, except indeed in those cases in which it is not foolish or wrong; and that it is always desirable to avert the necessity by explanation, unless it should happen that an explanation cannot be creditably or conveniently afforded. Eustace admired the high tone of principle in the youth's mind, and was anxious to reward him, by relieving any anxiety he might feel, lest his eloquence should be successful. He therefore observed with great solemnity, that this *was* one of the excepted instances. The youth regretted that he was not more minutely acquainted with the cause of quarrel between his friend Morton and Mr. Green, as he might suggest some mode of reconciliation. Eustace thanked him for his intentions, observed that the quarrel could not be very intelligible to a stranger, and requested him to make the necessary arrangements with Mr. Jenkins. Mr. Glover said, that if any words had been spoken in haste on either side, they might be recalled. Eustace said that no words had been spoken in haste on either side, and that Mr. Jenkins might be found at the King's Arms. The youth quitted him with a very gloomy face, and a heart full of satisfaction."—*Eustace Conway*, vol. iii. pp. 123—126.

Conway is wounded by Morton, and soon finds out his mistake about him.

" 'Jenkins,' he exclaimed, 'will you, to whom I am already under the greatest obligations, confer one more upon me?'

" 'Oh, certainly, Mr. Green,' said the apothecary, looking up from a newspaper in which he had lost himself; 'but I think you had better recover from this bout before you turn out again.'

" 'I hope never more to trouble you in that way. The favour which I intreat of you is, that you will write a letter for me to my late antagonist, Mr. Morton. I find that I have behaved with the grossest injustice; I must beg his pardon; and if you think a letter would not reach him, I will set off for London immediately.'

" 'That's a measure I should scarcely recommend, Mr. Green. Hereafter change of air may be useful, but not till the fever has considerably subsided; and, as to the particular purpose you speak of, it is not necessary, for Mr. Morton is at my house.'

" 'At your house! you do not mean that he has remained in the neighbourhood at the risk of his life?'

" 'Yes; I could not persuade him to go till he knew that you were better. So, as we had a spare room in our house and no lodger just now, he took it.'

" 'And this friend I might have killed!'

" 'A near touch, it must be confessed. The ball went quite through the crown of his hat; he has given it one of my little boys, who keeps curiosities. A devilish nice fellow he is, Mr. Green: he holds me to the bottle though. I am a temperate man myself, but there's no withstanding you college gentlemen when you are bent upon making a night of it.'

" 'And do you think if I wrote to intreat him he would visit me here?'

" 'Wrote to intreat him! why, he'll come with the greatest pleasure. The very first night he proposed we should drink your health; and he added, May he not be much longer the Green Man and Still! for which I fined him a bumper. We passed a most pleasant evening, I assure you.'

" When Morton entered the room, Eustace apologized, in language of the bitterest self-reproach, for his mad and guilty behaviour.

" 'My dear Conway, what a fuss you make about a trifle. How should I have been able to recognize you under your disguise, if you had not done some unaccountable action? It is the badge of your identity, and I should be very sorry to see you part with it.'

" 'I should be most happy to throw it aside at once and for ever,' said Eustace.

" 'If your ball had passed through my body instead of my hat, perhaps I might have felt a little sore; but really, as you are lying there, and I am sitting here, I think the favour is all on my side.'"—*Eustace Conway*, vol. iii. pp. 147—149.

After a tragedy, truly shocking, in which his sweet and noble sister Honoria is involved, Eustace takes her, with his cousin, Maria Vyvyan, to his place in the north. He is now much improved, "a sadder and a wiser man," feeling that the root of spirituality is not in himself, and believing the living God. He is out of spirits, and also somewhat out of humour, though far from being devoid of occupation or enjoyments.

" His next undertaking was of a loftier kind. The manners and customs of hogs riveted his attention, and he aspired to lay the foundation of a great piggery. For a time his whole mind seems to have been occupied with this subject, and there is an allusion to it in every page of his journal. He talks very much of the mild, gentle feelings, which were cultivated in him by intercourse with this interesting part of creation. He seems also to have felt that they had anticipated him in some philosophical discoveries, at which he had not arrived without much trouble and distress of mind. 'I have ascertained,' he remarks, 'that the will is not omnipotent—the pigs never believed it to be so.' The general benignity of nature, which he derived from this enjoyment, seems to have extended to his cousin.

" 'Maria,' he says, 'is a good girl. The improvements in her head-dress are certainly astonishing, and she takes a real interest in my piggery.'

" But there are some offences, which, even in his present temper, he seems to have considered unpardonable.

" 'Maria and Honoria,' he remarks, 'never lay an emphasis upon their words. How I love them for that peculiarity! Many of their sex who come here, seem to me as if they were talking out of their own letters. There are half a dozen deep broad dashes in every sentence. One says, He is a very *go—od* man, but there IS-S-S a *want-i-t* of SOMETHING.—Another, Yes, poor little creature,—there is no *harm* in her, but she has no MIND, (oh! that mind! Maria looked so compassionately towards me—she saw it was driving me mad.) A third, She has a delightful flow of THOUGHT. And one had actually the impudence to ask me, if I had not meditated much on Ed—u—ca—shun. Yes, I replied, I am training up a family of beautiful little pigs, who, I trust, will prove ornaments to the sty in which they move.'"—*Eustace Conway*, vol. iii. pp. 260, 261.

Our space admits of no more extracts. We have already announced that Eustace Conway arrives finally at the love and the practice of Christian truth. We have been able to give a very imperfect sketch of his internal history, and we have said nothing of his sister Honoria's fortunes—sad ones indeed, but redeemed from bitterness by the heavenly fragrance of her heart and soul. Neither can our extracts give the reader any conception of the thrilling interest of the story, in spite of all its defects, or of the crowded gallery of strongly-marked characters which he will find in its compass. These he must discover for himself; and while, in answer to the objection some may make to our having devoted so many pages to the subject of novels—that such a proceeding is unworthy of the aim we profess in our title-page, we are prepared to say, that it is a subject of too general concern for us, in our capacity of *Christian Remembrancer*, to overlook,—we may also add our persuasion, that this article will not have been written in vain, if it have the effect of leading any to read and meditate on *Eustace Conway*.

The Temple Church. By C. G. Addison, Esq., *Author of "The History of the Knights Templars."* London: Longman, Brown, Green, and Longman. 8vo. Pp. 127.

A Glance at the Temple Church. By Felix Summerly. London: Bell and Wood. 12mo. Pp. 14.

The restoration of the Temple Church (now nearly completed, which has been carrying on for more than two years) is an event so important and novel in itself, and so likely to influence restorations in future, that it becomes necessary to furnish our readers with some account of the church, and the repairs which have been so liberally bestowed. Having got together our materials for this purpose, we have just received Mr. Addison's work on the subject, and place it at the head of our remarks. It is quite desirable that the recent repairs should be put on record in a more accessible form than notices in periodicals can give them, that future times may know how great was the change effected; for we trust that in a few years it will be only from such sources as Mr. A.'s book that we shall discover to how barbarous and mean a condition the churches of England were reduced in the 18th and 19th centuries.

As the history of this church is tolerably well known, we shall mention it but briefly. "Weaver" gives the following tradition, which is certainly not true of the present building, though it is possible it may be of an earlier one. "The 1st founder hereof is not certainly recorded; some hold that it was built by Dunwallo Mulmutius, about the year of the world's creation 4748,

the precincts whereof he made a sanctuary, or place of refuge for any person therein to be assured of life, liberty, and limbs. Besides these privileges unto Temples, he constituted divers good laws, of which he writ two books—the one called Statuta Municipalia, the other Leges Judiciariæ, which is as much as to say, The Statute Law, and the Common Law. Having reduced his realm into one monarchy, being before by civil wars and dissensions severed and brought into divers dominions, he reigned 40 years, died the year of the world's creation 4768, and was buried in this place with other of the British kings. But it appeareth by this inscription following, over the church door in the stonework, that this holy structure was newly founded of far later times, and dedicated to the honour of the Blessed Virgin; yet I think it is far more ancient:— ✠ Anno ab incarnatione Domini MCLxxxv., dedicata hæc ecclesia in honore beatæ Mariæ, a domino Eraclio, Dei gratia, sanctæ resurrectionis ecclesiæ Patriarcha, IIII. Idus. Februarii. Qui eam annatim petentibus de injuncta sibi penitentia, Lx. dies indulsit." This inscription gives the true date of the round portion of the church. The founders were the order of Brethren of the Temple of Solomon at Jerusalem, commonly called Templars, or Knights of the Temple. This order began in the year 1118; and it is probable that in the beginning of Stephen's reign they were settled in the chief house of their order in England, viz. the old Temple, without Holborn Bars, on the south side of the street, near Southampton Buildings. About a century ago, part of the old Temple Church was discovered, in pulling down some old houses. It was built of Caen-stone, and circular like the present church. In the year 1185, they removed to a more commodious habitation, at the west end of Fleet Street, which was called the New Temple, where they flourished in great wealth and honour, under the government of a Master, who was head of all the preceptories and houses of these Knights in England, but he himself subject to the Grand Master of the order. The eastern, or square part of the church was consecrated in the year 1240, and Matthew Paris, who was present, gives the following description. "About the same time (A.D. 1240) was consecrated the noble church of the New Temple at London, an edifice worthy to be seen, in the presence of the king and much of the nobility of the kingdom, who, on the same day, that is to say, the day of the Ascension, after the solemnities of the consecration had been completed, royally feasted at a most magnificent banquet, prepared at the expense of the Hospitallers." The whole religion, as it was called, or order, was extirpated all over Europe about the year 1312, chiefly by contrivance of Pope Clement V., and Philip, King of France. This their house and church in London was, after a short interval, granted to the Knights Hospitallers of the

order of St. John Baptist, called St. John of Jerusalem, who leased the same to the students of the common law. The law students held the Temple on lease, "defending one Christian from another, as the old Templars did Christians from Pagans," till the time of James I., who, in the sixth year of his reign, granted the whole to Sir Julius Cæsar, Knight, the Benchers and others of the Temple, and their assigns for ever.

As might be expected, there were formerly many priests attached to the temple. With our ancestors, religion was something real. Of the *reformed* establishment Weaver says, "Since the dissolution of the Hospitallers in the time of Henry VIII., there hath been a divine, by the name of a Master or Custos, belonging to this church. Besides the Master there is a Reader, who readeth divine service twice a day, at eight o'clock in the morning, and at four in the afternoon." Whatever the reader may have done formerly, he has not done this for many years, and we are glad to hear that, in this important respect, the Templars meditate, and indeed have determined upon, a restoration. That such a church should be shut up from Sunday to Sunday, or only opened in the interval for Wednesday and Friday prayers, is impossible. We hope the choir will attend at all the services.

In the various changes which we have narrated above, the church, which is now almost the only remaining ancient building, suffered severely, and was desecrated into a common lounge at one time, as was the nave of Old St. Paul's. Stow says, "Formerly the church appears to have been the general resort of the students and others, as we see by 'A Description of the Form and Manner how by what Orders and Customs the state of the Fellowship of the Middle Temple is maintained, and what ways they have to attaine unto Learning;' written in the time of King Henry VIII. In this we find the following item:—'The learners have no place to walk in, and talk and confer their learnings, but in the church, which place all the term times hath in it no more quietness than the pervyse of Paul's, by occasion of the confluence and concourse of such as are suitors in the law.'"

Having narrowly escaped the flames in 1666, a considerable sum was spent upon it; but as the enlightened taste of those times, of course, considered the church erected on false principles of art, the fittings and other ornaments were of Roman design. It was pewed and wainscotted with wainscot above eight feet high, an oak altar-piece was carried up high into the eastern window, adorned with pilasters, columns, and entablatures of the Corinthian order, with cherubims, shields, festoons, fruit, and leaves; and a rail and banister were added, to enclose the altar on three sides. This last arrangement, most unhap-

pily, the Templars still seem to hold in great admiration. The pulpit was added at the same time, expensively carved with cherubims, &c., and was placed in front of the altar, with two desks, on a descending scale, in front. This arrangement was, as we well remember, picturesque in the extreme, to say nothing of the religious principle involved. Those who wish to understand its effect may see it in the churches of Islington parish, and in most, if not all, proprietary chapels. An oak screen, with three doors, and an organ gallery, with pilasters and pediments, the royal arms, cherubims, &c., completed the western end. Monuments increased from time to time, fitter for the dining-hall than the church. Roman urns, with flames issuing forth, were set up, instead of crosses, on the gables. Later repairs have been equally felicitous. In 1706, the church was "wholly new whitewashed," and the pillars of the round part wainscotted. It was again repaired in 1811, and finally, in part, in 1827. This church, in fact, required nothing but galleries up each aisle, to make it as perfect a specimen as any extant of our worthy ancestors' taste in church fittings during the last two-and-a-half centuries. It was only to be expected that such a church, in the hands of a body of men so well informed on general subjects, should be the first restoration on a grand scale in the kingdom.

And now, before proceeding to describe the present state of the church, we must premise, that, although it has been desecrated for more than two years, no "reconciliatory service" is, as far as we can learn, to be used at its reopening. In fact, we possess no such service. The process necessary now, is not that of consecration, but of what is technically termed "*reconciliation.*" For want of something authoritative, that zealous Churchman, Archbishop Laud, was compelled in the case of St. Katharine Creed Church, London, (which was an old church desecrated by repairs,) to use a service upon his own authority merely, which Convocation had never sanctioned, and for which he could not urge any sufficient authority at his trial. It is much to be hoped that such a service may soon be added to our somewhat scanty Pontifical.

We will now proceed to describe, from personal inspection, the appearance which the church at present presents. The entrance-porch has been restored, and part of a house pulled down to divert the public passage round it, instead of through it. Another set of chambers, however, at present plays the part of a "camera obscura" to a fine wheel window in the western front, which is much to be regretted. This window was brought to view internally during the progress of the works. The ground has been cleared away to its original level at this part; the porch and fine Norman entrance-doorway have been restored; the porch enclosed with iron railing; and a new

and massive oak door, with exceedingly beautiful scroll hinges, has replaced the late panelled one. These are indeed great improvements, and quite prepossess one, on entering, in favour of the restorations. It is surely something to recover the porch, (which was, of course, consecrated with the rest of the church,) from being a mere common passage, in which nobody ever uncovered himself.

The round or western portion of the church, into which we now pass, is furnished with new purbeck marble columns, (the old being much decayed;) a new ceiling, painted in bright colours by Mr. Willement, replaces the late one, which was modern. On the margin of the vaulting is inscribed ✠ Exaltabo te Deus meus rex: et benedicam nomini tuo. Per singulos dies benedicam tibi: et laudabo nomen tuum. Magnus Dominus et laudabilis nimis: et magnitudinis ejus non est finis. Confiteantur tibi Domine omnia opera tua. Aperis tu manum tuam: et imples omne animal benedictione. Laudationem Domini loquetur os meum. Alleluia. The sculptured figures of the Knights Templars have been restored in a very successful manner. The triforium story has been converted into a depository for the modern monuments, which formerly disfigured the church below. That they are not worth the trouble of climbing up to see, we warn those of our readers to whom a staircase is an object. A new stone belfry turret has been erected over the staircase, on the north side, for the bell, which formerly hung in the roof over the centre. The design of this is unfortunately far from good. There is one window of stained glass in the clerestory, presented by Mr. Willement, representing our Saviour enthroned, within the "vesica piscis," surrounded by the emblems of the Evangelists, with the following scripture beneath it:—"Tu autem Domine in eternum permanebis: solium Tuum in generationem et generationem." There is no font in the church, which is surely an omission, as the Templars are extra-parochial, and many children must be born within their precinct. It would extremely become this part of the church, even if it were unnecessary, which it is not.

It is in the eastern or square part of the church that the greatest improvements have been effected. From the western door to the altar is now an unbroken prospect. Every one of the former fittings is removed. Neither organ-screen nor pulpit now interposes between us and the beautiful windows with which this end of the church has been fittingly adorned by Mr. Willement. The subjects for the east windows are well chosen. The principal events in the life of our Saviour are here depicted. The annunciation, nativity, the angels appearing to the shepherds, the wise men before Herod, and the adoration of the infant Jesus, the flight into Egypt, the presentation in the temple, Christ among the doctors, the Baptism, the marriage at Cana, the calling of

St. Peter, the transfiguration, the entry into Jerusalem, the last supper, Christ before Pilate, the bearing the cross, the crucifixion, Joseph begging the body of Jesus, the soldiers guarding the sepulchre, and the resurrection. The events succeeding the resurrection are then added, viz. the women at the Sepulchre, and Christ appearing to Mary, the journey to Emmaus, and Supper, the Ascension, and Christ seated in glory. The windows at the eastern ends of the aisles are filled with subjects in stained glass, illustrative of the history of the Knights Templars; viz. the temple at Jerusalem, the city of Bethlehem, the "Sigillum Templi," &c. and equestrian figures of some of the Masters. These windows are extremely beautiful, and merit the very highest praise for design and execution; in both respects they are wonderful. In the middle, on the south side of the chancel, is another window of stained glass, representing full-length figures of angels playing on various musical instruments. The centre angel holds a scroll, with the scripture, Gloria in Excelsis Deo. The window jamb is inscribed:— ✠ Laudate Dominum in sono tubæ. ✠ Laudate eum in psalterio et cythara. ✠ Laudate eum in tympano et choro. ✠ Laudate eum in chordis et organo. The rest of the windows are glazed extremely well, with plain glass in ancient patterns. We still must agree with Felix Summerly, that "they sadly cry out for colour." They present a fair opportunity for individual donations, or for mortuary memorials, and we hope the example set by Mr. Willement's gift, in the clerestory of the round, will be followed by others. The extreme eastern windows on the north and south sides require it especially, to render them consistent with the ceilings above. The grey light of day is very cold in contrast with the rich hue of the surrounding decorations. Above the altar windows is the following inscription: ✠ Lex Domini immaculata convertens animas. Testimonium Domini fidele, sapientiam præstans parvulis. Justitiæ Domini rectæ lætificantes corda. Præceptum Domini lucidum illuminans oculos. Timor Domini sanctus permanens in seculum seculi. Judicia Domini vera justificata in semetipsa.

Figures of those English kings in whose time the Templars flourished, are painted on the western wall looking towards the altar. The "Te Deum," and other inscriptions, adorn the walls below. The groined ceiling of the whole of this part of the church is painted with foliage of early English character in blue and red, with the badges of the two Temples, the holy Lamb and flying horse, the Templars' banner and motto "Beauseant," the cross surmounting the crescent, &c. We quite agree with Mr. Addison, who remarks at page 60, that, "It is a pity that the Pagan emblem of the winged horse, or Pegasus, was ever introduced into the Temple, or planted in

the venerable church of the warlike monks." The colours are heightened in the extreme eastern compartment above the altar, and the subjects changed to the emblems of the holy Evangelists, to represent the increased sanctity of this division of the church.

Good taste and propriety have been eminently observed in these decorations; it would be difficult to say enough in praise of the skill displayed; but on descending from the ceiling to describe the arrangements on the floor, our tone must somewhat change. In some respects we had expected much better things. The architects employed have, we think, shown themselves possessed of very scanty stores of antiquarian information. We speak advisedly when we say, the architects; for no one who looks at what has been done can allow them to plead the excuse, that they were cramped by the Benchers, whose munificence is indeed above all praise.

To begin with the altar and eastern arrangements generally. The reredos is beautifully painted with a cross and the holy name, on a blue ground, semè with stars; and its poverty of design is thus in some degree concealed. But poor and meagre in itself it certainly is, and most clumsily adapted to the space it fills. The outline of the canopies, starting up one above another into the eastern windows, is to us very unpleasant, and reminds us of nothing better than the new reredos at Canterbury. There is too much pretension about it. From the western end of the church, where the coloured decorations of it are not discernible, its faults of design are particularly evident. The ancient ambryes behind it are filled up with brickwork and concealed; whereas a true restoration of them with oak-doors and scroll hinges would not at all have marred the appearance of the most beautiful panelling. A double piscina, and the bishop's tomb on the southern side of the altar, and an ambrye on the northern, have been well restored at great expense, and are beautiful in themselves. These, however, are hidden from general view, almost as effectually as by the late wainscot, as the side stalls with which the church is furnished are carried up to the extreme eastern end. The altar by this means is blockaded; all the meaning which is conveyed by the increased richness of the last compartment of the aisle ceiling is destroyed, and the most beautiful minor features in the church concealed. This is Vandalism, which we had no right to expect at the present moment in such a quarter.

"Out of sight out of mind" is an old proverb; and we think this bishop's effigy, if visible, would have been a good memento of the faithful departed, to the present Templars while engaged in their worship. It would have reminded them that the church is constituted of the dead in Christ as well as the living—that their interests and duties are, in part, still the same as our own.

To realize such things, we think a sepulchral effigy of admirable use, and do indeed deplore the concealment of the present one. The very uncertainty we are in, as to the person represented, increases its value; in it we rather realize a class than an individual, and this is an unquestionable advantage. Mr. Addison mentions this figure as if no such doubt existed. It has, however, been claimed for Heraclius, the patriarch of Jerusalem, who consecrated the round church in the 12th century. But there is little doubt that it represents a bishop of the western, and most probably of the English, church. Mr. Addison, on the authority of Nichols, ascribes the monument to Silvester de Everdon, Bishop of Carlisle, who died in the year 1255.

Other grievous mistakes have, however, been made. There is nothing in the church to be compared for barbarism to the enclosure which has been designed for the altar. What can be the object of that weight and height of stone with which it stands surrounded? Is it designed for the purpose of concealing the very beautiful altar-cloth? The least that can be done is to discard the double gates, and thus somewhat lighten the effect. Such an arrangement has no higher authority than the time when the late oak balustrade, now removed, was invented, and yet this work is called a restoration. We must be careful how we stamp such doings with such a title, or the consequences to other churches may be calamitous. The only ancient fences to holy places were screens, and the ceiling in this instance plainly indicated the space which should have been enclosed. These screens should have been placed within the eastern column spaces on either side of the altar, which should itself have been raised at least three steps. There is an utter want of meaning about the present number—two. If there were no third screen in front, the approach should have been broken by a litany stool and eagle, as at St. Paul's, and in college chapels, with which such a church as this should take rank. The design of these should have been carefully appropriate. Enamelled altar candlesticks, and an alms bowl of an ancient pattern, are absolutely essential. Such things are most to be desired as private donations, and there is no doubt we shall soon hear of their being offered.

Another feature omitted, which entirely destroys all claim in the eastern arrangements to the title of restoration, is the table of credence or prothesis, standing on the south side below the altar, to receive the elements previously to their oblation. The collegiate church at Manchester is an instance, we believe, of a large church in which this arrangement (which is undoubtedly very ancient) has always been maintained, and many smaller churches may be mentioned, as Hornsey, Middlesex. In the best churches now building, this necessary adjunct is always

supplied. In the church of St. Cross, Hampshire, is an ancient specimen. The eastern doors, if they are to be used by any but the Clergy, are very objectionable.

And while on this subject we may ask the Benchers, what restoration of altar vestments has been attempted? The practice of the English Church, (in cathedrals and colleges, at least) to the great rebellion, was to employ copes in addition to the surplice when at the altar; and the practice is still used by the bishops and dean of Westminster at the coronation. Their use is ordered precisely by the 24th canon "for the principal minister," that is, the consecrator in the service of the Holy Eucharist. "When there is no communion," says the 25th canon, "it shall be sufficient to wear surplices." The Church looks upon the Holy Communion as a distinct service of greater solemnity, for which she imposes additional vestments.

Velvet embroidered copes are only consistent with the present enriched altar of the Temple Church, as the black Geneva gown harmonized with the late whitewash. That restorer of ancient solemnities, Archbishop Laud, had two great ritual objects at heart, during his primacy; viz. the restoration of altars to their ancient situation, from the centre of the church, to which the puritans had dragged them, and the universal use of copes when ministering in the holy place. The two were eminently consistent. One he triumphantly accomplished, and there is no Churchman but must honour his memory for preserving to us an arrangement so vitally necessary to the existence of the English branch of the Church. Archbishop Harsnett, who held the see of York at the same time, was equally zealous, and is represented on his monumental brass, in Chigwell Church, habited in cope and surplice. Till the Puritans finally triumphed for a time over Church and King, at the great rebellion, we can distinctly prove that copes were retained at Old St. Paul's, Durham, Norwich, Peterborough, York, the Abbey Church of Westminster, the Archiepiscopal Chapels of Lambeth and Croydon, the Royal Chapel of St. James, &c. These men of tender consciences very consistently confounded, in their charge against the venerable Archbishop, the setting up of stained glass in the windows of his Chapels at Lambeth and Croydon, and the using of copes at the sacrament; and the benchers of the Temple must excuse us if we are unable to separate them. They have perpetrated the first offence against Puritan taste, they must perpetrate the second. This subject is worthy of more than mere incidental mention. It is an English vestment which Churchmen cannot much longer dispense with.

But from the altar, in which we think we have satisfactorily proved there is nothing worthy of the name "Restoration," unless by that is meant a restoration to the state in which it was before the repairs commenced, we pass to the accommo-

dation for the congregation. Stalls in oak, with carving of foliage, and heads very skilfully executed, have been erected in the north and south aisles, for benchers and barristers of the two Temples. Except that these run one space too far eastward, as we have already mentioned, and are certainly too high, we think them both suitable and beautiful. We wish, however, the ladies were not to be admitted to them; we might then live in hopes of seeing the eastern stalls swept away.

This style of fitting, although appropriate here and in College chapels, is entirely unfit for imitation in parish churches. We have some fear that many who visit this Church, and leave delighted with its beauties, may err in copying its arrangements. A letter appeared in the "Times," some weeks since, from a Clergyman, who, in commending the present opposition to pews, stated that, if he had his will with his own church, he would fit it up immediately like a College chapel. Now we would prefer the present arrangements, whatever they are, to this mistaken reform. Only one description of seats can be allowed in the naves of our parish churches, and those must be low and humble. No one parishioner is more entitled to the distinction of an exalted seat than another. We know of more than one parish church in which this plan unfortunately prevails.

Open oak seats are erected in the centre for law students. In these there are one or two defects; in the omission of a passage up the centre to the altar, which, with other circumstances, gives the altar an inaccessible appearance, which is entirely modern. The seats themselves have a lounging appearance; they are not, however, in truth, more comfortable than the plan upon which ancient seats were built, with straight low backs, which left the shoulders free; in which particular the secret of a comfortable seat consists. The inclination is altogether unnecessary, if the back is sufficiently low. Several of the most eastern of these should be removed.

The situation of the organ we think admirable, and cannot understand how those who object could have placed it better. A square external projection has been built for it in the centre of the north aisle, to which one of the windows, which is pierced, acts as a screen. A stone gallery from this projects slightly into the church, the front of which rather stands in need of colour or sculpture. The choir, we have no doubt, are to occupy their true positions in the stalls; and we trust that they, as well as the clergy, will be placed sufficiently eastward, *i.e.* in the last space but one between the arches; as some persons indulge in the irreverent practice of staring at the singers, and do not hesitate to turn their backs upon the altar if the singers are behind them. A new oak richly carved case has been provided for the organ; and the instrument, which was formerly very celebrated, is greatly improved. The aisles and altar-space are

paved with encaustic tiles. For the altar we should have preferred a mosaic. Beautiful specimens of this description of paving may be seen before the altar at Westminster Abbey, and in some parts of the Cathedral at Canterbury.

As our remarks were already in form when we received Mr. Addison's book, we have not made much allusion to it. He has fully studied his subject, and his historical facts are interesting and correct. With the tone of his remarks on the restorations we have not been so much pleased. His fancy, which he indulges rather frequently, does not always conduct herself with sufficient gravity. For instance, he likens the church to a "fairy palace," and talks throughout, too much, we think, as if the decorations and proportions were only meant to gratify the eye—of the "picturesque sacrarium, elegantly shaped windows, and graceful columns." Whenever he condemns what has been done, it is because "picturesqueness is sacrificed," or "the symmetry, beauty, and graceful proportions of the edifice are detracted from." These reasons are well in their way, but severer rules must be applied to such subjects. We quite recommend him to review especially the tone of this part of the book, in a second edition. Also, to correct the term "*side* aisles," which he uses more than once. Such mistakes will appear very strange a few years hence. The lithographic illustrations are well executed, and are upon interesting subjects. We should like to have been told from what authorities the representation of the funeral of the Grand Preceptor was taken. We should have expected that "lights" would have occurred in the hands of the attendants; and the solitary priest is, we think, a questionable feature.

The little book by Felix Summerly, to give him a name which is, of course, assumed, is illustrated with wood-cuts, and printed with considerable taste. On the outside of the cover are represented some of the tile patterns used in the church. Both this book and Mr Addison's are cheap publications, and the authors have shown wisdom in making them so. The piscina is improperly described by F. S., as a receptacle for holy water. This should be corrected. The holy water stoup always occurred at the entrance of churches, and its use was emblematical of purification before commencing God's service. The piscina had altogether a different one, and was, in fact, a sink, down which the washings of the chalice were poured, and at which the priest laved his hands before consecration of the holy Eucharist. They are to be met with in almost every ancient church on the south side of the altar. The earlier ones are double, as at the Temple; the later ones are universally single. The drains in the case of the Temple have been filled up.

The English mind is so impregnated with the puritanic spirit,

that we fear that the forms and arrangements we have been describing may appear but unimportant matters to some even of our readers; to many of our fellow-Churchmen we fear they will appear minute and childish trifling, with even a mischievous tendency. If they were without *expression*, we would grant this. But this is far from the case; it is, in fact, in such ways that great and holy truths are often most easily and forcibly expressed. These careful observances are not a mere empty, unreal, homage,—outward because shown in acts, formal because considerate; but they set forth the care with which every action as well as thought should be regulated, in that most especial holy service, the service of the Church.

To some, the restoration appears an extravagant and useless expenditure. "Why all this waste?" has, perhaps, already been exclaimed by many. Let the answer be in the words of one of our wisest. "It seems to be thought by numbers, that the legitimate use of the precious things which nature contains, lies in their ministering to the honour and grandeur of the creature. The rare and beautiful substances which God has scattered through the material world, excellent in themselves, and brought to perfection by what is equally His providing—the genius and skill of man, being by creation parts of a great natural temple, so, when wrought by human art, rightfully belong to those spiritual shrines whose very stones vibrate with the tidings of His grace. And yet so it is, that gold and silver, marbles and jewels, not to mention materials of inferior worth, are conceived as capable of nothing higher than a worldly use. No misgivings are felt about the decoration of the persons or dwellings of sinful beings, who, if they desire to differ from other men, should put on the raiment of the Baptist, rather than purple and fine linen; and while there is abundant sensitiveness of the abuses of superstition, there is an equal recklessness of the peril of pride and vain glory.

"Yet, if the dedication of God's gifts to God have, as is objected, an idolatrous tendency, much more so, to say the least, has the consecration of them to self.

"And while costliness of material is condemned as almost a sin, decency in arrangement is too often looked upon as minute trifling, and attention to rule as mere antiquarian pedantry. The accommodation, or rather the imprisonment, of as many bodies as possible in one place, is now the one object of church building. Amplitude is thought emptiness, and tranquillity desolation, and the Christian temple is converted into a hall of concourse for men, instead of being viewed, as heretofore, as the gate and vestibule of Heaven."—(*Newman's Sermons.*)

And now, in conclusion, having hastily criticised the appearance which the church now presents, and attributed the

main defects, as we think justly, to those who have been the professional advisers, we cannot conclude without expressing again our admiration of the conduct of the Benchers. They have set a most praiseworthy example of munificence in the restoration of an ancient, holy, and most interesting building; one dear not only to all antiquarians, which were its least value, but hallowed to the love of all churchmen, by the memory of Hooker,* the greatest of the Masters of the Temple. The great fire of 1666 has left us but few of these structures to link us with our fellow-Churchmen of ancient times. We must therefore set the more account upon what remain, and feel the more thankful to those who attempt to revive the ancient splendour which in days of greater faith these churches presented. "Oh happy they! who, in a sorrowful time, avail themselves of this bond of communion with the saints of old and the universal Church. And let us take care that we do not regard such things as mere works of art, counting the stones and measuring their spaces, but discerning in them no tokens of the Invisible, no lessons of wisdom, no canons of truth, to guide us forward in our way heavenward."—(*Newman's Sermons.*)

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* Surely it were not too much to ask the Templars to erect some memorial to this perhaps the chief among our doctors. It would be a privilege to contribute to a window for such a man in such a church,—the recalling of his memory "who being dead yet speaketh;" and the revival of his principles are "signs significant" of that great awakening of which the restoration of this very church, at the present era, is perhaps the most fitting symbol and monument. How might such a church and its costly splendours delight that saintly spirit, whose words it is delightful to recall! "Touching God Himself, hath He any where revealed that it is His delight to dwell beggarly? and that he taketh no pleasure to be worshipped saving only in poor cottages? Even then was the Lord as acceptably honoured of His people as ever, when the stateliest persons and things in the whole world were sought out to adorn His temple. This most suitable, decent, and fit for the greatness of Jesus Christ, for the sublimity of His Gospel.——Sith the prophet David doth mention a natural conveniency which such kind of bounteous expences have, as well for that we do thereby give unto God a testimony of our cheerful affection, which thinketh nothing too dear to be bestowed about the furniture of His service; as also because it showeth to the world for a witness of His almightiness, whom we outwardly honour with the chiefest of outward things, as being of all things Himself incomparably the greatest. Besides, were it not also strange, if God should have made such store of glorious creatures on earth, and leave them all to be consumed in secular vanity, allowing none but the baser sort to be employed in His own service? To set forth the majesty of kings, His vicegerents in this world, the most gorgeous and rare treasures which the world hath are procured. We think belike that He will accept what the meanest of them would disdain."—*E. P.* b. v. ch. xv. 3—5.

Report from the Select Committee on Improvement of the Health of Towns, together with Minutes of Evidence, Appendix, and Index —Effect of Interment of Bodies in Towns. Ordered by the House of Commons to be printed, 14th June, 1842. Pp. 258.

Towards the close of the last session of parliament a bill was brought into the Lower House, having for its object the regulation of the burials of the dead. With the clauses of that bill we shall not meddle at present; but shall limit our observations to the general question, by calling the attention of our readers to the Report of the Committee at the head of this article.

A committee of the Commons was appointed on the 15th of March, this year, to "consider the expediency of framing some legislative enactments—due respect being paid to the rights of the Clergy—to remedy the evils arising from the interment of bodies within the precincts of large towns, or places densely populated." The committee met the next day, and chose Mr. Mackinnon for its chairman. On the 17th it commenced its labours, by examining Henry Helsdon, once "assistant dissenting minister in a ground," but at that time pursuing the more lawful calling of clerk to an ironfounder; and on the 5th of May brought its investigations to a close, in the examination of the Bishop of London.

Persons who have been accustomed only to country churchyards—to the traditional reverence in which these are held—will be more than astonished at the revelations made before the committee. Had the stories told by the persons examined appeared in the newspapers, we are persuaded that many would have refused to believe them; so shocking to our best feelings seems to have been the ordinary practice of those employed about the burial of the dead in and about London. The mere piling up of coffins, one upon the other,—and these containing the bodies of persons wholly unconnected by any ties whatever,—is itself strange in the eyes of many; but this is absolute excellence compared with the fearful atrocities disclosed, and which, moreover, formed an integral feature in the system itself, according to which our dead are buried. The ex-assistant dissenting minister describes the way in which graves are made, thus:—

"'The plan on which the grave was opened was quite in accordance with that generally observed or adopted throughout London; that is, the opening of what is called a public grave, thirty feet deep, perhaps; the first corpse interred was succeeded by another, and up to 16 or 18, and all the openings between the coffin boards were filled up with smaller coffins of children.'"—Question 8.

Again:—

"'The printed statistics with which I was furnished by Mr. Walker, will show it is a public and open acknowledgment, that, in a certain portion of the burial grounds for the lower orders, it is generally understood that a grave shall be opened—a public grave, covered with planks, but never filled up until it is covered almost to surfeiture with dead bodies.'" (12.)

These graves lie open for some time; in some cases a fortnight, in others a little longer.

This is the fair side of the picture; and such treatment of the dead is reverential when contrasted with the following:—

"'In the course of about a month afterwards they opened this grave again; and when they opened it they brought the coffin up in pieces, not split, but the sides were taken from the head and foot-board; they brought it without splitting, just as you might take a case to pieces, or the lid off a box. After they had brought up the lid, and laid it on the ground, they brought up the bones with the flesh hanging in tatters upon them; then about four shovels full of soft substance came up, and my wife called to the person in the next room to witness the thing.'" (717.)

Such acts as this are by no means uncommon.

The evidence of William Chamberlain is too revolting to be repeated. (2341.)

The grave-diggers are described as "a low, depraved, drunken, class of men."

"'I have seen the men,' says Helsdon, 'that used to dig the graves of which I am speaking, on a Sunday afternoon, obliged to be turned out of the ground, and sent away by the conductor of the ground, in a state of inebriation that was disgraceful to any man.'" (23.)

The object of the committee is the public health; the burial of the dead a means only to arrive at it. The present way of burying the dead is proved to be injurious in the highest degree, the effluvia rising from burial grounds generating fevers; and therefore, such is the conclusion, no interments shall take place in large towns. This is so great a revolution in the parochial system, so violent an attack upon a thousand associations, that it requires some considerable management to make it palatable; and certainly it does seem as if the committee had altogether succeeded. The facts brought before it in evidence fully warrant their conclusion, that the nuisance of interments in large towns, and the injury arising to the health of the community from the practice, are fully proved. (Report, p. 3.) In the end it is proposed,

"That burials be absolutely prohibited, after a certain date, within the limits of such towns or places (whose population exceeds 60,000), except in the case of family vaults already existing; the same partaking of the nature of private property, and being of limited extent."

"That certain exceptions, as applying to eminent public characters, be likewise admitted, with regard to Westminster Abbey and to St. Paul's."

Now, of this exception we vehemently disapprove. These eminent public characters may be all laymen—soldiers, sailors, lawyers, literary men—if we may judge of the future by the past. These public characters will not be precisely of that order that the Church would delight to honour. They may be estimable, amiable men, distinguished for such virtues as the world allows, yet immeasurably beneath that standard which this kind of canonization requires us to expect. Licentious poets, sceptical writers, and unbelieving artists, are not the best qualified persons for the honours of burial or of memo-

rial in a cathedral church; and further, we have this peremptory objection to the principle of that exception, namely, that our churches, cathedral, collegiate, and parochial, are not civil but ecclesiastical buildings; not for the world, but *contra mundum*—not for man's vanity, but for God's glory—not for the princes of this world, but for His secret and His lowly ones. If the civil power wishes to preserve the memory of those who have served it faithfully and well,—and right fitting is it, it should do so—let it be done in harmony with the services rendered. Every man in his place—for civil services, civil honours. A good soldier, or sailor, or lawyer, or physician, or musician, or painter, or poet, is not of necessity a good Christian; each and all may be heretics, excommunicate, unbaptized, simply registered; and, surely, for such to be buried in Westminster or St. Paul's is an absurdity. Their eminent publicity of character will only make their folly the more manifest, who have decreed them honours unbecoming their place and calling.

This brings us to the most important suggestion made by the committee:—

"That due space be reserved, *without consecration*,' and within the limits of the intended cemeteries, for the separate burials of such persons or classes of persons as may be desirous of such separation."

The remedy for the evils described in the Report—and we cannot deny that it is necessary—is to be found in public cemeteries without the large towns, wherein all burials are to be made for the future. It may be very hard to shut up the churchyards in populous places, and to cut off from all, except the wealthy, the possibility of resting beside those whom they loved upon earth. They who went to "His house together" may not sleep beside it any more; they must be carried elsewhere. But we must remember, that we cannot complain; the Church's carelessness has brought its penalty—the carefulness of the State. We have brought it upon ourselves, and must therefore not resist or cry, but meet it as we best can; and if we fail in many particulars, and they, too, of importance, we must bear our burden. We might have buried our dead reverently; we did not; and now the State will bury them decently. We might have kept the consecrated ground for its lawful inheritors; we did not: now we shall have, within the same walls, ground holy and profane,—not as a matter of discipline and penalty upon sinners, but for those who may choose either. The civil power scarcely recognises a man's religion, or even the fact of his being of any religion at all, but merely the health of its living subjects; and therefore removes the dead out of its sight as soon as it may; and places all side by side, uniformly according to rule; merely granting, as a boon, a concession to the prejudices of an age gone by, the liberty of choosing the nature of the ground of burial. This is not to be wondered at; it is a righteous retribution upon us; we admitted into our holy ground the bodies of those who were aliens in their lives, and now they will henceforth drive us out of our own portion. For want of discipline dissenters came in; and,

in order to make that want of discipline lawful, the members of the Church must be hereafter shut out themselves.

The committee has, by some oversight in drawing up the Report, misrepresented the evidence of the Lord Bishop of London, and we are anxious to correct this mistake, both in justice to that energetic prelate, and to the principle which he is supposed to have denied or overlooked. His lordship was asked this question (2967)—

"'*Assuming that a piece of land* for a cemetery was purchased by a parish, or by a parochial union of parishes, for the purpose of interment, and assuming that this piece of ground was purchased by a penny rate, or a rate to a certain amount raised upon the parish at large, would there be any objection to a portion of this ground being set apart for dissenters, or for people of any other religious denomination, with this money so raised?'

"*The Bishop.* 'I do not see any objection to having a part unconsecrated if any person should prefer being buried in such ground; of course, it would not be for members of our Church; the Clergy would be desirous that such persons should be buried in a different part. It would be impossible unless you set apart one for one, and another for another; you must have a part consecrated, and a part unconsecrated in the cemetery for the interment of those not in the communion of the Church of England.'

"(2968.) 'Your lordship sees no objection to the principle, supposing the money to be obtained by a rate levied upon the parish, to its being applied in that manner?

"*The Bishop.* 'I should say not. I see no objection in principle; *I do not suffer my objections to interfere with public measures.*'"

Such is the way in which his lordship's evidence is reported by the committee; and the use that has been popularly made of it is to show that his lordship is committed to approve of these joint-stock cemeteries, where one part of the ground has been hallowed, and the other is common, and, of course, compared with the other, must be considered profane.

Now, what his lordship did say is this: and it by no means "obviates the difficulty" with respect to the "burying of persons of all religious persuasions in the same ground." The Bishop was asked a certain question, and to that question he replied. The question was really with reference to the application of money raised in a particular way, and derived from certain persons. Now, common honesty requires that those who contribute should have the advantage of their contribution, and therefore if churchmen and men of no church join together, or are compelled to join together, surely they must abide the result, and the prejudices of each and all be equally consulted. The question was, "Would there be any objection to a portion of *this ground* being set apart for dissenters, or for people of any other religious denomination, *with this money so raised?*" meaning, we suppose, purchased with this money. Certainly not. Again the Bishop is asked—

"'Your lordship sees no objection to the principle, supposing the money to be obtained by a rate levied upon the parish, to its being applied in that manner?'

"[The Bishop replies,] 'I should say not. I see no objection in principle, *at least no such objection as need interfere with a great public improvement.*'"

This is the answer of the Bishop of London; but the committee in its Report represent him as saying,

"*I do not suffer my objections to interfere with public measures.*"

Having done this measure of justice to the Bishop of London, who is represented as a tame and spiritless man by the committee, we now proceed with the real principle of the question, and to which the Bishop's attention was not called in the terms of the interrogatory, and to which, of course, he did not feel called upon to advert. The Bishop's answer is upon the assumption of divided cemeteries, not upon the principle of such places, and is therefore no more committed to the theory of the committee than is a witness in a court of justice to the principles, political or moral, of the barrister who may examine him; and further, as an honest man, he could not have given any other answer than he did.

Though there may be no objection to the divided-cemetery system, when the ground is purchased, as it is proposed, with the money of persons of all creeds,—simply because it is justice to the contributors,—yet there may be, and there is, a very great objection to the principle of that system; and with this view of the case, the committee, being merely laymen, did not meddle in its corporate relation, though individual members have spoken in a very flippant way of very sacred subjects. One of them, Colonel Fox, used these words: "The coffin and the whole thing," *i. e.* the body. Another, Mr. Vernon, applies the word "customer," to a dead body. The former of these gentlemen seems to have been extremely desirous of the introduction of quick lime, so as to destroy the bodies of the dead as soon as possible; and we are happy to say, that all those whom he questioned on the subject of quick lime were so far from giving him any encouragement, that they bore all the most unequivocal witness to the great abhorrence with which such a practice would be regarded, though they were, for the most part, raised above such vulgar prejudices themselves. Indeed, it is obvious, throughout the whole of the evidence, that the people in general have maintained a very strict regard—to use no stronger language—for the burial of their own relatives; and surely, then, it would be extremely impolitic—taking the lowest ground—for the civil authority to interfere in any way that would tend either to check or destroy it. It seems as if the old reverential habit of better days had taken refuge in the coffin of the dead. Baptism is superseded by a civil ceremony; Matrimony is no longer a holy institution; and the dead alone have power to awe us;—the grave procession to the church-yard is the witness still of something more than we can deal with by means of our earthly wisdom; and whatever evils may have associated themselves with this act of mercy, the last act of love we can show our neighbour in the body, yet the true and real thing is left, and we may hope that, after all, we may in some degree recover ourselves, and bring the living into soberness by our solemn treatment of the dead.

There are certainly indications abroad of very serious intermeddling on the part of the civil power with the ecclesiastical relations of its subjects; this is, therefore, no time for indifference, or for leaving things to find their own level; and we would call upon the clergy specially, and those laymen whom God hath in a manner inspired to be as prophets in Israel in this our hour of need, to lay before the legislative authority of the country the very alarming consequences from the indiscriminate burial of the dead. The cemeteries already in being are as objectionable in their own nature as is possible for them to be. They are the property of persons whose sole tie to them is their gainfulness; sold in the market as if they were canals or railroads. Fees for the burials in the church-yards are not to be commended, seeing that they are forbidden by so many decrees of councils and constitutions of bishops, and are at best but compulsory oblations; but when a body of men join together to make a profit of burials, it becomes perfectly startling; it differs not in kind, but only in degree, from selling the sacraments themselves. The Council of Braga, A. D., 572, in forbidding the consecration of chapels for the gain of their builders, forbad also in principle the consecration of our modern cemeteries: the reason of the rule is clear.

Supposing, now, that parliament has established cemeteries outside towns,—forbidding burials within,—what security has the Church against the maladministration of the same? It is clear that the parochial Clergy cannot in that case bury their own parishioners; and the chaplain of the cemetery will not be able to know whom he buries: he may bury excommunicate persons in consecrated ground, or one unbaptized, or a notorious heretic, or unclean liver. It matters not that such persons are buried in church-yards and in churches even at present; and that, moreover, such persons must by law be buried there, if their friends require it; be it so. Yet surely such a state of oppression is not to continue for ever. The "most tolerant Church" may one day have some toleration for herself. If liberty of conscience be given to those without the Church, it may in time be given to those within. If conscientious objections may be pleaded in bar of paying lawful debts, of taking oaths in courts of justice, and of baptism itself, is it too much to expect that the Clergy may be released from the compulsory use of the keys? Does the Church subsist by divine or by human right? Is she a universal institution or a local establishment? It is absolute tyranny and persecution to compel the priesthood to admit into the communion of the Church, after death, those who never were in it while they lived. Nero and Diocletian were merciful in their dealings with us, in comparison with such a state of things. Our forerunners in the faith were compelled to sacrifice unto devils, or die, but not to give the sacrament of the Church to those who refused her discipline, or lived as her notorious enemies. This is no straining of a reason, or what is called special pleading, in contempt, but the real question at issue, inasmuch as ecclesiastical burial is an act of christian communion continuing after

death; such is the judgment of all the canonists. What will become of discipline, if that mechanical entity—the State—takes cognizance of christian burial? Will it be in the power of the Church to refuse burial to those who stand excommunicate by her laws? or must she bury, side by side with her most dutiful children, the notorious unbeliever—those who die without baptism or even desiring it, apostates, heretics, open schismastics? By her laws, those who fall in duels, robbers of churches, and all public offenders dying without performing their prescribed penance, are to be deprived of burial. If the borough magistrate in large towns, or the justice of the peace in populous districts, are to be guardians—as is hinted in the Report—of the new cemeteries, they become thereby judges in ecclesiastical causes, and clearly in the place of the Bishop, whose only it is to declare who die, or do not, in the communion of the Church. The keys will be transferred by an act of the parliament from the hands of the priesthood into the hands of laymen, who may not be even Christians in name.

Supposing that the consecrated portion of the new cemeteries may be kept from greater anomalies than those to which our church-yards are at present exposed; nay, supposing that in a slight way a greater restriction be enforced with regard to indiscriminate burials; yet we have this one fact still before us:—while the body of a Churchman is buried with the christian rites, it may happen, that within sight and hearing a blasphemous service be going on. Chartists and Socialists are enrolled as protestant dissenters, or simply protestants; and therefore will of necessity be entitled to the full benefit of the cemetery, and to the unrestrained use of their own ceremonial, however profane it be. If these are to be excluded, then the principle of exclusion is admitted, and then the cemeteries are no longer public. If these bodies are denied the use of their own observances, so may the Anabaptists; upon what reason can you then justify the recognition of the Independents, Socinians, Wesleyans? nay, the Church herself may not be safe. Either our dead are to be buried in silence, or to be honoured with religious rites; the latter alternative will doubtless be the rule; for civil and religious liberty, and the rights of conscience, are now doctrines thoroughly enforced. Babel itself was unity, in comparison with this system of uniformity. What endless confusion these cemeteries must give encouragement to!—denial of the truth, teaching of error, blasphemy and profaneness; heathen levity and christian reverence visible together in local union. Surely no man not utterly abandoned of all goodness can consent to this, nor submit to it, unless through overwhelming necessity; who can think of it without alarm? Such scenes ought least of all to be enacted in those places where the dead in Christ are sleeping.

The management of the private burial grounds, mentioned in the Report, may be taken as an illustration, at least, of what we may expect in the proposed cemeteries. Helsdon, whom the Committee first examined, says—

"(7.) 'A new ground *was opened on speculation* in Golden-lane, Barbican . . . at that ground I *have principally officiated as the assistant minister of the Baptist persuasion.*'"

"(56.) 'In officiating at those funerals do you officiate for any particular denomination?' 'No, *as a public character.*'"

Of course, after this, Mr. Helsdon must be buried in St. Paul's or in Westminster Abbey.

"(57.) 'Do you *use the funeral service of the Church of England?*' 'That is matter of choice; sometimes a short address with extempore prayer has been preferred by some parties.'

"(58.) 'You are a dissenting minister?' 'I am.'

"(59.) 'Were you appointed to this office at the New Bunhill Fields?' 'Yes.'

"(60.) 'Are you connected with any congregation, as a minister to any regular chapel?' 'No, I am not.'

"(61.) 'Where do you generally officiate, among the Methodists, or the Independent connexion, or what?' 'I am more particularly connected with the Baptist denomination.'

"(62.) 'But do you officiate now at all?' 'I do not, nor I have not for the last four years.'"

This reminds one of Tertullian's account of the heretics—"to-day a priest; to-morrow a layman."

Hoole and Martin's speculation in the New Kent Road has a Wesleyan Chapel attached to it; where, in a space of 40 yards in length, by from 20 to 25 in breadth, lie from 1,600 to 2,000 bodies: a methodist preaches in the chapel. "The whole thing a speculation; chapel, burying-ground, and all." (485.) "Is it the custom of dissenting ministers to establish speculations of that sort in this town?—Yes; it has been remarked to me that they gain more money by the dead than the living." (486.) But the person who buries the dead in that place is "one that keeps a shoemaker's shop." Again, we are told, (1008—1012.) "There *is the church service read over*" "by Thomas Jenner, the person that always attends:" he is "a patten-maker," living close by, "so it suits him very well." There is a burial-ground, the property of Mr. Thomas Tagg, in Globe Fields, Mile End, concerning which we have the following evidence: (1653.) "Who performs the burial service over the dead? A gentleman of the name of Cauch. (1655.) What is he?—I do not know that he is any thing; he has formerly been a shoemaker. (1656.) Does he put on a gown when he buries the dead?—Yes; *a surplice.* (1657.) What service does he read?—The *regular church service.* (2139.) Is the ground forming the subject of these questions consecrated or not?" Mr. Tagg, the proprietor, replies, "*It was not consecrated by an ordained clergyman of the Church of England, but it was religiously and solemnly set apart for the purpose of burials by one of the Wesleyan ministers.*"

There is another private speculation in the parish of St. John's, Southwark, the proprietor of which has "what he terms a vault which runs under four houses;" the bodies buried there are in

coffins without lead. (1561.) "Who is the officiating minister?" The answer is given by the Rev. J. C. Abdy. "Of course there is no minister; the person improperly called a minister, *is only the undertaker's man, who acts on other occasions as porter.*" (1562.) "Does he read *the service of the Church of England?*"—"*He reads the service,—he also wears a surplice; and there is a house in this same building called the minister's house;*" and Mr. Abdy believes that many persons are deceived by this semblance of the Church, thinking that they are burying their dead in consecrated ground.

The new cemeteries will be open, of course, to Mr. Henry Helsdon, to "the gentleman of the name of Cauch," to Thomas Jenner, and "to the undertaker's man." Now, should these parties prefer it, they may use the service of the Church, or their "short address with extempore prayer." What a singularly edifying sight this will be!—in the consecrated ground we shall hear the Church's words, on the other side Mr. Helsdon will deliver his "short address;" and what is much more serious, Mr. Thomas Jenner and "the undertaker's man" will be at liberty to use the service of the Church on the unconsecrated ground. To a dissenter who despises consecration, it is no loss to be buried anywhere, but to the Churchman it is a positive and serious injury; and the two parties are therefore not fairly in a position to receive the same treatment when dead. It seems that the dissenting minister of Enon—a Baptist—buried any body that was brought, without reference to his religion; and when his burial-place became full, burned the wood of the coffins for fuel. In the other places of speculation the repose of the dead was continually disturbed; nay, there was mutilation of bodies, and such exposure of human remains as is literally sickening to read of; coffins are dug through as if they were merely earth, and the bodies within them. We are bound in honesty to add, that the church-yards are not more carefully dealt with; a set of brutal savages were seen playing at nine-pins with the bones in St. Ann's, Soho. "I have seen them," says a witness, (1876,) "play *at what is called skittles, put up bones, and take skulls and knock them down.*" One man says, but it is not clear where this took place, "We *used to get a rope and put it round the bodies' necks*, and then we dragged them by the rope . . . . . *sometimes the head would come off*," (1690;) and another grave-digger saw the head of his own father cut off, and when he remonstrated with his fellow-workmen, "they laughed:" their habits of life had made them incapable of any sympathy with their own companion on so strange a subject; and perhaps he himself would, under other circumstances, have joined them in their cruel levity.

After such fearful abuses as these, we cannot wonder at any kind of interference. Our cup is full, and so we must drink it. We are now to return to the old system that admitted not of burials within towns, but for a different reason; ours is the health of the living, the

old rule was upon the theory of uncleanness. The Jews were taught that the dead bodies were unclean, and he who touched them was unclean. The same principle guided the minds of heathens. "*Corpus in civitatem inferri non licet, ne funestentur sacra civitatis.*" "Let no dead body be brought within the city, lest the holy rites be polluted." Such being the spirit and meaning of the ancient practice, it is obviously wrong to argue from it, or for it, unless for the same reason. Indeed, are we quite sure that the reason does not remain, and that the great mass of our population is Christian? It was the Church that first looked upon the dead without fear of pollution; and it is remarkable how soon it was. The young men who took Ananias to be buried, returned to the assembly the same day, though the law was, "He that toucheth the dead body of any man shall be unclean seven days." He who took man's nature upon him, did thereby cast the shadow of his own holiness over it, as it were, in general; and by a particular sanctification, wrought in baptism, makes our bodies clean; and he who realizes this truth most fully, will treat the dead most reverently. Whatever, then, our follies and mistakes may be, let us not relapse further into evil: we may not be heard, perhaps, if we ask to be reinstated in that position whence we are fallen; but we may be permitted to fall no lower,—to keep our place, poor though it be,—and for ourselves, though we have hitherto shared it too readily with any one who chose to come unto us.

An attempt was made in the committee one day, to show that the "practice of burying within the church originated, and was promoted greatly by, a superstitious opinion in respect to the security of the soul of the departed;" and, though the "Historian of Christianity" said, "I have no doubt whatever of that," yet we would venture to dispute entirely the correctness of this opinion, believing that the practice originated in far other grounds, and was continued in the spirit of its adoption, whatever "superstitious opinions," in the "dark and middle ages," may have mixed themselves up with the popular notions on the subject. How Mr. Milman came to be so positive upon this view of the case we can only conjecture, as in a question of fact, not more intricate than this, he declined to answer extempore. He was asked, (2737,) "An abuse having existed on that subject (burying under churches), and injury having been conceived to arise, a council directed some prohibition to the Clergy upon that subject; is not that so?—*I really must consider; it is a question of ecclesiastical antiquity.*" The other is, too, a question of ecclesiastical antiquity; but a theory could not be so easily raised either on or about the latter, and therefore could not be answered off-hand. We hope we shall not be supposed to attribute to Mr. Milman any disposition to distort facts, or to suppress them, in what we have said; for other parts of his evidence we are thankful. He and many others do not consider that burial in towns is so great a nuisance as some parties have laboured to show; nor do we think it at all likely that,

under ordinary circumstances, and with such care and consideration as the matter requires, any evil would result from burials round the churches, even in large towns and populous places.

How these proposed cemeteries are to be provided, must be left, of course, to Parliament; but we hope that in what we are now going to say, nothing unreasonable shall be found, and certainly not impracticable. Difficulties are sure to be found in all suggestions, when made either in aid of, or against, any scheme or device of others; and therefore we are quite content to be contradicted, or even despised. There is one portion of the new scheme of burials that will press heavily upon the poor. The cemeteries, it seems, are to be at a certain distance from the towns to which they belong, and, in consequence, less accessible. The poor are already overburdened: from Monday morning till Saturday night they scarcely earn more, some perhaps less, than will enable them to live without hunger on Sunday. The committee took this into its consideration. We would throw out, by way of hint, thus much, that the holydays be observed again, and labour lessened upon them.

The Bishop of London gave it as his opinion, that it "would be impossible to set apart one part of the ground for one sect, and another for another." Supposing this were done, the sub-divisions would be endless; and the cemetery must be increased from time to time, according to the multiplication of sects: the division of the ground will be therefore into common and consecrated. Now, as the sects either abhor the consecration of the ground, or at least do not value it in any way, why not have the cemetery of the Church entirely separate, and protected by walls around, and so leave the common cemetery to those who are not in communion with the Church? We by no means agree with the Rector of Whitechapel, who conceives that no objection would be made, on the part of the clergyman, to inter persons who are sectarians in consecrated ground, if they consented that the burial service of the Church of England should be read over the body. (2884.) There are, we trust, very few Clergy who think it an honour to bury dissenters at all; and therefore consider that such a practice as Mr. Champneys speaks of, must be to them extremely painful; the consenting to the use of the service must be really a mockery, and the sooner such burdens on the Clergy are removed the better. There can be no real ground of objection to the separation of the two cemeteries, for if there is to be a visible boundary between the two portions of the ground, there would be no reason, why the separation should not be more palpable still; and as we have found the stream of legislation running in favour of dissenting scruples, let us hope that it may flow, at last, in favour of a Churchman's feelings. The rate for making the cemetery may be raised upon a whole parish or township, Churchman and dissenter contributing; there let their fellowship end, and each have the necessary funds for his own cemetery, leaving its management to

those who own it on the religious view of the case. The Churchman can have no valid ground to object to such a plan, because to bury the dead is a work of mercy; and we presume the dissenter, in order to be relieved from the ceremonies of the Church, would purchase his freedom, by contributing his share of the rate. But then it must be distinctly understood that the consecrated ground is only for those who die in the communion of the Church, and not for any one who may prefer it. The parochial system is practically lost for the purpose of discipline, and, therefore, the Church must number her children one by one, not by families any more, and least of all by neighbourhoods. It is a painful thing to contemplate, but we have lost our people in the wilderness, and we must seek them one by one. And he, therefore, who shall willingly neglect to communicate at Easter, must, according to the old law, be deprived of Christian burial; or, if difficulty be felt by some as to the force of the *ipso facto* excommunication pronounced by the canons of 1603, after a long practical abeyance,—if they conceive that the schismatic may, in some cases at least, be treated, when dead, like the swearer or the drunkard—treated, that is, with a charitable hope, even "against hope," that there may have been a repentance unknown to us, still such a view must be considered by the Church before she be committed to it—and considered no man has a right to predict with what result. All this will probably involve a severe discipline, but still necessary, healthful; it will be a most efficacious remedy for our many disorders; it will awe the bold, comfort the weak, and strengthen the feeble-minded. Who knows but we may begin our reformation in sorrow at the grave, and call the dead and the dying to life and health? We must bear and forbear, for we are not in a condition to condemn in general; those that still remain within must be dealt with gently, and those without with fear. A slight relaxation, on the part of the State, of the iron chains that bind us, will give us opportunity for moving a little more freely, and yet not interrupt the supposed alliance. Otherwise the Church will most assuredly break her bonds, and in the fearful struggle for her birthright, if struggle she must, kingdoms and nations will have cause for mourning.

We wish to point out the *animus* of the Select Committee, by a very singular instance of unfairness—no, dishonesty is the right word—on their part. In the very front of their Report, as the sum and substance of condemnation of the Church system of burial, (p. iii.) they quote with great complacency—

"The Rev. J. Russell, D. D. (2497.) 'It is sickening; it is horrible.'"

What is "sickening?" what is "horrible?" why, of course, the whole grave-yard system; and this on the respectable authority of

Dr. Russell, the rector of Bishopsgate. We now turn to questions and answers 2496, 2497.

"(2496.) Lord *Mahon.* Have you found much ill-feeling, or any differences prevail, in consequence of the present system of interment?' 'Yes, there have been constant disputes; I have had, over and over again, complaints of the grave-diggers; the grave-diggers will not fill in the grave unless they get 4d. paid; *there have been many disputes, and appeals have been made to me on the subject constantly.*'

"(2497.) Chairman. 'It would be a source of great satisfaction to you if *all that* was removed?' 'Yes. *It* is sickening; *it* is horrible.'"

It amounts to this, then, that Dr. Russell's condemnation of squabbles among the grave-diggers the Committee think consistent with truth and common decency to turn into a solemn testimony against the whole interment system of the Church, *en masse.*

Missionary Labours and Scenes in Southern Africa. By ROBERT MOFFAT, *twenty-three years an Agent of the London Missionary Society in that Continent.* London: Snow, 1842. Pp. 620.

Specimens of the Authentic Records of the Colony of the Cape of Good Hope, relative to the Aboriginal Tribes. By DONALD MOODIE. Cape Town: Robertson. London: Richardson. 1841.

Parliamentary Papers relative to Southern Africa, ordered to be printed, 1828—1835.

Mirror of Parliament. London. 1838.

Narrative of a Journey to the Zoolu Country, in Africa. By Captain ALLEN F. GARDINER, R. N. London: Crofts, 1835.

Travels and Adventures in Eastern Africa; descriptive of the Zoolus, their Manners, Customs, &c. By NATHANIEL ISAACS. London: Churton, 1836.

THE anticipations of our article of last month relative to Southern Africa, which our limits obliged us to terminate rather abruptly, have been in part realized by the recent intelligence from that quarter. The war with the Dutch boors, to which we shall have occasion to refer before we conclude, has terminated in the virtual accession of a considerable territory to the British crown. This territory is described by the American missionaries, who have been some years settled there, as equal in extent to the whole Cape Colony, and ten times more productive. The part which has been already declared to be British territory, and is now actually occupied by British subjects, is said to contain twenty thousand square miles, or twelve millions of acres. This has been named by the British residents the Province of Victoria.

It extends from the Tugela to the Umzinculu, and from the sea to the Drakenburg mountains. We have already, in our last number, alluded to its fertility and the salubrity of its climate. But we must refer the reader for more detailed information to the volumes of Mr. Isaacs and Captain Gardiner, which we have on this account prefixed to our article. These works, with all others relating to the soil, history, productions, and character of the inhabitants of this new settlement, must at present possess a fresh and peculiar interest, destined, as it seems, to become a most inviting field for British emigration; and, from its geographical position, a valuable emporium for British commerce.* As we shall again have to refer to this subject, we shall now return to the consideration of Mr. Moffat's "Scenes," whom we left in Cape Town, in company with the chief Africaner. This remarkable Hottentot died in March, 1828. One of the Wesleyan missionaries, who had occupied this mission after Mr. Moffat's departure, and who witnessed his last moments, observes, "Although he himself was one of the first and severest persecutors of the Christian cause, he would, had he lived, have spilled his blood, if necessary, for his missionary."

Mr. Moffat had now left Africaner's kraul, to undertake, conjointly with Mr. Hamilton, the mission at Lattakoo. How he was able to pursue his various labours on the scanty means which he describes in p. 107, we are at a loss to conceive, but he seems to have possessed a wonderfully contented mind.

"Some may think," he says, "that my mode of life was a great sacrifice, but habit makes it less so than they suppose. It is true, I *did* feel it a sacrifice to have *nothing at all to eat*, and to bind the stomach with a thong to prevent the gnawing of hunger; water was very scarce, sometimes in small pools, stagnant, and with a green froth, and more than once we had to dispute with lions the possession of a small pool."—*Moffat.* See also Id. p. 112.

He was now under the necessity of acquiring, without a teacher, the trade of a blacksmith, in order to keep his wagon in repair. And this knowledge he afterwards found to be an indispensable acquirement.

"We were often exposed to danger from lions, which, from the scarcity of water, frequent the pools or fountains, and some of our number had some hair-breadth escapes. One night we were quietly bivouacked at a small pool on the 'Oup River, where we never anticipated a visit from his majesty. We had just closed our united evening worship, the book was still in my hand, and the closing notes of the song of praise had scarcely fallen from our lips, when the terrific roar of the lion was heard: our oxen, which before were quietly chewing the cud, rushed upon us, and over our fires, leaving us prostrated in a cloud of dust and sand. Hats and hymn books, our Bible and our guns, were all scattered in wild confusion. Providentially, no serious injury was sustained; the oxen were pursued, brought back, and secured to the wagon, for we could ill afford to lose any. Africaner, seeing the reluctance of the people to pursue in a dark and gloomy ravine, grasped a firebrand, and exclaimed, 'Follow me!' and but

* Those who wish for full and accurate information in what relates to the commercial interests and natural productions of Natal will find much satisfaction from the perusal of Mr. S. Bannister's Humane Policy, Appendix, London, 1830.

for this promptness and intrepidity we must have lost some of our number, for nothing can exceed the terror of oxen at even the smell of a lion. Though they may happen to be in the worst condition possible, worn out with fatigue and hunger, the moment the shaggy monster is perceived, they start like race horses, with their tails erect, and sometimes days will elapse before they are found."—*Moffat*, p. 131.

From among the barbarous customs of the people among whom Mr. Moffat was now placed, we have only space to refer to one, which their poverty probably gave rise to, that of leaving their aged parents to perish. He once addressed a woman whom he had met thus exposed, remarking that he was surprised she should have escaped the lions, who were close to the spot in which she lay. "She took hold of the skin of her left arm with her fingers, and raising it up as one would do a loose linen, she added, 'I hear the lions; but there is nothing on me that they would eat; I have no flesh on me for them to scent." The dangers as well as privations attending the itinerating expedition of the author among lions, panthers, rhinoceroses, and baboons, form a considerable portion of his amusing volume. His bed was sometimes on these occasions a hole, in which he buried himself, with the exception of his head. Here he acquaints us, he felt "very comfortable."

The London Missionary Society having been, from various circumstances, and especially by reason of the wars of the natives, and the incursions of the Mantatee and Zoolu tribes, till now unheard of, compelled to discontinue their missions among the Hottentots in Namaqua-land, they were afterwards taken up by the Wesleyans,* who have now several missions among these nomadic tribes. The history is next detailed of the mission among the Griquas, a mixed race between the European and Hottentot nations, and one of the most powerful and warlike beyond the frontier. The mission had begun to flourish under the care of Mr. Anderson, when this zealous missionary received an order from the government to send twenty Griquas for the Cape regiment. It will be recollected that Dr. Vanderkemp, as appears from the report of Colonel Collins, above referred to, had always boldly resisted every attempt on the part of the Cape government to make of him a recruiting agent. Mr. Anderson having at first objected to the government order, was menaced with a command to comply or relinquish the mission. He made the proposal to the Griquas, for which his life was threatened, and he found it necessary to withdraw. The Griquas are now governed by an elected chief of great ability, named Waterboer. He combines

* Mr. Boyce, whose "Notes" contain much valuable statistical information, is a Wesleyan missionary. We confess, however, that we were not prepared to find from one of this very "humble body" that the Wesleyan missionaries had to complain of "an insulting distinction" in not being placed on an equality with the clergy of the Church, not receiving the same amount of stipend, &c. Notwithstanding Mr. Boyce's assertion, that the Wesleyans were treated by the government "with the reverse of kindness," it appears, from his own showing, that they are the only dissenters who, as such, obtained grants of land for their *own benefit*. The grants to the London Missionary Society, to which he refers, were solely for the benefit of the Hottentots.

the offices of legislator, magistrate, and religious teacher, and receives a salary from the colonial government, by whom he is plentifully supplied with arms and ammunition. By these means he has been enabled to keep in check the Bergenaars, (mountaineers,) a body of Griquas who were dissatisfied with his severe discipline and strict administration of justice; and, combining with bodies of Bushmen and Corannas, carried devastation and blood into the Bechuana country. There are about 500 Christian members of the congregation at Griqua town. The present missionary holds the situation of government agent, a combination of offices which the author strongly deprecates. The government allows 50*l.* per annum for the support of schools among these people.

The author next proceeds to the most interesting portion of his missionary life—his residence amongst the Bechuanas, whose existence was first known at an early period of the history of the colony, from the visits of a party of Dutch boors, who attacked them in order to plunder them of their cattle, and butchered great numbers of the defenceless inhabitants. Again, in 1801, they were visited by two Cape gentlemen, sent by government for the purpose of bartering cattle. A short time previous to this, two missionaries, named Kok and Edwards, had settled for the ostensible purpose of instruction, but having no support, they were in a manner compelled to gain a livelihood by barter; at least they seem to have entirely neglected the instruction of the people. One was murdered, and the other returned to the colony. The murderers were put to death by the Bechuana chief, Mohelabangue, who reported the proceedings to the station at Griqua-town. They were visited by Dr. Lichtenstein in 1805; by Messrs. Cowan and Donovan, in 1807; and by Mr. Burchell, in 1812. Messrs. Cowan and Donovan were never again heard of. In 1815, Messrs. Evans and Hamilton attempted to establish a mission amongst them, but the sovereign, finding that their object was not barter, refused to receive them. "The missionaries must not come here," exclaimed the people; and the king responded, "The missionaries must not come here." They were even "followed with hooting and derisive vituperations." They made a second attempt to proceed, but returned for want of provisions. A third attempt was more successful, chiefly through the address of Mr. Read, one of the early associates of Dr. Vanderkemp, who, from his connexion by marriage with the aboriginal tribes, as well as from his peculiar tact in managing the natives, has always possessed great influence among them. In May, 1821, Mr. and Mrs. Moffat (which latter had joined him at Cape Town from England) proceeded to join Mr. Hamilton, who had been now some years in the charge of this new field. The difficulties of the first attempts at conveying knowledge are thus described:—

"During years of apparently fruitless labour, I have often wished to find something, by which I could lay hold on the minds of the natives,—an altar to an unknown God, the faith of their ancestors, the immortality of the

soul, or any religious association; but nothing of this kind ever floated in their minds. 'They looked on the sun,' as Mr. Campbell very graphically said, 'with the eyes of an ox.' To tell them, the gravest of them, that there was a Creator, the governor of the heavens and earth, of the fall of man, or the redemption of the world, the resurrection of the dead, and immortality beyond the grave, was to tell them what appeared to be more fabulous, extravagant, and ludicrous than their own vain stories about lions, hyenas, and jackals. To tell them that these were articles of our faith, would extort an interjection of superlative surprise, as if they were too preposterous for the most foolish to believe. Our labours might well be compared to the attempts of a child to grasp the surface of a polished mirror, or those of a husbandman labouring to transform the surface of a granite rock into arable land, on which he might sow his seed. To gain attention was the first great object of the missionary; and this was not to be done by calm reasoning, or exciting in their minds a jealousy for the honour of their own religious rites and ceremonies, for these they did not possess. What they heard was all right, provided they got a bit of tobacco, or some little equivalent for their time—a thing of no value to them—which they spent in hearing one talk. Some would even make a trade of telling the missionary that they prayed, by which means God directed them to their lost cattle, at a few yards' distance, after having been in search of them several days; and that in the same way he had brought game within reach of their spears."—*Moffat*, pp. 244—246.

The following is the author's account of the government of this people:—

"The government of the people partakes both of the monarchical and patriarchal, comparatively mild in its character. Each tribe has its chief or king, who commonly resides in the largest town, and is held sacred from his hereditary right to that office. A tribe generally includes a number of towns or villages, each having its distinct head, under whom there are a number of subordinate chiefs. These constitute the aristocracy of the nation, and all acknowledge the supremacy of the principal one. His power, though very great, and in some instances despotic, is nevertheless controlled by the minor chiefs, who in their *pichos*, or *pitshos*, their parliament, or public meetings, use the greatest plainness of speech in exposing what they consider culpable or lax in his government."—*Moffat*, p. 248.

Their manners and customs are indeed, upon the whole, very agreeably elucidated by this missionary traveller.

Five years of incessant toil passed on without the slightest impression made on any of the people. The missionaries preached, conversed, and catechized in vain. Every description of annoyance was endured by these zealous men, who were obliged to labour with their own hands for their maintenance.* They were considered a

* The following we select from a goodly catalogue of the daily annoyances to which they were subjected:—If they formed a watercourse to irrigate their gardens, the native women would turn it into their own, and thus leave them many days on a thirsty plain without a drop of water to drink, for which they had to travel to a distant fountain. The natives served them only when they had tobacco, medicines, or other presents to supply them with. They had to send their linen a hundred miles to be washed. Whatever vegetables they raised were stolen. When the missionary was preaching, a thief would put his head into the chapel, and satisfying himself that he was in the pulpit, would go to the house and carry off what he could lay his hands upon. If Mrs. Moffat ventured to remonstrate, her life was threatened. Upon one occasion they stole a *cast*-iron pot, but finding that on being subjected to the fire it flew into pieces at the first stroke of the hammer, they conceived it

strange race of beings who could tolerate such hardships; and many of the wiser sort conceived that they must have been "criminals who had fled from their native land, and were afraid to return."

At this time an unexpected event gave a new turn to the prospects of the mission. Various powerful and warlike tribes from the north, before unheard of, the most formidable of whom were the Mantatees, were approaching the scene of the mission. Mr. Moffat, having, at the risk of his life, made several ineffectual attempts to approach and parley with these people, was at length obliged to call in the aid of his old friends the Griquas, who were distant five days' journey. Their chief, Waterboer, with a body of one hundred horsemen, well armed with muskets, promptly responded to the call. A parley was again attempted, but in vain. After a sanguinary conflict of many hours, (in which between four and five hundred were slain,) for the terrible details of which we must refer the reader to the work, suffice it to say that, for the present, the missionaries, with their families, retired for safety to Griqua-town, and that the Mantatees returned in the direction from which they had been driven onward by more powerful tribes. This event seemed at the time to have preserved the colony itself from devastation.

The mission having been eventually resumed, in 1824, Mr. Moffat paid a visit to Makaba, king of the Bauangketsi, a journey of many days.

"Sitting down beside this great man, illustrious for war and conquest, and amidst nobles and counsellors, including rain-makers and others of the same order, I stated to him that my object was to tell him my news. His countenance lighted up, hoping to hear of feats of war, destruction of tribes, and such like subjects, so congenial to his savage disposition. When he found that my topics had solely a reference to the Great Being, of whom, the day before, he had told me he knew nothing, and of the Saviour's mission to this world, whose name he had never heard, he resumed his knife and jackal's skin, and hummed a native air."—*Moffat*, p. 403.

After a conversation on the leading doctrines of the gospel, this savage warrior thus addressed him:—

"'Father, I love you much. Your visit and your presence have made my heart white as milk. The words of your mouth are sweet as honey, but the words of a resurrection are too great to be heard. I do not wish to hear again about the dead rising! The dead cannot arise! The dead must not arise!' 'Why,' I inquired, 'can so great a man refuse knowledge, and turn away from wisdom? Tell me, my friend, why I must not "add to words" and speak of a resurrection?' Raising and uncovering his arm, which had been strong in battle, and shaking his hand as if quivering a spear, he replied, 'I have slain my thousands, (bontsintsi,) and shall they arise?'"—*Moffat*, p. 405.

On Mr. Moffat's return through the country of the Barolongs,

"bewitched, and concluded pot-stealing to be a bad speculation." When the missionaries returned from preaching, they frequently found a stone in the pot where they had left a leg of mutton.

who were at this time at war with Makaba, he found it in possession of the terrible Mantatees. He had with his party of Griquas to fight his way through them. A battle and much slaughter ensued. Some hundreds of captured cattle, together with some of their women, which had fallen into the hands of the Barolongs, were restored by the Griquas to the astonished Mantatees. It was affecting to see the children left to perish in their flight by their affrighted mothers. Many of them were saved through the author's exertions. A constant ferment now succeeded, each division still very distrustful of another. The missionaries were surrounded by a banditti, consisting of Griquas, Hottentots, Corannas, Bushmen, and Bechuanas, who had already butchered hundreds in cold blood. They were compelled to leave the station, and take refuge at Griqua-town, leaving Mr. Hamilton, who was without any family, behind. In the meantime the Mantatees had destroyed the powerful tribe of Bauangketsi, and slain the redoubtable Makaba, amid heaps of his warriors. The Wesleyan missions were broken up, and the missionaries driven into the colony. Mr. Moffat, however, with his family, was enabled to resume his labours.

After many years of drought, they had, in 1826, been blessed with abundant rains, which covered the earth with verdure, when swarms of locusts, which had not been seen for more than twenty years, infested every part of the country. This, it seems, did not, after all, prove so great a plague as it at first portended.

"We could not feel otherwise than thankful for this visitation, on account of the poor; for, as many thousands of cattle had been taken from the natives, and gardens to an immense extent destroyed, many hundreds of families, but for the locusts, must have perished with hunger. It was not surprising that our scanty supplies, which we were compelled to procure from a distance, were seized by the hungry people. If our oxen or calves were allowed to wander out of sight, they were instantly stolen. One day two noted fellows from the mountains came down on a man who had the charge of our cattle, murdered him, and ran off with an ox. Some time before the whole of our calves disappeared; two of our men went in pursuit, and found in the ruins of an old town the remains of the calves laid aside for future use. On tracing the footmarks to a secluded spot near the river, they found the thieves, two desperate-looking characters, who, seizing their bows and poisoned arrows, dared their approach. It would have been easy for our men to have shot them on the spot, but their only object was to bring them, if possible, to the station. After a dangerous scuffle, one fled, and the other precipitated himself into a pool of water, amidst reeds, where he stood menacing the men with his drawn bow, till they at last succeeded in seizing him.

"The prisoner had a most forbidding appearance, and we could not help regarding him as a being brutalized by hunger; and, in addition to a defect of vision, he looked like one capable of perpetrating any action without remorse. His replies to our queries and expostulations were something like the growlings of a disappointed hungry beast of prey. There were no authorities in the country to which we could appeal, and the conclusion to which the people came, was to inflict a little castigation, while one of the natives was to whisper in his ear that he must fly for his life. Seeing a young man drawing near with a gun, he took to his heels, and the man

firing a charge of loose powder after him, increased his terror, and made him bound into the marsh, and fly to the opposite side, thinking himself well off to have escaped with his life, which he could not have expected from his own countrymen. He lived for a time at a neighbouring village, where he was wont to describe in graphic style his narrow escape, and how he had outrun the musket-ball. When told by some one that the gun was only to frighten him, he saw that it must have been so; he reasoned on our character, made inquiries, and from our men sparing him in the first instance, and ourselves giving him food, and allowing him to run off after he had received a few strokes with a thong, he concluded that there must be something very merciful about our character; and at last he made his appearance again on our station. He was soon after employed as a labourer, embraced the gospel, and has, through Divine grace, continued to make a consistent profession, and is become an example of intelligence, industry, and love."—*Moffat*, pp. 450—452.

Mr. Moffat, finding that he could not expect much success without a complete knowledge of the language, (having hitherto made use of interpreters,) proceeded for a few months to the country of the Barolongs to devote himself exclusively to this object. His route lying through a country where the lions surrounded him in half dozens, a lion on one occasion, having seized one of his oxen in his presence, devoured it at a meal. Having at length arrived at his destination,—

"The people were kind, and my blundering in the language gave rise to many bursts of laughter. Never in one instance, would an individual correct a word or sentence, till he or she had mimicked the original so effectually, as to give great merriment to others. They appeared delighted with my company, especially as I could, when meat was scarce, take my gun and shoot a rhinoceros, or some other animal, when a night of feasting and talking, as if they had had a barrel of spirits among them, would follow. They thought themselves quite lucky in having such company, as one who could supply them occasionally with both food and medicine."—*Moffat*, pp. 458, 459.

"Being in want of food, and not liking to spend a harassing day, exposed to a hot sun, on a thirsty plain, in quest of a steak, I went one night, accompanied by two men, to the water whence the supply for the town was obtained, as well as where the cattle came to drink. We determined to lie in a hollow spot near the fountain, and shoot the first object which might come within our reach. It was half moonlight, and rather cold, though the days were warm. We remained for a couple of hours, waiting with great anxiety for something to appear. We at length heard a loud lapping at the water, under the dark shadowy bank, within twenty yards of us. 'What is that?' I asked Bogachu. 'Ririmala,' (be silent,) he said; 'there are lions, they will hear us.' A hint was more than enough; and thankful were we, that, when they had drunk, they did not come over the smooth grassy surface in our direction. Our next visitors were two buffalos, one immensely large. My wagon-driver, Mosi, who also had a gun, seeing them coming directly towards us, begged me to fire. I refused, having more dread of a wounded buffalo than of almost any other animal. He fired; and though the animal was severely wounded, he stood like a statue with his companion, within a hundred yards of us, for more than an hour, waiting to see us move, in order to attack us. We lay in an awkward position for that time, scarcely daring to whisper; and when he at last retired we were so stiff with cold, that flight would have been impossible had an attack been made. We then moved about till our blood began to circulate. Our next visitors were two giraffes; one of these we wounded. A troop of quaggas

next came; but the successful instinct of the principal stallion, in surveying the precincts of the water, galloping round in all directions to catch any strange scent, and returning to the troop with a whistling noise, to announce danger, set them off at full speed. The next was a huge rhinoceros, which, receiving a mortal wound, departed. Hearing the approach of more lions, we judged it best to leave; and after a lonely walk of four miles through bushes, hyenas, and jackals, we reached the village, when I felt thankful, resolving never to hunt by night at a water-pool, till I could find nothing to eat elsewhere. Next day the rhinoceros and buffalo were found, which afforded a plentiful supply."—*Moffat*, pp. 461—463.

Five years more had thus passed away, and little or no impression was made on the native mind: the prospect, however, at length began to brighten. Hymns and spelling-books were prepared in the native language, and a school was commenced. They soon had about forty scholars, and the attendance at public worship was good. Another attack was now made on the mission; but, after some bloodshed, the missionaries were preserved, and not a man among the robbers would have escaped, but for the humanity of Mr. Moffat's people. The marauding party of mountaineers had deliberately murdered all the unoffending natives who had fallen into their hands. Again an attack, commanded by a Coranna chief, consisting of two hundred Griquas and others, well-dressed and armed with muskets, was warded off by the address of Mr. Moffat, who met them with a flag of truce. These people had attacked and plundered his friends, the Barolongs.

A strong excitement now suddenly began to prevail, which took the missionaries by surprise. It first exhibited itself in violent emotions, in which the *men*, an unusual thing, wept copiously. Others would fall down in hysterics, and had to be carried out. The first convert was a runaway slave from the colony, who sent his master 125*l.*, the proceeds of ivory which he had collected, as the price of his freedom. Another convert, without having received a hint to that effect, built a school-house. Six new candidates for baptism presented themselves, in the presence of an unusual number of spectators, and amidst much excitement and confusion. In the evening they sat down together to commemorate the death of our Lord.*

A corresponding change took place in the habits of the people. The natives now began to irrigate the soil and plant tobacco. Ploughs, harrows, spades, and mattocks became indispensable: the cultivation of the soil, which had hitherto devolved upon the women, was now undertaken by the men. Mr. Moffat has not informed us to what extent this progress in civilization has reached, but we know that the Kafirs still disdain to use the plough, and that the males will not degrade themselves by cultivating the soil, a labour which devolves upon the women.

"Our congregation now became a variegated mass, including all descriptions, from the lubricated wild man of the desert, to the clean, comfortable, and well-dressed believer. The same spirit diffused itself through all the

* On the previous Friday they had received a present from a gentleman in Sheffield of communion-plate and candlestick.

routine of household economy. Formerly a chest, a chair, a candle, or a table, were things unknown, and supposed to be only the superfluous accompaniments of beings of another order. Although they never disputed the superiority of our attainments in being able to manufacture these superfluities, they would however question our common sense in taking so much trouble about them. They thought us particularly extravagant in burning fat in the form of candles, instead of rubbing it on our bodies, or depositing it in our stomachs. * * * They soon found to read in the evening or by night required a more steady light than that afforded by a flickering flame from a bit of wood. Candle moulds and rags for wicks were now in requisition, and tallow carefully preserved, when bunches of candles were shortly to be seen suspended from the wall, a spectacle far more gratifying to us than the most charming picture, an indication of the superior light which had entered their abodes."—*Moffat*, pp. 507, 508.

The strong excitement which prevailed at the first conversions to Christianity in 1829 had ceased, but a steady progress in reading and instruction succeeded. The Gospel of St. Luke was printed in the language of the Bechuanas in 1830, and a printing-press was soon after introduced into the mission, when lessons, spelling-books, and catechisms (we believe the Assembly's Catechism was the one selected) were prepared for the schools.

"Although many of the natives had been informed how books were printed, nothing could exceed their surprise when they saw a white sheet, after disappearing for a moment, emerge spangled with letters. After a few noisy exclamations, one obtained a sheet with which he bounded into the village, showing it to every one he met, and asserting that Mr. Edwards and I had made it in a moment, with a round black hammer (a printer's ball) and a shake of the arm. The description of such a juggling process, soon brought a crowd to see the segatisho (press), which has since proved an auxiliary of vast importance to our cause."—*Moffat*, p. 564.

One of the most difficult subjects with which the missionary has to contend is the practice of polygamy. If a native has embraced the Christian faith, what is he to do with his ten, twenty, or thirty wives, especially in a country where men will not work in the field, and his wives are almost his only labourers? If he makes choice of one, which is it to be, and what is to become of the remainder? We have heard that Dr. Vanderkemp did not consider polygamy so absolutely forbidden by the Christian religion, as to insist on a convert's turning off all his wives; and that all he required was, that, if single, he should not marry more than one wife after his conversion, and, if married, he should confine himself to those to whom he had already been united. Mr. Moffat acquaints us, that this formidable barrier of polygamy has, in numerous instances, given way to the principle sanctioned by Christianity—"that not an elder only, but every man," (so he interprets this much agitated passage,) "should be the husband of one wife;"—that the first wife should be considered as having the rightful claim, unless she voluntarily renounces it, which has sometimes been done; in which case it is understood that the others are provided for by the husband so long as they continue unmarried. It is well known that Kama, a respectable Kafir chief, converted by the Wesleyans, has, amidst much opposition from

his nation, persevered in marrying but one wife, at the risk of his life and possessions.

In the years 1837 and 1838, large additions were made to the number of converts, and in Griqua-town and the Kuruman, an infant school was instituted, some of the natives purchased wagons, and the use of clothing became general. As the station was 600 miles from a market town, a trader was allowed to establish himself at the mission. A new and enlarged place of worship was opened, when the congregation amounted to between eight and nine hundred. There are now, according to Mr. Moffat, two hundred and thirty members of the church, or communicants. Among these is reckoned Mothibi, the old chief himself. The whole country is filled with schools and chapels founded by the "Wesleyan and Paris Missionary Societies, extending from Kaffraria in the East to the Kalagare desert in the West."

We have already made some allusion to the Zoolus, a powerful tribe, who from having destroyed several intervening nations, at length settled in the neighbourhood of Natal.* Chaka, a murderous tyrant, having in the year 1828 been put to death by his brother Dingaan, the latter succeeded to the dominion, which he held until recently destroyed in his turn by the Dutch boors and a neighbouring chief; and the bloody engagement which has recently taken place between these emigrants and her Majesty's troops, has naturally drawn the attention of the people of this country to that portion of the world and its occupants, with whom we are likely to be soon better acquainted. As one of the avowed objects of the occupation of Natal by Britain is the protection of the native tribes, we have been anxious to gain some

* Natal, as we learn from Mr. Moodie's work, was first known to the Dutch in 1685, from the circumstance of a vessel having been wrecked there. The reports made by the crew to the Cape government of the fertility of the soil, and the friendly disposition of the inhabitants, were so flattering, that they despatched a vessel for the express purpose of purchasing the harbour from the native chief, Ingoosi. The purchase was made with all due formalities in 1690, but it appears to have been immediately abandoned, and no settlement seems to have been made there before the year 1823, when Lieut. Farewell, R. N., a private trader, again purchased it from the tyrant Chaka, the chief of the Zoolus, a powerful tribe, which had come originally from the neighbourhood of Delagoa Bay, and had exterminated the native inhabitants of Natal. The Cape government refused to recognise the port as a British dependency, or to sanction Lieut. Farewell's proceedings, while, in the mean time, a considerable number of Englishmen had settled there. But the protection which was withheld from the peaceable and loyal British settlers has been at length yielded to the more formidable and rebellious Dutch boors. After the boors had established themselves in that quarter, the offer was made them on the part of the English government of confirmation in their lands by the Queen, if they would consent to recognise her authority. This they positively declined, and this circumstance, together with the ferment which was created on the frontier by their repeated disputes with some of the native tribes, who were friendly to the English government, led to the despatch of a military force to Natal, in May last. The results of the recent conflict between this brave band and the Dutch boors are two well known for us to enlarge on. It terminated in the officer commanding the British force which had been sent to relieve the besieged garrison, proposing terms to the boors, (who still refused to submit.) These terms were a general amnesty, and the unmolested possession of their lands, provided only that the boors would take an oath of allegiance to the Queen. They were, after some hesitation, accepted.

information respecting them, with which to present our readers. On the subject of the emigrant boors, Mr. Moffat's book contains no information. We could have wished to have obtained more full details than we have hitherto been able to procure respecting the causes and history of their emigration from the colony, which has lately increased to such an alarming extent. From the little which we have seen, we can only collect that great numbers of the boors have been, for the last fifteen years, (but more especially since the Kafir war in 1834, when they were disappointed in their expectations of obtaining a portion of the Kafir territory,) crossing the frontier in search of more extensive pasturage than they could find within the colony. But, discontented with the British government in consequence of the abolition of slavery, and the inadequacy of the compensation money,* and the inability any longer to coerce the Hottentots into their service, as well as too indolent to follow the examples of the industrious British settlers, these men, throwing off their allegiance to their sovereign, have, after many bloody conflicts with the native tribes, and especially the Zoolus, at length formed a settlement in their country, where they have built towns, and formed a regular republic, on the spot, where, a few years since, one hundred of them were treacherously massacred by the chief Dingaan, who, under pretence of friendship, had invited them to a feast, requesting them not to bring their arms. The wily politician, doubtless, dreaded the effects of allowing them to settle in his territory, and adopted this method of ridding himself of a disagreeable neighbour. This bloody scene took place in presence of the Church missionary, Mr. Owen.† The

* We understand, at the same time, that the majority of the emigrant farmers never possessed a slave in their lives.

† The first attempt to introduce religious instruction among the Zoolus, was made in the year 1835, by Captain Gardiner, R. N., who went to reside among them for that purpose, and continued his occupation for about twelve months, with the intention of opening a way for a Church of England Mission. Many interesting particulars, respecting his intercourse with the natives, and especially with the sanguinary monster Dingaan, as well as some useful information respecting the productions of the soil, the climate, &c., will be found in his "Journey to the Zoolu Country." The American Board of Missions (Presbyterians) commenced a mission among them at the close of the same year, and the Church Missionary Society, on the representation of Captain Gardiner, sent out the Rev. F. Owen, who remained among the Zoolus, from May, 1837, until after the massacre of the Dutch boors, which took place on the 6th of February, 1838, when the mission was relinquished. Mr. Owen himself removed to the country of the Matabele, but the South African Mission was eventually abandoned to the Paris Society, which had formerly a mission at the same station. The American Missionaries among the Zoolus also thought it prudent to quit the country upon the massacre of the boors, but resumed their stations, after the establishment of peace between the boors and Zoolus, in 1839, when the tyrant Dingaan was succeeded by the present chief, Umpandi. The reports of the American Missionaries speak in encouraging terms of the progress of the Zoolus under their instruction. They have now four stations at Natal; and notwithstanding the tyranny of the chiefs,—"the earth affording few specimens of despotism so all-pervading, so inexorably severe, as that of Dingaan and his predecessor Chaka,"—the Zoolus are represented as "open, frank, social, and happy, and free from the gross sins of heathenism; they are not drunkards, though the boors are beginning to give them drink. Though polygamy is universal, they are not licentious; they are not addicted to stealing. Their hearts and minds are in a state favourable to the reception of the Gospel."

subsequent incursions of these farmers on some of the tribes friendly to the British, induced them to call upon us for protection, which was readily granted; and at the same time the Dutch boors were promised, if they would submit to the queen's government, to be left in possession of the lands which they had acquired. This reasonable proposition (that is, on the assumption that there are no other legitimate claimants) they peremptorily rejected, alleging that they were an independent power, and that they had made over the country to the king of the Netherlands. Hence arose the bloody battle with the Queen's troops, of which the last arrivals from the Cape conveyed the intelligence.* Of the Zoolus themselves, the accounts which we

* The following details respecting this event, which we have taken some pains to collect from various sources, will probably be found not uninteresting at the present juncture.

The first *general* movement of the emigrant boors (or farmers) took place in 1835, upon the alleged ground (among others) of dissatisfaction at Lord Glenelg's policy in regard to the Kafir treaties. In this, and the two following years, about 5,000 left the colony, and proceeded eastward in the direction of Natal, intending, as they stated, to settle in some vacant country at a distance from the coast. Having entered into friendly relations with various tribes, they passed the Caledon river in the month of September, 1836, when a party of Moselekatze's scouts fell upon a small detachment of the boors, who were approaching this chieftain's territories by a route which he had prohibited, and destroyed them, with their wives and children, at the distance of about 300 miles from the chief's residence. This attack produced a signal chastisement. On the 1st of January, 1837, the boors commenced their attack on the unsuspecting natives, destroyed fourteen villages, with their inhabitants, including 1,000 of the best fighting men. Moselekatze was compelled to make an ignominious retreat into a ravine, with a few followers, and has not since been heard of. The emigrants now drew near the pass in the Drakenberg range of mountains, which separates the Zoolus from the Bechuanas, when a small party advanced, in January, 1838, to treat with Dingaan, the Zoolu chief, for the unoccupied ground between the Tugela and Umzinkulu rivers. The boors reminded Dingaan of the success of their attack on his enemy, Moselekatze, when he proposed to them, as part of the terms of the treaty, that they should attack and subdue the Mantatees, under the chief Sikonyela, and recapture a quantity of cattle, of which Dingaan stated they had deprived him. The boors complied, and, after a bloody attack on the Mantatees, who, however, had given them no cause of offence, recaptured the cattle. Mr. Retief, the leader of the boors, although strongly warned against the step, now proceeded, accompanied only by 100 men, to the residence of Dingaan, in order to ratify the treaty, when they were inveigled by this treacherous chief, and every individual among them massacred in cold blood. This, we have observed, took place on the 6th of February, 1838.

Two days afterwards, the Zoolus fell upon the remainder of the party while asleep, and commenced butchering men, women, and children. They were, however, at length repulsed with much slaughter. The loss of the boors, including women, children, and servants, amounted to 554 individuals. In a subsequent attack made by the English residents on a Zoolu village, the greater part of the English were killed.

Some time after this (December 16th, 1838,) the Zoolus were signally defeated, 4,000 killed, and Dingaan's capital taken and destroyed; when he was compelled to sue for peace, and signed the original convention, ceding the territory west of the Tugela. This convention was signed in presence of a British officer, who had been sent, in consequence of these troubles, with a detachment, to seize Port Natal, as a preventive measure, under a proclamation dated November 14th, 1838, in which, however, the government disclaimed any intention whatever of retaining permanent possession of the country, either as a British dependency or otherwise; and, in a government note, dated April, 1838, notifying the convention, the government disclaim being any party to the treaty, or recognising it as affecting the question between the Queen's government and the emigrants as to their pretence of independence.

The

have already received are but meagre; but we are happy to learn, that a complete account of the manners and customs of this tribe may be expected from the pen of that able and scientific traveller, Dr. Andrew Smith, surgeon to the Forces at Chatham, who visited the chief Dingaan a few years since for this purpose. In the mean time we are much obliged to Mr. Moffat, for the very interesting account which he has given us of his visit to Moselekatse (sometimes called Umsilikas,) the chief of a portion of this tribe, which broke off from the tyrant Chaka, and formed a separate government, not many days' journey from Mr. Moffat's mission. From his account of his journey to this celebrated chief, "the Napoleon of South Africa," we shall furnish a few extracts, referring the reader to the work itself for more complete information.

It was at the close of 1829, that Moselekatse, king of the Matabele, or Abaku Zoolus, having first heard of the existence of white men or missionaries, sent two of his *lintuna*, or great men, in company with two traders who had visited him from the colony, for the purpose of obtaining a more particular knowledge of his white neighbours. Although in a state of nudity, which shocked the more delicate feelings of the Bechuanas, their natural politeness far exceeded any thing to which the missionaries had been accustomed, and evinced the rank of their new visitors. As their destruction on their way home was threatened by the Bechuana tribes, they prevailed on Mr. Moffat to accompany them, which he did under the apprehension of the consequences to the mission of the ambassadors of such a power being butchered on the road. That the journey was a perilous one, will be evident from the following passage, which we select at random from several of the same character.

The boors again, in September, suspecting fresh treachery on the part of Dingaan, meditated another attack on him, but they were anticipated by his half-brother Umpandi, who, having been obliged to fly for his life, collected a large body of men, completely routed Dingaan, destroyed 3,000 of his people, and was himself proclaimed chief, with the full approbation of the boors, and to the joy of all parties. He is described by the American missionaries as a sensible and well-disposed man; and though inferior in natural talents to Dingaan, possessed of an honest and good heart, and equally kind to the farmers and the missionaries. The boors are represented by the same authority as the scourges of the natives; their ignorance, divisions, and ungodliness rendering it impossible for them to unite in any good form of government; and as for independence, they are stated to be far less fitted for it than the worst of all the South American states. They are described as exceedingly illiterate, with an instinctive dread of all government. One of the missionaries, however, writes, that, "considering their ignorance, the farmers are the best-disposed people I have ever met with. As a body, the boors intend to treat the blacks justly and humanely—that is, according to their ideas of justice and humanity." This, the same intelligent writer informs us, includes "making hard and unequal laws for the aborigines." As a strong proof of their conscientiousness, may be stated the fact, mentioned by Mr. Boyce, that they have refused the ministration of a *soi-disant* missionary, on the grounds of his having never been ordained; preferring to leave their children unbaptized, and marriage by civil contract, until their wants in this respect are supplied.

As to the end of Dingaan, we learn that he wandered off to the north-east, where he was taken and put to death by an enterprising chief, named Sopusa, whom he had formerly twice invaded. This is, doubtless, the same person whom Captain Gardiner (p. 167,) describes as Sobuza, king of the Unquani, who had been formerly subdued by Chaka.

"At Sitlagole river, about 160 miles from the Kuruman, we halted in the afternoon, and allowed our oxen to graze on a rising bank opposite our wagons, and somewhat farther than a gun-shot from them. Having but just halted, and not having loosened a gun, we were taken by surprise by two lions rushing out from a neighbouring thicket. The oldest one, of enormous size, approached within ten yards of the oxen, and bounding on one of my best, killed him in a moment, by sending his great teeth through the vertebræ of the neck. The younger lion couched at a distance, while the elder licked his prey, turning his head occasionally towards the other oxen, which had caught his scent and scampered off; then, with his fore-feet upon the carcase, he looked and roared at us, who were all in a scuffle to loosen our guns, and attack his majesty. Two of our number, more eager to frighten than to kill, discharged their muskets; and, probably a ball whistling past his ear, induced him to retire to the thicket whence he had come, leaving us in quiet possession of the meat. At Meritsane, the bed of another dry river, we had a serenade of desert music, composed of the treble, counter, and bass voices of jackals, hyenas, and lions."—*Moffat*, pp. 515, 516.

"On the sides of the hills and Kashan mountains were towns in ruins, where thousands once made the country alive, amidst fruitful vales now covered with luxuriant grass, inhabited by game. The extirpating invasions of the Mantatees and Matabele had left to beasts of prey the undisputed right of these lovely woodland glens. The lion, which had revelled in human flesh, as if conscious that there was none to oppose, roamed at large, a terror to the traveller, who often heard with dismay his nightly roaring echoed back by the surrounding hills. We were mercifully preserved during the nights, though our slumbers were often interrupted by his fearful howlings. We had frequently to take our guns and precede the wagon, as the oxen sometimes took fright at the sudden rush of a rhinoceros or buffalo from a thicket. More than one instance occurred, when, a rhinoceros being aroused from his slumbers by the crack of the whips, the oxen would scamper off like race-horses, when destruction of gear, and some part of the wagon, was the result. As there was no road, we were frequently under the necessity of taking very circuitous routes to find a passage through deep ravines; and we were often obliged to employ picks, spades, and hatchets, to clear our way. When we bivouacked for the night, a plain was generally selected, that we might be the better able to defend ourselves; and when fire-wood was plentiful, we made a number of fires at a distance around the wagon. But when it rained, our situation was pitiful indeed; and we only wished it to rain so hard that the lion might not like to leave his lair."—*Moffat*, pp. 518, 519.

Having passed through the friendly tribes of the Barolongs and the Bahurutsi, Mr. Moffat wished to bid them farewell, as they were beyond the reach of danger, but their entreaties prevailed on him to proceed to the frontier of Moselekatse's dominions.

"Having travelled one hundred miles, five days after leaving Mosega we came to the first cattle outposts of the Matabele, when we halted by a fine rivulet. My attention was arrested by a beautiful and gigantic tree, standing in a defile leading into an extensive and woody ravine, between a high range of mountains. Seeing some individuals employed on the ground under its shade, and the conical points of what looked like houses in miniature protruding through its evergreen foliage, I proceeded thither, and found that the tree was inhabited by several families of Bakones, the aborigines of the country. I ascended by the notched trunk, and found, to my amazement, no less than seventeen of these aerial abodes, and three others unfinished. On reaching the topmost hut, about thirty feet from the ground, I entered, and sat down. Its only furniture was the hay which covered the floor, a

spear, a spoon, and a bowl full of locusts. Not having eaten any thing that day, and from the novelty of my situation, not wishing to return immediately to the wagons, I asked a woman who sat at the door with a babe at her breast permission to eat. This she granted with pleasure, and soon brought me more in a powdered state. Several more females came from the neighbouring roosts, stepping from branch to branch, to see the stranger, who was to them as great a curiosity as the tree was to him. I then visited the different abodes, which were on several principal branches. The structure of these houses was very simple. An oblong scaffold, about seven feet wide, is formed of straight sticks. On one end of this platform a small cone is formed, also of straight sticks, and thatched with grass. A person can nearly stand upright in it; the diameter of the floor is about six feet. The house stands on the end of the oblong; so as to leave a little square space before the door. On the day previous I had passed several villages, some containing forty houses, all built on poles about seven or eight feet from the ground, in the form of a circle; the ascent and descent is by a knotty branch of a tree placed in front of the house. In the centre of the circle there is always a heap of the bones of game they have killed. Such were the domiciles of the impoverished thousands of the aborigines of the country, who, having been scattered and peeled by Moselekatse, had neither herd nor stall, but subsisted on locusts, roots, and the chase. They adopted this mode of architecture to escape the lions which abounded in the country. During the day the families descended to the shade beneath to dress their daily food. When the inhabitants increased, they supported the augmented weight on the branches, by upright sticks, but when lightened of their load, they removed these for fire-wood."—*Moffat*, pp. 519, 520.

On arriving at Moselekatse's first cattle post, Mr. Moffat wished to return, when the following scene took place:—

"The two chief men arose, and after looking for a while on the ground as if in deep thought, 'Umbate, laying his right hand on my shoulder, and the left on his breast, addressed me in the following language: 'Father, you have been our guardian. We are yours. You love us, and will you leave us?' and pointing to the blue mountains on the distant horizon, 'Yonder,' he added, 'dwells the great Moselekatse, and how shall we approach his presence, if you are not with us? If you love us still, save us, for when we shall have told our news, he will ask why our conduct gave you pain to cause your return; and before the sun descend on the day we see his face, we shall be ordered out for execution, because you are not. Look at me and my companion, and tell us if you can, that you will not go, for we had better die here than in the sight of our people.' I reasoned, but they were silent; their eyes, however, spoke a language I could not resist. 'Are you afraid?' said one; to which I replied, 'No.' Then said 'Umbate, 'It remains with you to save our lives, and our wives and children from sorrow.' I now found myself in a perplexing position, these noble suppliants standing before me, 'Umbate, whose intelligent countenance beamed with benevolence, while his masculine companion, another Mars, displayed a sympathy of feeling not to be expected in the man of war, who could count his many tens of slain warriors which had adorned his head with the ring or badge of victory and honour."—*Moffat*, pp. 522, 523.

The journey began to increase in interest.

"The ruins of many towns showed signs of immense labour and perseverance; stone fences, averaging from four to seven feet high, raised apparently without mortar, hammer, or line. Every thing was circular, from the inner walls which surrounded each dwelling or family residence, to those which encircled a town. In traversing these ruins, I found the remains of some houses which had escaped the flames of the marauders. These were

large, and displayed a far superior style to any thing I had witnessed among the other aboriginal tribes of Southern Africa."—*Moffat*, pp. 523, 524.

One of the messengers preceded him to make his "path straight to the abode of his sovereign." At length, after a journey of many days, "There," said 'Umbate, "there dwells the great king, the elephant, the lion's paw."

We select the following from the many extraordinary scenes which took place during Mr. Moffat's visit to this chieftain, which was protracted ten days.

"The following morning was marked by a melancholy display of that so-called heroism which prefers death to dishonour. A feast had been proclaimed, cattle had been slaughtered, and many hearts beat high in anticipation of wallowing in all the excesses of savage delight; eating, drinking, dancing, and singing the victors' song over the slain, whose bones lay bleached on the neighbouring plains. Every heart appeared elate but one. He was a man of rank, and what was called an Entuna, (an officer,) who wore on his head the usual badge of dignity. He was brought to head-quarters. His arm bore no shield, nor his hand a spear; he had been divested of these, which had been his glory. He was brought into the presence of the king and his chief council, charged with a crime, for which it was in vain to expect pardon, even at the hands of a more humane government. He bowed his fine elastic figure, and kneeled before the judge. The case was investigated silently, which gave solemnity to the scene. Not a whisper was heard among the listening audience, and the voices of the council were only audible to each other and the nearest spectators. The prisoner, though on his knees, had something dignified and noble in his mien. Not a muscle of his countenance moved, but his bright black eyes indicated a feeling of intense interest, which the moving balance between life and death only could produce. The case required little investigation; the charges were clearly substantiated, and the culprit pleaded guilty. But, alas! he knew it was at a bar where none ever heard the heart-reviving sound of pardon, even for offences small compared with his. A pause ensued, during which the silence of death pervaded the assembly. At length the monarch spoke, and, addressing the prisoner, said, 'You are a dead man, but I shall do to-day what I never did before; I spare your life for the sake of my friend and father'—pointing to the spot where I stood. 'I know his heart weeps at the shedding of blood, for his sake I spare your life; he has travelled from a far country to see me, and he has made my heart white; but he tells me that to take away life, is an awful thing, and never can be undone again. He has pleaded with me not to go to war, nor destroy life. I wish him, when he returns to his own home again, to return with a heart as white as he has made mine. I spare you for his sake, for I love him, and he has saved the lives of my people. But,' continued the king, 'you must be degraded for life; you must no more associate with the nobles of the land, nor enter the towns of the princes of the people; nor ever again mingle in the dance of the mighty. Go to the poor of the field, and let your companions be the inhabitants of the desert.' The sentence passed, the pardoned man was expected to bow in grateful adoration to him whom he was wont to look upon, and exalt in songs applicable only to One, to whom belongs universal sway and the destinies of man. But no, holding his hands clasped on his bosom, he replied, 'O king, afflict not my heart! I have merited thy displeasure; let me be slain like the warrior; I cannot live with the poor.' And, raising his hand to the ring he wore on his brow, he continued; 'How can I live among the dogs of the king, and disgrace these badges of honour which I won among the spears and shields of the mighty? No, I cannot live! Let me die, O Pezoolu!'

His request was granted, and his hands tied erect over his head. Now, my exertions to save his life were vain. He disdained the boon on the conditions offered, preferring to die with the honours he had won at the point of the spear—honours which even the act that condemned him did not tarnish —to exile and poverty, among the children of the desert. He was led forth, a man walking on each side. My eye followed him till he reached the top of a precipice, over which he was precipitated into the deep pool of the river beneath, where the crocodiles, accustomed to such meals, were yawning to devour him ere he could reach the bottom."—*Moffat*, pp. 539—542.

In illustration of the patriotism of these people we are informed that—

"The very monarch who was thus influenced by the presence of the Christian missionary, needed only to ask his warriors, 'Who among you will become a sacrifice for the safety of the state, and the country's good?' and his choicest men would have run upon the thick bosses of the enemy's buckler." —*Moffat*, p. 542.

The above scene was followed by others still more affecting, for which we must refer the reader to the narrative. Mr. Moffat having taken his leave of this warrior, arrived at his station in safety, and subsequently paid him a second visit, in January, 1835, in company with the expedition of Dr. Smith, when he remained two months at his court, and had an opportunity of acquiring much valuable information respecting the manners of this newly-discovered tribe.

Some American missionaries who had lately arrived in the colony having at this time proposed to commence a mission among the Matabele, Moselekatse consented to receive them on Mr. Moffat's representation; but, having arrived at the station in 1836, their prospects were blasted by an inroad of the disaffected farmers, who were located in their neighbourhood. These farmers had a severe conflict with Moselekatse, but eventually retreated to the Orange River, sweeping away with them the American missionaries. There appears to be some mystery about this affair; for while Mr. Moffat attributes the breaking up of the mission to the unrestrained power of the farmers, he regrets that "there should have been causes real or alleged for such a procedure."

Moselekatse's power has been since on the wane, owing to the attacks partly of Dingaan, partly of the Bergenaars, and partly of the emigrant farmers. He has retired to the north, and the expelled natives have since congregated on the domains of their forefathers.

The Bergenaars appear to be now completely destroyed. Pestilence, the Bushmen, and beasts of prey, were enemies too strong for this lawless banditti. Their ringleader became a beggar, and died the victim of remorse and shame.

We can offer but a few observations on the religious views of the native tribes. Mr. Moffat considers them a nation of atheists. The Matabele seem, however, to have a name for some invisible agent—"Morimo," which the author says they apply, not to a being or power, but to the state of the dead, or the influence of the manes of the dead. This is the word which the missionaries now use to denote the Deity. Moselekatse seemed to think that the spirit of his father had some influence on his successes and conquests. We find, however, one of

the rain-makers, who are the only priests among them, thus arguing against a future state: "You say that I am immortal, and why not my dog or my ox? What is the difference between the man and the beast? None; except that man is the greater rogue of the two." Such ceremonies as they possess, Mr. Moffat looks upon as the invention of sorcerers, or the mere fragments of what has passed into oblivion. We are inclined to give the preference to this latter opinion; how else can we account for the universal practice of circumcision which prevails among all the South African tribes, with the solitary exception of the Hottentots, and the distinction between clean and unclean animals, which is strictly observed by the Kafir and Tambookee, and probably other tribes? These rites evidently connect them with a more ancient race. It must be acknowledged that Dr. Vanderkemp and all the missionaries are united in considering the Kafir tribes as destitute of all belief in a Supreme Being, for whom they have not even a name, much less any external form of religious worship. Their ceremonies, such as slaughtering an ox to procure rain, or to restore the sick, or when an accident takes place from lightning, Mr. Moffat holds to be the invention of sorcerers. The ox on this occasion is smothered by holding his nose in a vessel of water. Their covenants are also made by slaying an ox, accompanied by certain symbolical rites.

The ceremonies at the burial of the dead may assist in throwing some light on the ideas entertained by a people respecting a future state. Mr. Moffat informs us that they address the dead; and has caught at this practice in order to prove to them that their ancestors must have believed in the immortality of the soul. The following is his description of the usual ceremonies upon such melancholy occasions:—

"When they see any indications of approaching dissolution in fainting fits or convulsive throes, they throw a net over the body, and hold it in a sitting posture, with the knees brought in contact with the chin, till life is gone. The grave, which is frequently made in the fence surrounding the cattle fold, or in the fold itself, if for a man, is about three feet in diameter, and six feet deep. The interior is rubbed over with a large bulb. The body is not conveyed through the door of the fore-yard or court connected with each house, but an opening is made in the fence for that purpose. It is carried to the grave, having the head covered with a skin, and is placed in a sitting posture. Much time is spent in order to fix the corpse exactly facing the north; and though they have no compass, they manage, after some consultation, to place it very nearly in the required position. Portions of an ant-hill are placed about the feet, when the net which held the body is gradually withdrawn; as the grave is filled up, the earth is handed in with bowls, while two men stand in the hole to tread it down round the body great care being taken to pick out every thing like a root or pebble. When the earth reaches the height of the mouth, a small twig or branch of an acacia is thrown in, and on the top of the head a few roots of grass are placed; and when the grave is nearly filled, another root of grass is fixed immediately above the head, part of which stands above ground. When finished, the men and women stoop, and with their hands scrape the loose soil around on to the little mound. A large bowl of water, with an infusion of bulbs, is then brought, when the men and women wash their hands and the upper part of their feet, shouting "pùla, pùla," rain, rain. An old

woman, probably a relation, will then bring his weapons, bows, arrows, war-axe, and spears, also grain and garden seeds of various kinds, and even the bone of an old pack-ox, with other things, and address the grave, saying, "there are all your articles." These are then taken away, and bowls of water are poured on the grave, when all retire, the women wailing, "yo, yo, yo," with some doleful dirge, sorrowing without hope."—*Moffat*, pp. 307, 308.

In tracing the origin of a people, in the absence of history, language is one of the surest aids. On this subject our information is scanty; for no one seems yet to have turned his attention to an etymological study of the native dialects. It would appear that these dialects resolve themselves into two parent stocks, the clicking tongue of the various tribes of Hottentots and Bushmen, and the softer and more euphonious language of the various tribes of the Kafir family. All the African nations to the southward of the equator, with the exception of the Hottentots, speak idioms which belong to one and the same family of languages. The dialects of Congo belong to one of these stems; the idioms of the Amakosah (or Kafirs, commonly so called) constitute a second; and the Bechuana seems to be, in some respects, intermediate between the two.* The Mozambique language belongs to a third, connected by extensive analogies in the vocabulary. A dialect of the same language is said to be spoken by the natives of the Comoro islands, and written by them in the Arabic character.

The following specimen from the beginning of Genesis will give some idea of the Bechuana, or as it is called by the natives, the Sechuana dialect, the former being the name of the people, the latter of the language:

GENESE, Khaolo 1.

"1. Mirimo o loa bopa magorimo le lehatsi motsimologoñ. 2. Lehatsi le le ropehetse, le sina sepe; mi gole lehihi ha gorimo ga boteñ. Mi Moea oa Morimo o elame gorimo ga metse. 3. Mi Morimo oa re, a leseri le ne; mi ga na leseri. 4. Mi Morimo oa bona leseri ha e le molemo; mi Morimo oa khao ganya ha gare ga leseri le lehihi. 5. Mi Morimo oa bitsa leseri Motsi, mi lehihi oa le bitsi Bosigo. Mi go le ga na mabanyane, mi go le ga na mosho, motsi oa eintla."

It will be observed, that each word ends with a vowel. The only exceptions are nouns in the ablative case, plural and definite verbs, and the interrogatives why, how, and what, which all terminate in *ng*.

The language of the Kafir, or Amakosah, tribe has a slight sprinkling of the Hottentot click, which it has no doubt received from its vicinity to those people. The various tribes of the Hottentots understand each other without the aid of an interpreter. This is not the case with the Bushmen, whose dialects differ materially. The chief peculiarity of their language is that of the addition of a croaking in the throat to the Hottentot's click. The New Testament has been

* Pritchard.

translated into the Namaqua dialect by one of the missionaries, a German, who married a native woman.*

Mr. Moffat's work contains much curious information regarding the natural history of the country. We have often heard of a man's outstaring a lion, but we believe that the anecdote in p. 189, respecting one of Mr. Schmelen's congregation who had to endure a hungry lion's glare, within a yard of his feet, for two days and two nights continuously, is unique in the annals of zoology.

"He sat motionless for some minutes, till he had recovered his presence of mind, then eyeing his gun, moved his hand slowly towards it; the lion seeing him, raised its head, and gave a tremendous roar; he made another and another attempt, but the gun being far beyond his reach, he gave it up, as the lion seemed well aware of his object, and was enraged whenever he attempted to move his hand. His situation now became painful in the extreme: the rock on which he sat became so hot that he could scarcely bear his naked feet to touch it, and kept moving them, alternately placing one above the other. The day passed, and the night also, but the lion never moved from the spot; the sun rose again, and its intense heat soon rendered his feet past feeling. At noon the lion rose and walked to the water, only a few yards distant, looking behind as it went, lest the man should move, and seeing him stretch out his hand to take his gun, turned in a rage, and was on the point of springing upon him. The animal went to the water, drank, and returning, lay down again at the edge of the rock. Another night passed, the man, in describing it, said, 'he knew not whether he slept, but if he did, it must have been with his eyes open, for he always saw the lion at his feet.' Next day, in the forenoon, the animal went again to the water, and while there, he listened to some noise apparently from an opposite quarter, and disappeared in the bushes. The man now made another effort, and seized his gun; but on attempting to rise, he fell, his ankles being without power. With his gun in his hand, he crept towards the water, and drank, but looking at his feet, he saw, as he expressed it, his 'toes roasted,' and his skin torn off with the grass. There he sat a few moments, expecting the lion's return, when he was resolved to send the contents of the gun through its head; but as it did not appear, tying his gun to his back, the poor man made the best of his way on his hands and knees, to the nearest path, hoping some solitary individual might pass. He could go no farther, when, providentially, a person came up, who took him to a place of safety, from whence he obtained help, though he lost his toes, and was a cripple for life."—*Moffat*, pp. 139, 140,

It would appear, that in the neighbourhood of the Matabele this animal is not so readily charmed.

We have now gone through a great portion of Mr. Moffat's volume, certainly without any disposition to criticise. Notwithstanding the high colouring which characterises the author's style, we have no reason to suppose that any of his facts are intentionally exaggerated;† we have, however, sometimes stumbled on some pas-

* Among other singular anecdotes of native talent, is one respecting the memory of a wild native Bechuana, who, on Mr. Moffat's first visit to his tribe, recited, *verbatim*, to an astonished audience, a sermon which Mr. Moffat had just finished preaching, and which had taken an hour in the delivery! This man subsequently became a convert.

† In p. 88, Mr. Moffat gives us what he calls a ludicrous history of a pianoforte, which emitted harmonious sounds from a grave in which it had been concealed. On what principle of pneumatics vibration took place where the external air was excluded, he has not attempted to explain.

sages with which we confess ourselves not a little puzzled. Among these is the flourish in p. 2, where the author observes that, but for British power and sympathy, "Africa, to this day, might have had the tri-coloured flag waving on her bosom, bearing the ensigns of the mystery of Babylon, and the crescent of the false prophet, and the emblems of Pagan darkness." What, in the name of wonder, has the tri-coloured flag to do with the crescent or with paganism? Has the author forgotten, that the president of the Paris Protestant Missionary Society (which he has so much eulogised) is a gallant French admiral? and as for Babylon, which certain infallible interpreters assure us is only another name for the church of Rome, we can assure the author that Dr. Griffiths,* the present learned bishop of the "Latin rite" at the Cape of Good Hope, arrived in that colony under the protection of the Union Jack.

We should like to have risen from our task without descending to the arena of controversy.† Mr. Moffat's book, we are happy to say, furnishes us with little inducement to do so.‡ Not so, however, his

* "My lord Griffitz, bishop, apostolic vicar of the Cape of Good Hope," as he is styled in the *Annals of the Propagation of the Faith*. This brings to our mind a misnomer which we lately met with, in respect to another vicar apostolic, in Tholuck's Commentary on the Hebrews, where he speaks of "Winemann's *Horæ Syriacæ*." The author he describes as an "Italian scholar, born in Spain, of English parents, of German origin." Who could have recognised Dr. Wiseman under this disguise?

† We have already had occasion to notice Mr. Moffat's inaccuracy in our last number, p. 556, in ascribing the fiftieth Ordinance to Dr. Philip. The following are the dates to which we then referred, as proving the utter incorrectness of the statement. The ordinance was enacted at the Cape, July 17, 1828; on the 15th of July, same year, Mr. Buxton introduced his motion on the subject. On the 3d of August, 1828, Sir George Murray wrote to the Commissioners for their Report. On the 1st of July, 1830, the Commissioners' Report was received. This report proves that Sir Richard Bourke was, as we have stated, the author of the measure, which was confirmed by the king in council, in January, 1829. Mr. Boyce cavils at this ordinance, (which he says has been "pompously styled the charter of the Hottentots' freedom,") inasmuch as it "cost the government nothing beyond the trouble of compiling the document," and *only* "restored the Hottentots to liberty, and freedom of action," without granting them compensation for "the whole colony, the numerous flocks taken from their ancestors, and the injustice of two centuries," adding that "their present feelings of dissatisfaction are the natural consequence of the intellectual advancement of a people once too degraded either to feel or understand their claims." He admits, however, that, "although its immediate effect has been anything but beneficial to the majority of them, there has been a manifest improvement in the condition of the industrious portion of the people since the fiftieth ordinance," and that "there are few of the Hottentot race met with, who are not clothed in some fashion or other with European garments," while "the Kafirs, Bechuanas, and Fingoes, (whom Sir Richard Bourke had permitted to enter the colony by a separate ordinance, No. 49) are in the weekly receipt of wages, averaging those of respectable labourers in England, and generally distinguished by their superior style of dress, as well as by their industry and aversion to intoxicating liquors." The circumstance of having previously legislated for these "native foreigners," as they are styled in this ordinance, and the manifest impropriety of granting them greater privileges than those enjoyed by the actual natives of the colony, were the grounds stated by Sir Richard Bourke, in his despatch to the Secretary of State, which accompanied these documents, as an apology for his "unauthorized legislation" in favour of the Hottentots and other free persons of colour included in the fiftieth ordinance.

‡ As a proof of the moderation of the views of some of the missionaries of the London Society at the Cape in speculative points, we beg to refer the reader to p. 42, where Mr. Moffat speaks of the difficulties which they have had in eradicating from

reviewers. One of them (we presume much to his annoyance) will have it that he is a "Bishop;" while another, a "Churchman," derives from the labours of the London Society an argument against the succession of the Christian ministry. His argument is something like one of Voltaire's against the truth of the Christian religion. Such a person, for instance—a respectable member of the Society of Friends—is a very benevolent character; ergo, our blessed Saviour never said, "Go and baptize." Doubtless, the reviewer will be consoled by the assurance contained in Mr. Moffat's "Scenes," that if "Africa had once her Cyprians and bishops, and her noble army of martyrs,"* she has now in their place "a noble band of . . . baptist missionaries."† However we may grieve at our want of union with many whom we honour and respect, and however gratified we may feel at every successful effort to promote the happiness of mankind, we know that "union is strength;" and that, as there is but one truth, we believe that our only security for attaining that truth is by union with the Church, which, by her succession of ministers, her catholic creeds, her sacraments, and apostolic liturgy, has preserved the "faith once delivered to the saints."

Under all circumstances, it is our sacred duty to give our scattered flocks the benefit of the Church's ministrations. We are aware that at the Cape the number of clergy of the Church of England is at present but small. There are in all, we believe, but twelve Stations. So far, however, from there being any objection to extending the episcopate to that colony, we are satisfied that, had we begun, as in New Zealand, with sending out a bishop, we should probably have been now in possession of that ground which we shall have to dispute with the Romanist and the dissenter. Let us, however, not be dismayed; our prospects are brightening, and we trust that we may see our Church, in her complete organization, extending the rich blessings of the gospel of Christ among her African sons.

We had nearly forgotten to say a word on the subject of Mr. Moodie's "Specimens." The work, when finished, will contain all the official documents relating to the intercourse of Europeans with the aboriginal tribes, from the year 1649 to the present period, and will be found an extremely curious and valuable accession to our information on these subjects. We have already cited some of the passages of Colonel Collins's report, which forms one of the "Specimens." We shall conclude with two others.

"Soon after we had passed the Dole River, we found the former residence of a Maroon slave, a native of Malabar, who had been brought from it to his master, only a few weeks before, in the hope of a reward, by the Kafirs whom we were in search of.

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the minds of the Hottentots some of Dr. Vanderkemp's ultra-notions on predestination. Mr. Moffat also makes some just remarks on the "wild notions" which were produced among the natives by their unaided attempts at interpreting the Scriptures for themselves.

* Moffat, p. 2. † Ibid. p. 612.

"The poor fellow had been six years in this unfrequented tract. A companion, whose grave we perceived at a distance of several miles beyond his habitation, had for the first few months cheered his retreat, but he had passed the remainder of this time without the company of a human being. The first hut he had constructed was concealed in the wood. The second showed that he had built it with more confidence, for it was placed outside, and an undisturbed residence of several years having given him reason to suppose that he might end his days in this peaceful abode, he had begun to build on a large scale; but had only completed half his new mansion, when he was deprived of all his possessions. Whether he supposed the land under large wood better than that naturally without any, I cannot say, but he had cleared about two acres, which he had converted into an excellent garden, containing vegetables, tobacco, and fruit trees, well watered by a fountain which his labour had appropriated to his particular use. The dung of elephants and buffaloes, which are both exceedingly numerous in this quarter, had served him for manure; and a heap of their bones, and of those of elands, boschboks, and other antelopes, of whose skins he had manufactured good clothing, cut according to the European fashion, manifested his success in the chase, or rather his ingenuity in contriving pits and snares to catch these animals. His industry had even extended to the baking of earthenware; and this new Robinson Crusoe had contrived by his own exertions to unite in his solitude almost all the comforts that are enjoyed in civilized and social life. Indolence had certainly had no share in prompting his flight; nor had the fear of punishment been the cause of it, for he had never committed any crime.

"Desirous to acquire some information respecting the country which I was about to enter, I sent for this extraordinary man. The fear of his escape, and the weight of his fetters, had made it necessary to bring him in a wagon. Thus chained, it was his master's intention to avail himself of his future services; but observing to him that it was possible he might frustrate his vigilance and draw other Maroons to the difficult country which he had lately inhabited, I directed that he should be immediately taken to the Cape, and there changed or otherwise disposed of."—*Report*, p. 28.

The next case relates to the slave trade.

"This vessel belonged to the Dutch East India Company, and was commanded by a man named Muller; she sailed about forty years ago from the Cape for the island of Madagascar, to exchange copper and merchandise for slaves. Having arrived at her destination, a chief and party of natives were invited on board, and having been lulled to security, were bound and carried off.

"The ship having made Cape Point on her return, the captain supposed all danger past, and released his prisoners; they instantly seized the ship and put all their kidnappers to death, except the captain and a few persons whom they spared for the purpose of navigating the vessel back to Madagascar.

"The savages knew that they had come from the point where the sun rises, and could not be much deceived during the day respecting the proper course to be taken; but in the night the ship was always steered in a contrary direction. At length they arrived off Point Aiguillas, and the vessel was anchored at Schoonberg; the mate, who was the only person who had any influence over the minds of the late captives, having persuaded them that this country was part of their own, and that they should proceed on their voyage as soon as some repairs were performed to the vessel.

"Letters, descriptive of their situation, were inclosed by the captain in bottles, and committed to the sea, and were both received by some inhabitants who happened to be fishing near the spot. The affair was reported to the landdrost, who assembled a party immediately, and placed them in ambush at a short distance, directing some slaves and Hottentots to light a fire. This was the signal of friendship, and aid requested to be made by

the captain, who ran the ship on shore as soon as he observed it. The savages, supposing the people they perceived were unconnected with any nation like their base betrayers, swam in a body to the beach, where they testified their joy by dancing and acclamations. Their festivity was not of long duration. Those who did not fall by a discharge of musketry, or prefer a watery grave to slavery, were again secured.

"The author of this infamous transaction, fearing that his conduct in liberating the prisoners, which was done against the advice of his officers, might subject him to punishment when known in Holland, or else unable to bear the stings of conscience, put a period soon afterwards to his criminal existence."—*Report*, p. 30.

When reading such scenes as these, we cannot avoid seriously reflecting on the debt which we still owe to the sable sons of Africa, as well as the blessings which we have already conferred, and which have enshrined in so many grateful hearts the name of Wilberforce.

We are happy to find, that the venerable Society for the Propagation of the Gospel (the value of whose agency in the protection of the native tribes has been already felt and acknowledged) has resumed its labours in Southern Africa; and we repeat our hope that the public will afford the means of sending out a bishop, without delay, at the present auspicious crisis.* Had our limits allowed, we should have wished to have made some observations on the ridiculous crusade which the *Record* is now making against this venerable Society. The foundation of this attack is a tract said to be issued by the Society, in which missionaries are described to be "clergymen sent out by the Church to preach the gospel in foreign lands;" and in which it is stated that the only "right sort of ministers are those ordained by the bishops."† Upon these grounds the public are invited to withdraw all their subscriptions, and give them to the "only orthodox bodies, the Colonial Church and Church Missionary Societies," of which the "Record" assumes to be the organ, and which he has taken under his special protection. We would only recommend our cotemporary to look into the last Anniversary Sermon, preached before the Church Missionary Society by the Rev. Hugh Stowell,‡ when his hostility will probably be somewhat moderated, by finding the principles at which he is so much alarmed, maintained in much stronger terms by his own *protegé*. We are happy, at the same time, to find these principles spreading, and that in quarters where we should least have expected it.

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* A considerable sum has been already subscribed towards the building of an Anglican church at Natal. We trust the time is now past when we shall have to be indebted to the favour of other communities for the use of a building to worship in. At the Cape of Good Hope, the Church was, for many years, indebted for the use of a place of worship to the kindness of the Presbyterian and Wesleyan communities.

† The inference attempted to be drawn by the Rev. S. A. Latrobe, who commenced this attack on the Society, is, that, "if so ordained, *whatever may be their disqualifications*, they are right sort of ministers"!!

‡ "Imperishable assurance ('Lo! I am with you always, even unto the end of the world!') reaching not to the apostles alone, but, *without controversy*, to all who should be ordained by them, and from them, to the consummation of all things... Awful trust committed to the Church!... Are we not then warranted in inferring, that all our efforts for the evangelization of the world, ought to be, as closely as possible, connected with our branch of the Church of Christ?"—*Sermon by Rev. Hugh Stowell.*

Louisa; or, the Bride. By the Author of the "Fairy Bower." London: Burns. Fcap. 8vo. 1842. Pp. 302.

Feats in the Fiord. By HARRIETT MARTINEAU. London: Knight. 18mo. 1841. Pp. 375.

Ivo and Verena; or the Snow Drop. London: Burns. 18mo.

Masterman Ready. By Captain MARRYATT. *Vol. II.* London: Longman. Fcap. 8vo.

Winter's Tale. London: Burns. Sq. demy.

Spring Tide. By the Author of "Winter's Tale." London: Burns. Sq. demy.

Holyday Tales. By the Rev. W. GRESLEY. London: Burns. Sq. demy.

The Shadow of the Cross. By the Rev. W. ADAMS. London: Society for Promoting Christian Knowledge. Sm. 8vo.

Robert Marshall—The Stanley Ghost—The Old Bridge. By the Author of "The Fairy Bower." London: Burns. 18mo. 1842.

Penny Books. First Series, with Wood Cuts. Lond.: Burns. 1842.

Halfpenny Books First Series, with Wood Cuts. London: Burns. 1842.

WE must proceed rapidly to notice, and to give our readers some information concerning, our remaining stores of *Didactic Fiction*. Mr. Gresley's *Holyday Tales*, must not only be very acceptable to every one, but must also, we think, occasion some surprise, though of an agreeable nature. We mean that few not personally acquainted with that gentleman would, we think, have suspected him of so light a fancy, and of being able successfully to condescend so far. For his other tales always struck us as in themselves a condescension. We found a grave divine, of a serious cast of thought, after many years honourably spent in the studies and the duties of his calling, suddenly trying the experiment of *fiction*, and succeeding in the enforcement of high truths of great concern, by means of pleasing tales, quiet easy playfulness, and a shrewd undercurrent of humour. Having done so much, we should not have expected a man of Mr. Gresley's *calibre* to have done more in the way of condescension. But lo! he has condescended farther, and with no less success than before. He has given us an excellent volume of stories for young children, and, like all good children's books, one which the grown-up will read with pleasure, and may read with advantage.

The volume consists of four tales, told to the children, at Christmas, by the father, mother, uncle, and aunt, of a household. The second begins with an excellent fairy tale, of which, however, the idea is by no means new—that of representing Conscience under the symbol of something worn about the person, which gives notice if we are about to do anything wrong. We have a dim flickering recollection of an old and beautiful story, in which the prince, who is its hero, receives, on his early accession to the throne, a ring, which he is carefully to wear, and which pricks his finger when he is close upon sin. After

suffering some inconveniences from it, he flings it from him, and pays a fearful penalty for doing so. Annette, in Mr. Gresley's tale, receives from the fairy Gratiana a gentler monitor than this—a watch to be worn on the left side, which, "if ever you are tempted to be naughty, will strike gently and go 'tick, tick.'"

But if the leading thought of the first of Mr Gresley's tales be not very original, that of the second—the Giant Atmodes—is wholly so; and as we feel sure that our readers resemble us in being fond of really good allegory, we will give them enough of this to let them judge of its general meaning and scope, wishing that we could accompany it with its impressive illustration—the frontispiece.

"Mr. Bull was a very respectable elderly gentleman, well to do in the world, upright, honest, and hospitable, but rather too fond of money. To be sure, he had a large and increasing family, and was naturally anxious to provide a maintenance for them. But, to say the truth, he was very fond of making himself comfortable; and fell, like many others, into the error of thinking that the only way of doing so was by making himself rich.

"It was Mr. Bull's custom, after dinner, when Mrs. Bull had withdrawn, to sit and ruminate on things in general—such as the price of funds, cattle, and corn—the state of commerce—the glory and wealth of England;—then he would think how remarkable it was that one Englishman could beat three Frenchmen—and he would snap his fingers, and cry 'A fig for Bony!' and hum a verse of his favourite song:

"'While by our commerce and arts we are able
To see the sirloin smoking hot on the table,
The French may e'en burst like the frog in the fable.
Oh, the roast beef of old England,
And oh, the old English roast beef!'

"One evening, having finished his bottle, Mr. Bull proceeded to the drawing-room rather earlier than usual.

"Thomas, the man-servant, had just set out the tea-things, and placed the kettle on the fire—for they were old-fashioned times of which we are speaking—and Mrs. Bull had gone up stairs to see the children put to bed, where she was detained rather longer than usual, because little Dicky was naughty, and would not have his hair combed.

"The old gentleman seated himself very comfortably in his arm-chair, and placed his feet on the fender, intending to await Mrs. Bull's return, when—how it happened was never exactly known—but as he was meditating on the great increase of his family, and the necessity of doing something for them, he witnessed, between sleeping and waking, the following extraordinary vision:

"It appeared to him as though an unusual volume of steam began to issue from the spout of the tea-kettle, until it spread through the whole room; then collecting itself together, it gradually assumed the form of a gigantic human figure. The figure was that of a forge-man, or iron-founder; his shirt-sleeves were tucked up, so as to display a pair of muscular arms; on his head was stuck a striped cotton night-cap; and a rough leathern apron overspread the nether part of his person.

"Resting with one arm on an enormous iron crow-bar, and sticking the other a-kimbo on his hip, the figure thus addressed him:—

"'Mr. Bull, you see before you the giant Atmodes.'

"'The giant what?' said Mr. Bull, not in the least alarmed; for he had pretty good nerves.

"'The giant Atmodes.'

"'That is a very odd name,' said Mr. Bull.

"'I am called by some the Giant of Steam,' replied the figure.

"'Oh! now you speak English, I understand you,' said Mr. Bull; 'and pray, Mr. Giant, what may your business be with me?'

"'I am come,' said the giant, 'to offer you my service.'

"'And what work are you able to do?' inquired Mr. Bull.

"'Able!' said the giant, with a contemptuous smile, extending his brawny arm, 'I am able to do any thing. I could move the world, if I had a place to stand on.'

"'You seem able-bodied enough,' said Mr. Bull, 'there is no denying that; and what wages do you ask?'

The giant paused a moment; and Mr. Bull awaited his reply.

"'Well, sir,' said he at last, 'I will tell you what. Though I look so strong, I cannot live without a good fire. My constitution requires a good deal of heat; so if you will keep me well in fuel out of your coal-pits, I will engage to work for you.'

"'Well, I will think of a job for you,' said Mr. Bull, 'if you will call again to-morrow; or, perhaps, you had better favour me with your address.'

"'You have only to call me,' said the giant, 'and I shall be at your bidding. Whenever you want me, please to set a kettle or boiler on the fire, and pronounce the following words:—

Fe, fa, fum—come, giant, come,
With fire and smoke—with coal and coke,
Whizzing, fizzing—thumping, bumping,
Come, giant, come!'

"'This is very strange,' thought Mr. Bull. 'And pray, Mr. Giant,' he said, 'how do I know that this is all true?—what token can you give me that it is a reality?'

"'Oh, you want a token?' said the giant, with a cunning look; let this be your token:' and with that he raised his massive crow-bar, which was red-hot, and gently touching Mr. Bull's toe, vanished with a loud laugh amidst a cloud of smoke and steam.

"Mr. Bull started from his chair in an agony of pain, and the giant was nowhere to be seen; only the tea-kettle had boiled over, and was pouring from its spout a torrent of scalding water, a portion of which had fallen on Mr. Bull's foot.

"Mr. Bull sat pondering in his chair all that evening, so that his wife complained she could not get a word out of him. All night he lay without a wink of sleep, first turning to this side, and next to that, in great perplexity of mind. The next day he passed partly in his study, and partly walking up and down the gravel walk, with his hands in his pockets, in deep meditation. When the evening was come, and they were again alone together at tea (a meal at which Mr. Bull was accustomed to be more than usually communicative), he thus abruptly addressed his wondering spouse:—

"'My dear Mrs. Bull,' said he, 'have you ever seen a giant?'

"'A giant!' answered Mrs. Bull; 'no, indeed, never.'

"'*I have*,' said Mr. Bull, with a very marked emphasis.

"'You don't say so,' said Mrs. Bull; 'why I thought they had all been destroyed in the time of Jack the Giant Killer.'

"'*Not all*,' said Mr. Bull, in the same significant tone.

"'And pray,' said his wife, 'when and where was it that you saw this giant?'

"'Yesterday evening, in this very room,' answered Mr. Bull; 'and if you like, you shall see him too.'

"It was a hard struggle which took place in the good lady's breast between her fears and her curiosity; however, the latter prevailed, and she signified her determination to be introduced to the gigantic visitor. Accordingly, when the servant had removed the tea-things from the table, Mr. Bull said—

"'Thomas, you may leave the tea-kettle.'

"'Sir?' said Thomas, looking astonished.

"'You may leave the tea-kettle, Thomas,' again said Mr. Bull, in rather a peremptory tone.

"As soon as Thomas was gone, and the door fastened, Mr. Bull placed his wife in a convenient situation to witness the scene, and then proceeded with his incantation. The steam poured from the kettle—the awful words were spoken—and the giant again appeared. Mrs. Bull uttered a slight cry of

terror at the suddenness of the apparition, but otherwise conducted herself with great propriety.

"'Sir,' said the giant, raising his hand respectfully to his night-cap, and drawing back one leg, 'I have come at your bidding.'

"'Tis well,' said Mr. Bull; 'I have thought of a job for you.'

"'Only name it, and it shall be done,' said the giant.

"'One of my coal-pits,' continued the old gentleman, 'is full of water; and if you are really as good a workman as you profess to be, I shall thank you to empty it.'

"'To hear is to obey,' said Atmodes; 'all I shall want will be a good large kettle and a few iron pipes.'

"'Mr. Bull promised that they should be provided; and the giant vanished from the room, much to the relief of the good lady.

"'Atmodes was as good as his word: the apparatus was completed, and Mr. Bull soon had the satisfaction to see the water disappear from his coal-pit, and his men hard at work again at the bottom of it. Unfortunately, as the giant was working hard to finish his job, the boiler burst, and the hot water and fragments of the vessel were scattered far and wide, scalding several men, and maiming one for life. Mr. Bull was very angry, and blamed the giant; but Atmodes declared it was no fault of his, for Mr. Bull should have made the boiler stronger; and to this Mr. Bull had nothing to answer, but that the boiler should be stronger the next time.

"'Well, wife,' said Mr. Bull, 'what do you think of our new servant?'

"'Why, he is a useful sort of giant,' said Mrs. Bull.

"'We must find another job for him, now that he has cleared out the pit. What shall it be?'

"Mrs. Bull, who, like her husband, had an eye to what was useful, said, 'Don't you think, dear, that the giant might make us a good piece of broad cloth for winter clothing?'

"'I daresay he would,' said Mr. Bull; 'suppose we ask him.' The giant was summoned, and had no objection, provided the proper materials were prepared: 'and I shall want a few hands,' he added, 'to bring me coke and other refreshments.'

"'Well, suppose we send to the workhouse—there are a good many idle fellows there; it will be a nice job for them.'

"So the giant set to work at weaving, and soon produced a fine large piece of broad cloth, enough to clothe the whole family from top to toe.

"'I have been thinking,' said Mrs. Bull, 'that now Watty is at work (for they had got quite familiar with the giant, and used to call him Atty, or more commonly Watty), I have thought that he might make a few more pieces of cloth to sell to our neighbours. What say you, Watty?'

"'Well,' said the giant, 'I must have a few more hands to feed me: no giant can work without victuals.'

"'That's rather awkward,' said Mr. Bull, 'for all our hands are pretty well employed. However, I suppose we must send for Joe Carter from the field, and Will Ditcher. That bit of draining may stand over for a while.' So the labourers were sent for out of the field, and turned into stokers, and had to supply coke and water to the giant. They did not much like the job, for it made them as black and dirty as colliers; and they heartily wished that Watty and his engine had been at the bottom of the Red Sea. However, master would have it so, and they were obliged to submit. So Watty worked away, and made pieces of cloth, one after another; and his master set up a great shop in the town, and supplied all the neighbours round. And so Mr. Bull began to get very rich, though the farm was not so well looked after as it had been; and he was obliged to borrow now and then a few bags of wheat from his neighbours for the consumption of the family, which he did not quite approve of."—*Holyday Tales*, pp. 31—48.

All this is very well and very pleasant, but not quite fair after all; for surely "the farm has been quite as well looked after" (far better

indeed) during the progress of manufactures, as it had ever been before, if we are to take the phrase in its obvious sense, and that which the young will put upon it. We mean that, along with the progress of the mechanical arts, there has been a proportionate progress of the agricultural one, *viewed as an art*.

When he says that "the farm was not quite so well looked after as before," Mr. Gresley must surely mean, that, in his apprehension, since the triumphs of the steam-engine, there has not always been in the public mind the same due sense of the importance of the agricultural interest, and of its nearer connexion with the roots of national life than any other, as there may have been before. But, as we have already said, such an explanation is not very likely to occur to children, and if they enter into the author's allegory at all, this part of it must tend to mislead them.

But, further, we own that questions as to the relative importance of different interests, or rather, speaking to the present point, the question of the Corn Laws, have no legitimate place in *didactic fiction*. For, however momentous may be the results at which a man allows himself to arrive on the subject, however connected may be his arrival at such results with his general moral state, and however great his consequent responsibility in arriving at them, it nevertheless is not one which has any direct or immediate connexion with morals or religion. It cannot be pre-judged on general grounds of morality or religion. A distinct independent opinion upon it can only be gained legitimately by an independent investigation of the questions it involves — questions of fact, not of principle. Now this is a task obviously far above either the calling or the capacity of a child; and, though few seem to think so, not very much within the calling or the capacity of most grown-up people. If the number of opinions expressed on the Corn Laws were reduced to the number of persons entitled to have an opinion on the question, it would be discussed very quietly indeed. We do not mean that no man is ever to speak or act in reference to it, who has not thus independently investigated the question with full capacity of doing so. A thoroughly modest man may feel, that, where he cannot see his way for himself, he is entitled to throw the *onus probandi* on those who advocate a serious change; he may also have greater confidence generally in the leading men on one side than in those on the other; and, as far as he understands the argument at all, he thinks it in favour of the opinion to which the other causes we have mentioned incline him. Now such a person may conscientiously even vote against a total repeal of the Corn Laws, for the combined reasons we have alleged; but if even he—a grown-up, modest, candid man—cannot believe himself entitled to an opinion of his own on such a question, why should we even try to inoculate a child with any doctrine on the subject whatever? We may add this one consideration, not altogether unworthy surely of attention, that there are many families, whose younger members Mr. Gresley must surely wish to benefit, in which

a glance at this part of *Atmodes* might create a prejudice against the whole book.

But though we deprecate any attempt to prepossess the minds of the young on a subject not directly moral or religious, we think the allegory of *Atmodes* may be most profitably applied to the enforcement of grave and important truths. Though there can be no good reason for directing a child's attention to the question, whether we over-estimate the secular uses of machinery, in comparison with other things of secular use, there is every reason for showing him how we have been over-estimating secular things altogether; and how machinery, in these last days, has been one of our great snares in this respect;—how the *giant Atmodes* is only a benefactor when we use him as a slave; but how we have allowed him to be the lord over us; how we have sold ourselves to a most abject bondage under him, and seen things only as he has permitted us; how we have made mechanical progress nearly every thing; how some of us have almost fancied that by means of it we can do all things; how, in our godless exultation, we have forgotten that the life is more than the raiment; how, consequently, whilst cultivating arts relating to ourselves, we have been neglecting and starving our own selves. This it is well early to impress on the young in a mechanical age like ours, and we wish that Mr. Gresley had more fully worked up his allegory in this direction.

From Mr. Gresley's playful, let us turn to Mr. Adams's serious, allegory,—a most beautiful and holy one. The word *allegory* is to some minds an alarming one. Christopher North has a forcible denunciation of the whole art in the first volume of his "Recreations;" and we honestly own that we ourselves hate it most cordially in certain forms. An allegorical piece of sculpture is to us thoroughly nauseous; and sorry we are, that so many of England's mighty dead are destined to survive in such cold, distasteful, and anything but breathing, marble. Neither do we take kindly to allegories, of which the scenes are caves, valleys, and the banks of rivers; and the principal personages HUMILITY, BIGOTRY, RELIGION, and SUPERSTITION, with their names printed, as we have now carefully done, in capitals, by means of which we suppose they become living persons. Last century was the great age of allegories of this sort, which the present, with all its faults, has too much sense to read. But it is a hacknied saying, that the abuse of a thing is no argument against its use. The human mind has a natural delight in resemblances and correspondences. We like to have something given us to find out. We like imagery,—and what is an allegory but imagery on a colossal scale? We do not at all believe that the young and uneducated take up the "Pilgrim's Progress" for the sake, as we think we have heard said, of the story, without any reference to its meaning. On the contrary, our own recollections are of great delight in tracing out the meaning, great mortification at mere incidents, such as the martyrdom of Faithful, that could not be made to fit with it. We

were never told in those days to suspect the doctrinal soundness of the book, so that our eagerness in penetrating its symbols was uncloyed with any suspicion of the worth of those symbols,—a suspicion which need have no place in regard to Mr. Adams's allegory: its theology being as orthodox and catholic, as its symbolic imagery is happy and beautiful. To each chapter a catechism is prefixed, which will greatly help the parent or instructor in turning the book to good account. Where all is so beautiful, it is idle to quote; but if we must avow a preference, it is for the history of Wayward. Alas! the reason of the preference is, that he represents too many of us, and gives cause for a greater variety of applications of the allegory than any of the other characters.

The leading symbols are the following:—the sun is seen by the narrator to arise, dispelling a "thick darkness;" a beautiful garden comes to light, surrounded by a "clear narrow stream," which reflects "the brightest and clearest rays" of the risen sun, while all beyond it is wrapt in "a thick and gloomy fog." Out of this fog children are continually appearing, having no escape from it but by crossing this narrow stream, out of which they emerge in pure and perfect loveliness; and each receives a white garment, to be kept undefiled, and a little cross, to be constantly carried, and under the shadow of which he is continually to walk. The garden is full of attractions,—full of lovely flowers and tempting fruits; but amid all these there is danger;—serpents are lurking amid the fairest coverts. Their rule is to touch nothing on which the shadow of their crosses will not fall. If they first see that shadow resting there, then they may pluck in safety. Now Wayward has continually walked without carrying his cross before him;—he has not parted with it; he always means to bring it out and use it on an emergency;—but ordinarily he goes on without it. Walking thus, he gets his white garments sadly soiled; and, even when he has the opportunity of walking in the stern path of repentance, he quits it. At last,—and here is the part which strikes us as so ingenious, and even profound—

"At length in his wanderings he came to a long high wall, on the Western side of which there was a tree loaded with nectarines, riper and more beautiful than any he had before seen. Now, at first, he seemed as though he were going to turn away, for, though he held not his cross, he knew at once that the bright sun shining in the East could shed no image there; and yet he lingered and looked wistfully at the fruit; and as he looked, he perceived one gathering from the tree, whose garments were yet white, and whose cross was in her hand. I also looked at her that gathered the fruit, and I could read the name of "Selfdeceit" imprinted upon her brow; and I saw there was something foul and horrible even in the very whiteness of her garments, and that wan and ghastly were the images that fell from her cross. Now, I began to wonder how those images were formed, and behold! there gleamed in the air behind her a dark blue flame; then I discovered that there were false meteor lights in the Garden of the Shadow of the Cross: doubtless they were placed there by the enemy of the King, in order to tempt the children to taste the poisonous fruits; but I shuddered exceedingly when I saw that the cross might thus be converted into an instrument of destruction: yet so unlike were the false images to those formed by the clear and brilliant sun in the East, that they could deceive none but the eye that had been long a stranger to the real image,

and the heart that was anxious to believe them true. Even Wayward, as he drew nigh, trembled, and felt there was something unnatural in the shadows that fell on the Western wall; but when Selfdeceit offered him one of the ripest nectarines, and pointed triumphantly to the pale outline that might be traced upon it, he was tempted, and he took it and did eat. While he was eating, some of the juice oozed out from the fruit (for it was very ripe) and fell upon his clothes: it marked them with a stain which, though they were already much discoloured, was of a deeper crimson than any I had seen before. Wayward threw down the remainder of the nectarine, and was hastening away, but Selfdeceit called to him to stop, and said that she could very easily remove the stain. So Wayward stopped, and Selfdeceit took a substance which seemed to me like chalk, and rubbed it over the spot on which the juice had fallen, and not that spot only, but over the whole of the garments of her companion, until she had produced upon them the same foul and horrible whiteness that I had remarked upon her own. When it was done, I thought that Wayward tried to smile, as though he again were clean; but the smile passed away in a sigh, for in his inmost heart he knew that the stains were hidden but not removed, and that the all-seeing eye of his Father could perceive them still.

"Yet he did not fly from Selfdeceit as he ought to have done, but still continued in her company, eating the fruits on which the false images fell, and allowing the treacherous chalk to be rubbed upon his clothes. The children did not walk very long together; but during that time the appearance of Wayward became so altered, that before they parted I doubt whether Mirth could have recognised him again: the form emaciated by disease, the feverish and uncertain step, the hectic flush on his sallow cheek, and the wildness in his bloodshot eye, had left but little of the gay, though careless child, who had run so lightly after the butterfly on the green. Yet, great as was the change in his appearance, owing to the poison on which he lived, the change that had taken place in his dress was greater still; for his garments were more disguised by the strange whiteness caused by the chalk, than they could have been by the darkest stain. He was, however, fast becoming accustomed to its use, for it was astonishing how many accidents befell Wayward and Selfdeceit as they moved along;—sometimes they slipped, and rolled into the mire; sometimes they were tripped up, and fell on the swampy grass; sometimes they stained themselves with fruit; sometimes noxious reptiles would crawl over their clothes; and sometimes foul spots, as in a leprosy, would suddenly break out upon them, without any cause which they could discern: and on each of these occasions, Selfdeceit would take out her chalk, and apply it to her companion's garments and her own.

"In this wretched way they kept walking side by side, until they came to the borders of a great wood, and there Selfdeceit bade her companion go first, saying that she would follow; but Wayward drew back, and refused to advance farther before he had first consulted his cross. I do not know why at that particular moment he should have paused; it may be that it merely proceeded from his usual dislike to go first; or it may be he was frightened by a deep and angry sound, even as the roaring of a lion, which issued from the wood, and yet his ears had now grown so dull, that I cannot tell whether he heard it at all; and I think it most likely that he only delayed, because the scene brought back to his memory the hour in which he had stood with Mirth, at the entrance of the myrtle-grove, when the holy image had warned them both to turn aside. But be the cause what it may, he stood still, and drew his long-neglected cross from his bosom.

"It was, indeed, a scene that caused my heart to beat high with interest. Wayward was standing a little in advance of Selfdeceit, and one step more would have brought him within the borders of the wood; and, as he raised his cross with a trembling hand, I could see a smile of mockery pass over the countenance of his companion. In a moment the meteor lights were flickering in the air around them, and a crowd of confused and ghastly shadows fell at the feet of the bewildered boy. He had suffered his eyes to become so very dim, that it

was in vain he now endeavoured to distinguish the true image from the false; but I observed that from that very uncertainty he hesitated whether to advance; and I believe at last he would have turned aside, had not Selfdeceit with her own hand lighted a torch behind him, which threw one long deep shadow in the direction of the forest.—*Shadow of the Cross*, pp. 51—58.

We must also express our satisfaction at seeing the Christian Knowledge Society, embellishing a publication so well and strikingly as it has done the present.

The Winter's Tale, and Spring Tide, are both admirable tales; though the last page of the former requires alteration. The author will see that, as expressed, the chronology seems absurd; seems as if some of his personages, living in the reign of Domitian, had survived the Saxon invasion.

Of the second volume of *Masterman Ready*, we can say no more than that it is equal to the first. We have already commended the author's vein on religious subjects, when he chooses to get into it. Our only regret for the present is, that, in making his hero, Old Ready, not merely contented, but willing, to spend the rest of his life on the island with his Bible, he speaks in the language of ultra-Protestantism, as though the possession of a Bible could compensate for the want of those things whereof the Bible speaks, and the necessity of which it imperatively pronounces.

After all that we have said of the authoress of the "Fairy Bower," it seems sufficient in regard to "Robert Marshall," the "Stanley Ghost," and the "Old Bridge," to refer to our title, where they are announced as by her. The three constitute a series, and are to be read in the order in which we have put them. They will be well placed in the hands of schoolboys.

Mr. Burns' little packets of penny and halfpenny books are most tempting as presents for children; and we have great pleasure in assuring our readers, that as much proportionable care has been bestowed on their composition as on some of the excellent tales of a higher class which we have been reviewing.

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1. *Dissertazione sul Sistema Teologico degli Anglicani detti Puseysti* [sic] *letta nell' Accademia di Religion Cattolica il dì* 30 *Giugno*, 1842, *da Monsignor Carlo Baggs, Rettore del Collegio Inglese. Estratto dagli Annali delle Scienze Religiose.* Vol. XV. Num. 43. Roma, Tipografia delle Belle Arti. 1842. 8vo. Pp. 35.
2. *Jesuitism traced in the Movements of the Oxford Tractarians. By* Henry Fish, A.M. London: Hamilton & Co., and J. Mason. 1842. 8vo. Pp. 64.

The very tritest among the *loci theologici* of the day is the supposed identity of "the Tractarians" with the teaching of the Roman Church. We are in a hurry to arrive at our immediate point, so we shall waste no time in proving the existence of this impression: in fact, we might as well attempt to prove the existence of St. Paul's itself. Go where

you will, read what you will, look where you will, the same image presents itself; universal nature has put on one monotonous hue; the Tractarian medium colours every landscape; sunlight and cloud are alike one neutral tint; the one vast wrangle takes every property of nature and of spirit;—it cools the dowager's muffin, it corks the epicure's wine, it wrinkles the maiden's brow, it aggravates the testiness of dotage: deep down in the Carinthian mine are heard troubled whisperings of the Oxford Tracts, and No. 90 is scratched as a memorial on the Pyramids. Puseyism! Every one has heard of it, and every one knows what it is. District visitors and aldermen—divinity professors and pew-openers—pot-houses and proprietary chapels—spouting clubs and the Stock Exchange,—all are equally learned, and, wonderful unanimity! all are agreed. The Christian Observer and the Weekly Dispatch—the placards on the wall and the Visitation Sermon—the City Mission and the Bengal Hurkaru,—all ring one cuckoo note—"Popery in disguise!"—"Oxford and Rome!"—"Semi-papists!" One might as well deny that the sun shone at mid-day, as doubt that the Tractarians were only Jesuits masked in English surplices: to dissent from this were to be scouted alike in drawing-room and tap-room,—so we give it up.

True it may be that the parties who are thus put together by their friends reclaim against the forced alliance: like an ill-assorted couple told by their prudent parents to do the amiable to each other, they keep at a safe distance; they do all they can to show that they are not engaged; they are positively uncivil in public, and are never seen together in private. But all this, we are told, is only to blind the world to the real truth; it is but throwing dust in the popular eyes; it is the old story of *amantium iræ:* so, be it that the parties are ever so much at variance, be it that they proclaim their differences on every occasion, all this is to go for nothing; it means nothing,—or, if any thing, rather the strength of some secret love than what it seems to betoken—irreconcilable variance.

But, seriously, this is just the state of the case between the leaders of the present theological movement and the Church of Rome: Mr. Newman may write a thick octavo volume, especially directed against the unscriptural and unprimitive teaching of Romanism; Dr. Pusey may, in letter after letter, pointedly and even painfully draw out a long and saddening catalogue of sins, not only permitted, but prescribed, by the chief doctors of the papal obedience; tract after tract, and writer after writer, may reject, protest, plead, condemn;—but all in vain; the case is judged; papists we are and must be, whether we confess it or not, whether we like it or not.

> "Sic visum Veneri: cui placet impares
> Formas atque animos sub juga aheneа
> Sævo mittere cum joco."

And if this be so with one reluctant party, how stands the case with our yokefellow? Are there no thunders of dissent along the blue Italian skies? Is the time-honoured Lion of the Vatican all bland

and yielding? Are there no murmurs against this new alliance in the halls of the Curia? Let us hear Monsignor Carlo Baggs.

Dr. Baggs succeeded Dr. Wiseman as Rector of the English College in Rome, an office which he now holds. An Englishman by birth, we believe that he has not been appointed to the (so-called) English Mission; which fact may account for the somewhat slender acquaintance with the details of the present controversy which he displays;* an acquaintance, however, which we feel bound to add, could only be gained by personal residence among us for the last ten years. In literature he is known for a lecture on the Supremacy of the Pope, and also for a letter to Mr. Burgess, now of Chelsea, but then English Chaplain at Rome, on some point which the latter gentleman hazarded in a volume of travels. Altogether, we believe Dr. Baggs to be possessed of an adequate reputation; and perhaps the fact that he has resided altogether at Rome, may strengthen his testimony, standing apart, as the Anglo-Roman rector does, from all local and temporary prejudices. We mention this the rather, because many persons might justly be surprised at the very offensive appellation which Dr. Baggs has thought proper to affix to the system upon which he lectures: in the mouth of any but a foreigner, such phrases as "l'autore Puseista," *passim*, "il rev. sig. Oakeley Puseista," "il sig. Ward Puseista," (p. 81,) are as vulgar and coarse as they are ridiculous. Had Dr. Baggs been aware, that, by common consent, they are relegated to the scullery and the Record Newspaper, he would not have put himself out of the pale of decent controversy by condescending to such dirt. We suspect, however, that this sort of language betrays a graver disqualification in Dr. Baggs for the work which he has undertaken, than the mere accident of residence. In the Rector of the English College we might have claimed some little acquaintance with the English divines,—at least with the prayer-book of our English Church; but Dr. Baggs, good easy person! lectures on with the most implicit faith that Dr. Pusey, to take a single example, was the very first person who ever taught baptismal regeneration in the English Church. "It is supposed that the name of Puseyite† given to the disciples of this school arose from this last writing of Dr. Pusey (Tract on Baptism); because the doctrine it maintains has been openly branded as heresy by the Anglican protestants."—P. 16.

Our immediate reference to Dr. Baggs's lecture is not to refute it, or to pronounce upon its value or conclusiveness, one way or the other; but simply to make use of it as an independent testimony only to this single fact—that be Puseyism (to use his own word) or

* Such as the unscrupulous, or rather unsuspicious, use which he makes of the publication, "One Tract More;" which, though good in itself, is certainly unauthoritative.

† It seems but fair to add the Rector's apology for the use of this term:—"Io mi servo della parola Puseisti (benchè essi lo rigetinno) non per disprezzo, che anzi li vorrei trattare con tutta cazità e rispetto, ma perchè è il termine che si capisce meglio degli altri," (p. 14;) which seems to amount to this, that, fair or unfair, true or false, I will use a nickname, even though its use should preclude all controversy by begging the disputed question, simply because it is—the most vulgar.

be Tractarianism (to use Mr. Fish's) true or false, be it scriptural or unscriptural, catholic or uncatholic, Anglican or ant-Anglican, protestant or unprotestant, anyhow it is not Roman; and thus far Dr. Baggs is as good a witness as we could have brought into court, worth a thousand Tablets and True Tablets, and the other sweepings of the low Romanism of this country. It may suit vulgar Romanists, as we have often said, to identify the Oxford school with Rome, and this for the same purpose that the Jesuits, two centuries and a-half ago, disguised themselves as Puritans, *viz.* for the purpose of dividing the Church, knowing that "united we might do any thing;" but there are Romanist divines too high-minded and honourable for this trickery, and Dr. Baggs is one of them.

It is allowed on all sides that the celebrated Tract No. 90 was the nearest approximation to an apology for Rome: how does it appear to Dr. Baggs?

"In this 90th Tract the author seeks to reconcile the Anglican Thirty-Nine Articles with the Catholic doctrine, and especially with the decrees of the Council of Trent. It was hoped at first, by some, that this would be an important step to prepare for the union of Anglicans with that afflicted Holy Mother Church which they had so long abandoned. The author, however, in his letter to Dr. Jelf, written in March, 1841, says, 'I can declare most honestly, that my reason for writing and publishing it, without which I should not have done it, and which was before my mind from first to last, was, *the quieting the consciences* of persons who considered [falsely, as I think*] that the Articles prevent them holding views found in the primitive church.' (Postscript, p. 1.) He says again, 'I was led especially to exert myself with reference to this difficulty, from having had it earnestly set before me by parties I revere, to do all I could to keep members of our Church from straggling in the direction of Rome.' (Letter, p. 29.) Pusey teaches the same in his letter to Jelf. *It is clear then that it is not union with the church of Rome, but perseverance in separation, which is the object of Tract* 90."—*Dissertazione*, p. 18.

Again, on the distinction drawn between œcumenical and general councils, after quoting Dr. Pusey,†—

"Divines of the Roman communion might, if God hereafter should give them repentance, rescind the Council of Trent, as not being a council truly General or Œcumenical. But they approach to us, by abandoning what is Romish, and adhering to what is catholic in their church, and we maintain what is catholic, and approach not to what is Romish:"

Dr. Baggs proceeds,—

"Such principles certainly *give no hope* for the union of such authors with the Catholic Church."

In like manner the Romish Doctor proves the opposition which exists, not between the Thirty-nine Articles and the Romish doctrine, but between the (so-called) Tractarian gloss on the Articles; and concludes, in each separate case, that such writers were definitely pledged against any union with Rome; he sums up thus:—

"In short, it is lamentable to see how much *hatred against the faith of Rome* is nourished by each of the professors of whom we have spoken. Thus, for

* This clause Dr. Baggs omits.

† Dr. Baggs is wrong in stating that Dr. Pusey considers the infallibility of true general councils as an opinion *inter pie credibilia*, and not a point of faith. The Oxford professor *quotes* this from Hammond.

example, Mr. Newman says, 'The corrupt system of Rome cannot be reformed, it can only be destroyed; and this destruction would be its reform,' (Letter to Bishop of Oxford, p. 15;)* and Pusey, writing to Jelf, after having heavily calumniated the ecclesiastics of Rome, cites a saying of some one, 'Roma veduta, fede perduta.' When we hear such things said against the Rock upon which Christ has founded his Church, we will content ourselves with exhorting," &c.—P. 32.

A more unimpeachable testimony is the following, which, though somewhat of the longest, we transcribe.

"Now what is the object of these works? [the Tracts for the Times.] Here are the very words of Tract 72, entitled, 'Archbishop Ussher on Prayers for the Dead.' 'The objects of making the above extract from his learned work have been as follows: first, in order to present before the reader a clear and conclusive argument against the Romanists, whose tenet of Purgatory seems therein to be fairly encountered and exposed. This, be it observed, *is proposed as the chief object of this series of Tracts, viz. to erect safe and substantial bulwarks for the Anglican believer against the Church of Rome,*—to draw clear and intelligible lines, which may allow him securely to expatiate in the rich pastures of Catholicism, without the reasonable dread, that he, as an individual, may fall into that great snare which has bewildered the whole Latin Church—*the snare of Popery.*'—P. 54.

"In the same strain we read in Tract 71, which Newman, in his letter to the Bishop of Oxford, acknowledges to be his own:—'It will be the object, then, of these Tracts, should it be allowed the editor to fulfil his present intention, to consider variously the *one* question with which we are likely to be attacked, Why, in matter of fact, we remain separate from Rome.' (P. 2.) In it the author proposes a defensive position as that which the Anglicans should adopt against the Romanists, as he calls them; with consummate astuteness [con somma astuzia] he counsels his readers to avoid fundamental questions, such as the authority of the pope, the rule of faith, the Real Presence;† and to put forward rather what he calls the 'practical grievances' to which he pretends that Christians in the Romish communion are subject, such as the denial of the cup to the laity, the necessity of the priest's intention to the validity of the Sacraments, the necessity of confession, the [unwarranted] anathemas of the Roman Church against heretics, (amongst whom there may be the relations and friends of one who thinks, perhaps, of becoming a convert to Romanism,) purgatory, the worship of images, the invocation of saints; as an illustration of which he gives the solemn blessing pronounced by the pope on Easter Sunday. He then maintains that we ought not to be content with the decrees of the Church—for example, with the Tridentine decrees; but that we should interpret these decrees by the practice of the Roman Church, and the teaching of its doctors. For example, the author admits that the decrees of

* This reference is defective, as are very many of those adduced by Dr. Baggs; and since we have not an opportunity of searching for the original, we have taken it from the Italian: of the substance, though not of the very words, we are certain from recollection. Dr. Baggs might have added, "While this system exists we can have no peace with that Church of Rome," (Newman's letter to Jelf, p. 21;) "Till Rome moves towards us, it is quite impossible that we should move towards Rome," (Tract 75, quoted *ibid.* p. 33;) and were this the place, the list of such passages might be extended almost indefinitely from the same author.

† It is obvious that Dr. Baggs states Mr. Newman's object with considerable unfairness: it is not *fundamentals* which Mr. Newman avoids; but he reserves *abstract* and *sacred* subjects. The controversy must begin with practical subjects, and for this reason: if a prejudice, in its high sense, is raised in favour of the Anglican system by a simple contrast with the practical errors of Rome, enough is done for common minds, which are unfit for high and holy discussions: by establishing this presumption against Rome, there the matter rests, and ought to rest, *for them.*

Trent, with regard to image worship and the invocation of saints, may admit an honest interpretation:—'Now we know, in matter of fact, that in various parts of the Roman Church a worship approaching to idolatrous is actually paid to saints and images, in countries very different from each other, as for instance, Italy and the Netherlands, and has been countenanced by eminent men and doctors; and that, without any serious or successful protest from any quarter.' (P. 17.) These authors, although better instructed than their predecessors in catholic things, are wont sometimes to disfigure not only the practices, but also the doctrines of the Catholic Church; and it would not be difficult to make a selection of their mistakes upon this matter. . . . . *The intention of the Tracts being to oppose Catholicism, as them styled Romanism*, it will not excite surprise to discover that, besides many passages dispersed here and there against the Catholic Church, there are some entire Tracts directed against transubstantiation and purgatory, and that they give an anti-catholic interpretation to prayers for the dead."—Pp. 14—16.

From all which we draw this brief and intelligible conclusion. Here is Dr. Baggs, a sensible and accomplished Romanist himself, sitting down to discover the real gist of the Tracts for the Times; from a patient study of these volumes, he finds their authors uniformly avowing their intention as controversial *against* Rome; he not only gives them credit for sincerity in this the object which they proclaim, but he goes on to prove that their tracts, their reasons, their explanations, are utterly inconsistent and irreconcilable with the accredited teaching of the Roman Church. He says over and over again, that the Oxford writers are not Catholics, that they misunderstand Catholicism, that they misrepresent it, that they have nothing in common with it; and as he studiously identifies Romanism with Catholicism, it follows most certainly that they have nothing in common with Romanism. And this is all that we contend for, *viz.* that Dr. Baggs has admitted, in his Italian dissertation, that the object of the Tracts for the Times (we may lay aside the inquiry whether successful or not) is exactly that which the authors all along have avowed, and their opponents all along have denied: *i. e.* to oppose, and not to uphold, the Roman system; to develope, in pure primitive catholicism, not a half-way house to Rome, but a safe port from it. And it seems superfluous to add, that, if we want to know what Roman doctrine really is, and if he pronounces that "Puseyism" (to use his own ugly phrase) is not it, nor anything like it, he is a far higher authority in such a question than the *learned divines* of Bath and Cheltenham.

Before parting with the (for the most part) candid and right-minded Rector of the English College, it is well to notice that he falls into the error of attributing the Tracts on Reserve, &c. to Mr. Newman, (p. 17;) and we must beg very earnestly to protest against the offensive and sneering way in which he speaks, not only of Dr. Pusey, but of high religious exercises.

"Pusey maintains that the above five sacraments, are sacraments only in the sense of *sacramentalia:* and therefore he calls preaching, the creed, prayer, Holy Scripture, martyrdom, and *even his beloved fasting (ed anche il suo prediletto digiuno,)* sacraments."—P. 24.

Such a sarcasm at holy things is worthy of the Record, rather than

the Annali delle Scienze Religiose. And we think it very unfair in Dr Baggs, (p. 33,) to cite from Tract 81, (p. 4,) these words—

"All that is necessary for enjoying the privileges committed to the Church, is belief in the Apostles' Creed, and that teachable spirit that does not introduce novelties."

Here the Italian doctor stops,—the tract writer proceeds—

"*upon it;* but in her articles and liturgy she aims at directing into the truth, in all its parts, such as wish 'to follow on to know the Lord.'"

Of Mr. Fish and his pamphlet we have very little to say. We have placed his work in contra-position to that of Dr. Baggs, only because he takes the very opposite ground, and maintains an opinion in which he is countenanced by writers more respectable than himself, *viz.* that Tractarianism is not Anglicanism, but pure Romanism; and this he endeavours to prove by three parallel columns of extracts, after a fashion which certainly has not novelty to recommend it; indeed, Mr. Goode, and writers of that class, have worn it threadbare. Henry Fish, A.M., has a very ingenious theory, peculiar to himself, which is almost as interesting in the way of romance, as the Arabian Nights, or Grimm's Tales; it is, that certain Oxford divines are actually neither more nor less than Jesuits—*bonâ fide* emissaries of the sacred college—just genuine accredited successors of Parsons and Campian, with secret instructions, dispensations, rules, and vows, signed and sealed from the Vatican. He concludes with a plump declaration, that

"There is the strongest presumptive evidence that the Jesuits are again in active operation, endeavouring to subvert the faith of the Protestant Reformed Church of England."

We have not the heart to dispel Mr. F.'s comfortable vision,—like Coleridge,

"His eyes make pictures, when they are shut,"

—and we leave him to the full and undisturbed enjoyment of his day-dream: few will seek to share it with him; like an eastern despot, he will reign alone in his city of cloud-land, a fantastic vision of his own creation. To do this gentleman justice, he has read a good deal about the Jesuits; in fact, he has read rather too much. We suspect that it has produced a Jesuit-phobia, and that there is a little mono-mania in it; if his cook sends up the mutton half-dressed, we guess that he would call out "No Popery!" and instantly smell out a Jesuit tampering with the bottle-jack. To relieve the tedium of what we have been saying, we present our readers with Mr. Fish's peroration.

"Oh that the Protestant feeling of the nation could be aroused on this question! We are amazed at the indifference which is manifested. The enemy is diligently at work, while the professed friends of truth are sleeping. Would to God we could awake them! What are the Bishops, what are the Universities, what are the Clergy, what are the followers of the Reformers doing? Do they know what is going forward, or do they not? Is not this a vital question? Is it not a question which affects the existence of Protestantism in this nation,

and also the doctrines for which the martyrs of the English Church, Bilney and Cranmer, Ridley and Latimer, Hooper and Bradford, Tindal and Frith, and others of glorious memory, shed their blood? And shall we surrender our birthright quietly? Shall we give up the trust committed to us? Shall we stand by and see Popery, under the guise of Church of Englandism, invidiously palmed upon the nation, and not lift up a warning voice? God forbid! Men of Israel, help! There are traitors among us, and traitors of the worst kind, traitors to the truth; men who are corrupting the essential verities of our holy religion, and trying to carry the national establishment back to Rome. Make no surrender,—give them no quarter. Excite the public mind against them. Raise the cry from one end of the land to the other, 'We will have *no Popery!*' Urge all you have influence with neither to hear the advocates of their system, nor bid them God's [sic] speed. Divest them of their disguise. Rip up their sophistries. Show the Church and the nation what, notwithstanding their apparent candour and sanctity, they in reality are. If the insult which has been offered to the protestantism of this country were properly understood, there would be no possibility of suppressing the general indignation which would be felt."—P. 64.

Why, what would the man have? If there is not storm enough, what a glutton in hurricanes Mr. Fish must be! After this prayer for a tempest, in spite of his name, we do not believe that he is a Fish at all; a fish is a good peaceful creature, which hides himself in the mud or at the bottom, when the wind blows: surely it is a *Stormy Petrel in disguise!*

NOTICES OF BOOKS.

Of the Government of Churches. A Discourse pointing at the Primitive Form. By HERBERT THORNDIKE, A.M. *Fellow of Trinity College, Cambridge; afterwards Prebendary of Westminster. Edited by the Rev.* DAVID LEWIS, M.A. *Fellow of Jesus College, Oxford.* London: Stewart, 1841. 1 Vol. 12mo.

THIS valuable reprint promises to be exceedingly useful, and deserves more attention than it has received. Thorndike is one of our most fearless divines; and though we may demur at some of his positions, we cannot but admire his depth and learning. His style, however, is very unpleasant. He was a confessor during the Great Rebellion, and at the Restoration he deserved a bishopric. It is said, but without sufficient reason, that his extreme opinions prevented his advancement. He was one of the coadjutors at the Savoy Conference; the only one, indeed, on the side of the Church below the degree of Doctor in Divinity. His works are exceedingly scarce; the "Just Weights and Measures" ought at once to be reprinted. We wish that we could give a more satisfactory answer to a frequent question, "What is the Committee of the Anglo-Catholic Library about?" We have great pleasure in bearing testimony to the diligent and careful way in which Mr. Lewis has executed the thankless and unostentatious office of editor; till it has been tried no conception can be formed of the trouble attendant upon a reprint.

From his judicious preface we are tempted to make an extract, just now very suitable:—

"These evils would not have arisen if the people saw with their eyes the continuance of the ancient system—the Bishop on his throne in the cathedral church, with the presbytery sitting around him, and the deacons standing by; therein shadowing forth, even upon earth, the perfect estate of the Church triumphant which St. John saw in his vision. And what has been gained by making the clergy independent of the Bishop? The laity has become independent of them. The conversion of benefices into freeholds is, in some measure, a desecration of ecclesiastical goods. And who has not mourned over the consequence of this? It has given occasion to the civil rulers to meddle with the things of God, and to take upon themselves what the apostles exercised originally—the distribution of the alms of the Church. Not contented with this, they have gone further; they have alienated that property which was given for the maintenance of divine service, and for the support of the poor, the orphan and the widow. The cause of episcopacy, and of consecrated goods, cannot be, in reality, but one: and wherever either has been unlawfully interfered with, then the other has also suffered."—Pp. xviii.—xxx.

The Recreations of Christopher North. In 3 vols. Vol. III. Blackwoods, 1842.

HERE is a third volume of the book to which we so lately called attention, equal to either of its predecessors. The papers on Dr. Kitchener are, we think, on the whole the best, certainly the most laughable. Our space does not admit of much quotation, nor shall we make any from the essay (if essay it may be called) to which we have referred, and content ourselves with the following extract on owls, from Christopher in his aviary:—

"The eagles, kites, and hawks, hunt by day. The owl is the Nimrod of the night. To do him justice, he has a truly ghostlike head and shoulders of his own. What horror to the 'small birds rejoicing in Spring's leafy bowers,'—fast locked, we were going to say, in each other's arms, but sitting side by side in the same cosey nuptial nest,—to be startled out of their love-dreams by the great lamp-eyed beaked face of a horrible monster with horns; picked out of feathered bed, and wafted off in one bunch within talons, to pacify a set of hissing and snappish and shapeless powder-puffs in the loop-hole of a barn. In a house where a cat is kept, mice are much to be pitied. They are so infatuated with the smell of a respectable larder, that to leave the premises they confess is impossible. Yet every hour, nay, every minute of their lives, must they be in the fear of being leaped out upon by four velvet paws, and devoured with kisses from a whiskered mouth, and a throat full of that incomprehensible music—a purr. Life, on such terms, seems to us anything but desirable. But the truth is, that mice in the fields are not a whit better off. Owls are cats with wings. Skimming along the grass-tops, they stop in a momentary hover, let drop a talon, and away with Mus, his wife, and small family of blind children! It is the white, or yellow, or barn, or church, or screech owl, or gilly howlet that behaves in this way; and he makes no bones of a mouse, uniformly swallowing him alive. Our friend, we suspect, though no drunkard, is somewhat of a glutton. In one thing we agree with him, that there is no sort of harm in a heavy supper. There, however, we are guilty of some confusion of ideas; for what to us, who rise in the morning, seems a supper, is to him who gets up at evening twilight, a breakfast. We therefore agree with him in thinking that there is no sort of harm in a heavy breakfast. After having passed a pleasant night in eating and flirting, he goes to bed betimes, about four o'clock in the morning; and, as Bewick observes, makes a blowing hissing noise, resembling the snoring of a man. Indeed nothing can be more diverting to a person annoyed by blue devils, than to look at a white owl and his wife asleep. With their heads gently inclined to each other, there they

keep snoring away like any christian couple. Should the one make a pause, the other that instant awakes; and fearing something may be wrong with his spouse, opens a pair of glimmering winking eyes, and inspects the adjacent physiognomy with the scrutinizing stare of a village apothecary. If all be right the concert is resumed, the snore sometimes degenerating into a snort or snivel, and the snivel into a blowing hiss."—Pp. 91—93.

In addition to our recent remarks, we must make one complaint. Although the transitions from grave to gay are many of them exquisite, and not seldom instructive, we are often carried from the most riotous fun to the most sacred themes far too suddenly. Especially does this defect stand in the way of reading the book aloud to others. It is not seemly to name the holiest Name, and to speak of redemption, judgment, and eternity, with eyes wet with the ungovernable laughter excited only a moment before. We intreat the inimitable author to be on his guard against this fault when he resumes his Recreations, as we trust he speedily will.

Charges of the Bishops of Oxford, Exeter, Salisbury, and London. 1842.

With feelings of no ordinary kind, with respect and gratitude to the right reverend authors of the Charges now before us, and with a renewed sense of the promises made to the Church, and the perception, as we cannot but think we have, of a fulfilment of those promises in the forbearance, the temperate wisdom, and seasonable firmness lately displayed by our Bishops, do we now redeem the pledge we gave last month of more particularly considering the documents in question. We have already disclaimed the intention of in any way criticising them; but we wish to show in what, even more than in their learning and ability, their real value appears to us to consist.

We have always felt that the recent movement in the Church had its work only to begin, so long as it was confined to individuals, however numerous, and however excellent and influential. What we wanted was not to see accessions of people, one by one, to a particular school, however much we might respect that school, and however right we might think it in most respects to be; but to see the Church at large assuming her true attitude, and proclaiming her true principles. To this result we are now, we trust, approaching. Henceforth no man can fairly say that the Anglican movement is merely the progress of a party or a school. In great and essential points it is becoming a corporate movement. The Bishop of London's Charge, and its results, tend strikingly to this. Differences of opinion among Churchmen there doubtless are, and will, perhaps, for a good while continue to be. Varying schools within the sacred pale are not, we feel sure, in themselves opposed to the true idea of the Church, or the will of her Divine Head; they only become so when their variety ceases to be subordinate, when the ground of unity is made to disappear. Now we have always held that the Church and the Prayer-Book supply this ground, and present the Clergy of different schools—always, of course, putting actual heresy out of the question—with

sufficient means of acting together as a united army. The Bishop of London now enforces the experiment. His Lordship could not, we are sure, have hit on a better plan of hushing disputation, than by setting his Clergy not to talk, but to act. Sympathy and a fellow-feeling must surely arise between those whose time is spent in doing the same things in the very same way. Following the course prescribed by St. Paul, they may well hope to reach the result he promises, Phil. iii. 16, 17. Uniting in the consistent use of the Prayer-Book may, and we trust will, lead disputants at last to try the "more excellent way."

As to the results of his Lordship's Charge, we hear some most gratifying statements. In Essex, we understand, both Clergy and laity are entering into the new and better course prescribed for them in a becoming spirit. Nearer home we have heard one or two less satisfactory accounts. It is but charity to those clergymen who have hitherto been living in violation of the Rubric, and who after their diocesan's exhortation have continued doing so, to suppose that they have only been waiting for some marked occasion—the commencement of the present Advent, for instance, or, at latest, the opening of the new secular year—to enter on another course. But, in case this be not their intention, we warn such Clergy to consider what they are doing. The subject of rubrical engagements is one which the laity are beginning to understand; and recent events will, of course, increase their familiarity with it. Now, on no subject do too many of the Clergy appear to less advantage than in their mode of dealing with this,—in *the kind* of arguments which they are willing to use against observing holydays, &c. If, then, they would escape the imputation of being double-minded and half-hearted, let them see to it in time, and enter on that unreserved fulfilment of their engagements which is the only way of dealing with engagements that the conscience can contemplate with safety to itself.

After what we have said, it is idle in us to recommend all the Charges now before us, and also, we trust, superfluous. In case, however, which is not very likely, any should not have met with the Bishop of Exeter's, we call particular attention to his remarks on the recent judgments in the Court of Arches and the Judicial Committee of the Privy Council concerning the burial of Dissenters. They are exceedingly important, and must receive careful consideration.

"*American Notes for general Circulation.*" *By* CHARLES DICKENS. London: 2 vols. 8vo. Chapman and Hall.

WE thank Mr. Dickens for allowing us this glimpse at his veritable and undoubted self; and it is of the writer rather than of his book, which has been already seized upon as public property by the daily prints, that we are about to speak. The book, indeed, supplies peculiar facilities for this purpose; it is a matter-of-fact narrative, even to dryness; and this feature, which has proved a disappointment to the admirers of his previous publications, is in our eyes its principal

recommendation. As censors of English literature, we consider ourselves specially charged to point out the different moral tendencies of those who supply it. And this we shall now proceed to do in few words, for the sake of those who are not likely to read the "American Notes," in the case of Mr. Dickens.

His book, then, marks him to be what we have already expressed our conviction of his being—a thoroughly humane man. He is copious in describing the asylums and prisons of America, and in illustrating the influence of slavery upon the national character. Next, the book is perfectly free from egotism and vanity; not a word is said of the various fêtes and entertainments by which the Americans sought to do him honour, or to conciliate his favourable judgment; nor are there any sketches of individuals high in station or otherwise notorious. For this, too much praise cannot be given him. He is, we know, a violent Radical, sneers at the bigotry of the English universities, and lauds the liberality of "Unitarian Churches," which, however deplorable, is only what we expected.

For Mr. Dickens, then, *personally*, we are by no means without respect. His excellences are his own; his faults, the prejudices of his situation and the results of an imperfect education: of the effects of the *writings* with which his name is universally associated, we entertain the most fearful auguries. They have created a taste for caricature, which is corrupting all truth and soberness; and among the herd of writers who will follow in his wake, it may safely be predicted, that none will be restrained by those good feelings which he possesses in an eminent degree, from availing themselves of an engine so ready for assailing whatever is good and holy.

There is no difficulty in guessing the reception which the volumes before us will meet with in America. The English Liberal Papers seem, indeed, to claim them as on their side; but we much overrate the shrewdness of our Transatlantic brethren if they do not discover them to be really more severe than anything which has yet been written; for the author robs them of intellect and taste and refinement, and represents them as thoroughly brutalized by the "damning spot" of slavery. Meanwhile nothing can be attributed to prejudice; for it is evident that the writer commenced his tour with the full determination of praising every thing that he saw. Nothing, in fact, can be more striking than the contrast between the first and last chapters. We will venture to say that a more effectual damper could not have been given to the taste for visiting the United States of America.

The Teacher's Companion; designed to exhibit the Principles of Sunday School Instruction and Discipline. By B. W. Collins, *Superintendent of the St. Bride's Sunday Schools. With an Introductory Essay, by the Rev.* Daniel Moore, B. A. *Minister of Christ Chapel, St. John's Wood.* London: Houlston and Stoneman. 12mo. Pp. 320.

On first looking into this book we found it impossible to repress a smile; the extreme simplicity of good Mr. Collins, and the verbose

pomposity of Mr. Moore, who, we should imagine, is much more used to the platform than the school-room, on any unimportant subject would be simply ridiculous; but here they give rise to many painful reflections, for they illustrate very vividly the practical working of the Church in what are considered the best ordered portions of our large towns.

We will endeavour, by the aid of Mr. Collins, and such little experience as we possess, to give a sketch of the system; not meaning, of course, that the parish of St. Bride's is responsible for every feature in the picture, but proposing, rather, to give a general idea or representation. Certain philanthropic ladies and gentlemen are very fond of children; parents, they think, in the lower classes, are not so; and therefore they determine that it would be very desirable to collect together some four or five hundred, and to get the Misses So-and-so and sundry interesting young men to come and teach. Accordingly they appoint themselves a committee for this purpose. The vicar is called upon, who expresses his full concurrence, and promises to preach a sermon once a-year in aid of the funds. Upon this, the committee go to work; call upon the parents, and induce them, upon the promise of a reward, (a halfpenny book, perhaps, from the "Religious Tract Society,") to send their children. A "superintendent" is appointed by the committee, rules drawn up, and a teacher is appointed to each class. Now, let us follow the system. Of course there is no room for 500 children in the church; therefore some public service must be devised, of which the two principal elements are, the lusty singing of sundry of Mr. James Montgomery's hymns, and an extempore address by Mr. Superintendent.

We are acquainted with an instance in which, as an act of great condescension, the clergyman was asked to come and "read prayers" before the commencement of the lay sermon.

The more direct business of the school consists in the exposition of Scripture by the class teacher, and in inquiring into the "experience" of the scholars; in encouraging them to ask questions, especially "What they must do to be saved?" and in inviting them to join in prayer by classes. This we learn expressly from Mr. Collins. The catechism is usually not taught, as opening debateable questions.

In this picture we are not conscious of using the slightest exaggeration. We repeat, however, that we do not make St. Bride's answerable for all that we have said; though we believe we are correct in stating, that throughout the whole of Mr. Collins's remarks, there is no mention of the clergyman, of the Church services, or of the Church catechism; nor are the teachers ever once instructed to regard the children under their care other than as aliens from God, to be gathered into His fold by *their* instrumentality.

And what must be the result? The direct teaching, in nine cases out of ten, is, from sheer ignorance, heretical; but granting, which is the alternative most to be desired and most probable, that all that is taught is speedily forgotten,—is not the ground prepared for every Dissenting practice? Extemporary prayer and preaching, lay agency, Dissenting hymns, inquiries about "experience" and "conversion," is certainly a strange sort of training to be carried on under

the patronage of the Church; and must surely end in making our people either schismatics *or infidels.* A Sunday School without the parish priest *appearing* as its moving principle, which is not preparatory to the devout and intelligent use of the Church service, and which does not set the two sacraments before the pupils as the two *termini* of instruction—the points from whence they start and whither they are tending,—is to our minds a positive nuisance, a nursery of schism. If children are to be wrongly taught, we had much rather that Dissenters, and not Churchmen, should be the instructors.

Edwin the Fair; an Historical Drama. By HENRY TAYLOR, *Author of "Philip van Artevelde."* London: Murray. 1842. 12mo. Pp. 262.

ONE of our recent numbers contained a critical inquiry into the degree of credit to be attached to the conflicting histories of St. Dunstan. In that article, however, our dispute with Messrs. Churton and Wright was not so much upon the general character of the Saint, as upon certain matters of fact connected with his history. We were then unacquainted with Mr. Taylor's drama, which assumes all that has ever been said in his dispraise to be undoubted truth. Now, against this sort of "dramatizing" we must most strenuously protest. Let an author, in this kind of composition, disregard "the unities" as much as he will; or even depart, under limitations, from the strict letter of history; but he is certainly without excuse, when, for the sake of effect, he deals untruly with historical personages. If the spirit of the age, or what is thought by the writer to be the spirit of the age, is to be embodied in one character, that character should be altogether fictitious; but it is a shameful departure from christian truth to make any real person responsible for all the sins or infirmities of his contemporaries.

We confess that we are particularly jealous of the reputation of Archbishop Dunstan. It is a remarkable fact, and strikingly illustrative of the false position in which we have allowed ourselves to be placed, that we have given up the characters of all our greatest ecclesiastics as though they were indefensible. As the historian surveys the annals of the English Church, there are three great names—all occupants of the see of Canterbury, which arrest his attention as having exerted a permanent influence upon the fortunes of the Church. These are St. Dunstan, St. Thomas à Becket, and the martyred Laud; and yet so completely have we isolated ourselves in feeling from catholicity even in time, that we have agreed to surrender them altogether to their libellers. Tories have vied with whigs, and churchmen with dissenters, in running down and calumniating these great men; to whom, perchance, in their several generations, the Church may be indebted, under God, for her life, her dignity, and her orthodoxy. This statement may well consist with the belief that one or all of them had more of the wisdom of the serpent than the christian character, *in its perfection,* allows of. But that they were all men of the highest principles and holiest motives is, we think, indisputable; thank-

ful should we be to God, who raised up such champions for his Church in the days of her trial; and undeserving shall we prove ourselves of the mercies we enjoy, if we do not use the light which is now being shed upon history, from ancient sources, to vindicate their fair fame.

We should rejoice to see some of our many modern ecclesiastical poets attempting the historical drama. They could not have a better subject than Dunstan: the fact of his advocating the regular Clergy to the exclusion of the seculars was merely the accidental, though unfortunate, form imparted by the times in which he lived to a noble "zeal for the house of God," which literally "consumed" him, by a premature old age.

We have only further to add, that Mr. Taylor's poetical merit in this his second drama, is, in our judgment, far below that of his former.

An Old Man's Rambles. Parts I. and II. Leeds: Green.

THESE are the first two of a series of tracts in the course of publication, by Mr. Green, of Leeds, to whose industry and enterprise we are indebted for many valuable works. If the succeeding numbers of these tracts are equal to the two which have been already published, they will soon obtain an extensive circulation. They are calculated to interest the heart as well as the head; and while conveying sound instruction, display considerable powers of talent and imagination. There is, indeed, a vigour and sprightliness about them which would almost induce us to suspect, that the old man who is constantly leaning on his staff, is not *quite* so old as he appears to be.

Memoir of the Life of the late Rev. PETER ROE, A.M, *Rector of Odogh, and Minister of St. Mary's, Kilkenny, &c. By the Rev.* SAMUEL MADDEN, A.M.

WE have not, as may have been observed, taken much notice of such *Acta Sanctorum* as in these days are published in as great profusion as ever in former, and, as we generally think, more saint-worshipping ones. We have been willing enough to believe that the Housmans, Breays, Wilkinsons, &c., of whom we have lately heard, were, in the main, good and devoted men, and that their labours have been very useful in the places where they were carried on. But the only thing that could justify singling out their memory from the herd, would be something in their lives, thoughts, or actions, that had a distinct peculiar relation to the Church in general, of which we find nothing in the cases to which we have alluded; nay, more, if the men were, as we quite believe them to have been, sincere servants of their Master, we can hardly conceive greater injury to their memory than publishing and perpetuating their slanders against their brethren,

which, on our hypothesis of their piety, they themselves must now see to have been excusable only on the plea of gross ignorance.

Had the Reverend Peter Roe been an Englishman, he would either have been a better divine, and so not written many things which his biographer has chosen to preserve and publish, or he would have been an illustration of our remarks, supposing his life and letters to have had their present fate of being made public. But with an Irish clergyman of zeal and influence, the case is different. The facts with which they were occupied are matters to us of curiosity and interest; and we are always glad to see something more of the religious history of Ireland. Moreover, Irish Evangelicalism hitherto has been, we think, a manlier and truer development of religious zeal than its counterpart in England. No one who knows what went on some years ago in the sister isle, will say that its devout clergy were Christians of soft luxurious habits. They had rough work to do, and rough trials to bear.

Mr. Roe, judging from a very hasty glance at the bulky memoir before us, seems to have been a good straightforward man, of active habits, untiring zeal, and some discrimination. He seems to have had a *feeling* of an unsteady kind, that dissent does not spring from the spirit of holiness. This his biographer shares with him. Indeed, the latter goes beyond his hero—in some places writes like a sound churchman, who knows that the Church is a divine institution. We extract a fact from his lucubrations in the natural history of Dissenters new to us, though not very incredible.

"Some years ago, a phrenologist went to a separatist place of worship to scrutinize the heads of "the church" there assembling. Theorising beforehand on the subject, he concluded that he should see the organ of *veneration* very strongly developed in all the heads which, from partial or total baldness, were exposed to his searching eyes. But his theory was doomed to disappointment; for he came away, declaring that he never saw an assembly, in whose phrenological development the organ of veneration was so deficient; and that he was totally unable to account for the fact, that a number of persons, so deficient in that organ, should act as they did in religious matters."

We commend the following to the speakers at Exeter Hall:—

"Upon the whole, Mr. Roe seems to have been much gratified with his tour. Some things indeed displeased him; among which we may instance the applause given to favourite speakers at the religious meetings, and what he seems to have thought a tendency to temporise in some of the preachers whom he heard. As to the first, we are aware that the practice may be defended by an appeal to antiquity; for we are told, as by Bingham and others, that the clapping of hands, and other noisy modes of expressing gratification, which were at first used in the theatres and in the Senate, were at last suffered in the Church; and that the people applauded the sermons of John Chrysostom—"some, by tossing their garments; others, moving their plumes; others, by laying their hands upon their swords; and others, waving their handkerchiefs, and crying out, 'Thou art worthy of the priesthood! Thou art the thirteenth apostle,' &c. But even with this authority against us, (which, by the way, is not drawn from the most ancient days, or from the purest ages,) we do think, that in meetings partaking so much of a religious character, and where the eternal truths, whereon depend the everlasting destinies, both of the speakers and of the audience, are brought before the mind, a solemn and sober tone becomes the speaker, and an equally solemn and sober frame of mind is most suitable to the hearer."

We are glad to announce new editions of Mr. Paget's "Milford Malvoisin,' and of Mr. Acland's "Liturgia Domestica." The latter is in great part remodelled, and we think improved.

"Monumenta Antiqua, or the Stone Monuments of Antiquity yet remaining in the British Isles, particularly as illustrated by Scripture:" also "Dissertations on Stonehenge — the Pyramids of Egypt—and the Round Towers of Ireland," by R. Weaver, author of "Scripture Fulfilled," (London, Nicholls,) is a work that bespeaks the author an amiable and a religious man, but at the same time sadly deficient in that most indispensable qualification for the antiquary—discrimination. His theory appears to be, that Scripture contains a type of everything. For example, the word "Gilgal" he interprets to mean "circle;" therefore the altar which the Israelites set up there is the model of the Druidical circular stones. Again; some persons have considered that the Round Towers of Ireland were originally constructed for the worship of fire. Mr. Weaver applauds the conjecture; with this amendment, that the object worshipped was not fire, but the great fountain of light and heat, the sun—in other words, Baal. Once more; the well-known "Rocking-Stones"—where shall a type be found for them? Our author is evidently at fault; but inasmuch as the priests under the law were to judge all disputes "at the place which the Lord their God should choose," he inquires, in a tone which it would be cruel to disappoint, "Why may not these rocking stones be employed by the Druidical priests for pronouncing 'the sentence of judgment,' when applied to on matters of controversy?" We presume that this is one peculiar developement of the great Protestant principle, "The Bible, and the Bible only;" and as long as persons keep their lucubrations to themselves we should be among the last to discourage them; but we must beg leave to remind them that the world contains a great many cavilling individuals who from a book of this kind will not fail to extract just that profane ridicule, which would annoy no one so much as the amiable and unwitting author who had given them the occasion.

"The Heroes of England;" that is, the Lives of the Black Prince, Drake, Raleigh, Blake, Marlborough, Woolfe, Abercrombie, Moore, Nelson and Wellington, by Lawrence Drake, (London: Cundall, 12mo. pp. 312,) is a book well calculated to interest the young, for whom it is intended. The writing is of a plain and manly character! and there is no "Uncle Oliver," or other sexagenarian moralizer attempting to "improve" the narrative; descanting upon the wickedness of war, or upon the barbarism of the "dark ages."

Another not uninteresting little work from the same publisher, is "Cottage Traditions, by Jefferys Taylor." It is the history of an ancient family from among the peasantry of England, and betokens more than common ability in the writer; but why chronicle the mispronunciations of the poor? we do not doubt the fact of Oliver Cromwell having been metamorphosed into "all-of-a-crumble;" but it is a poor joke to print after all.

Having noticed disparagingly, on a former occasion, "Essays written in the intervals of Business," (Pickering,) we are bound to record that the public has so far falsified our auguries as to call for a second edition, which has just appeared. This circumstance alone is a strong argument that we were wrong, for there is nothing in the subjects handled in the book to give it any adventitious or ephemeral interest. It is certainly very graceful, and its unpretendingness may be one cause by which, after a hasty glance, it is apt to be set aside. We found it to improve decidedly on further acquaintance.

"Episcopalia" (Parker, Oxford,) is a neat little reprint of six letters on the ministry and discipline of the Church, addressed by Bishop Compton to his Clergy between the years 1680-5. Bishop Compton, it is well known, was one of the two prelates who voted for electing a king instead of a regent, at that critical moment when James fled the country. His testimony, therefore, is the

more unexceptionable in favour of practices now too much neglected; as catechizing, public celebration of baptism, observance of holydays, respect due to the canons, &c.

A volume of ill-selected scraps and uninteresting stories, called "Peter Parley's *Annual*," (a title which looks to less of longevity would, we think, be more applicable,) has reached us. It does not directly teach either radicalism in politics, or dissent in religion; but wherever the *animus* of the compiler appears, it betrays that mean low tone to which, above all things, we would desire to keep our youth strangers.

Mr. F. H. Blaydes, Student of Christ Church, Oxford, has just published the "Birds" of Aristophanes, (the first of a series which he proposes to publish,) furnished with concise Latin notes, both critical and exegetical, (Parker, Oxford). The undertaking is a bold one for a B.A., but it appears to be carefully and judiciously commenced. Schoolmasters will be much indebted to Mr. Blaydes for thus making a *single* play of Aristophanes for the first time available to them.

In "Norway and her Laplanders" (Murray) Mr. Milford appears to have given a *bonâ fide* record of his impressions of a people who, to an Englishman, must always be an object of interest, seeing that they are the descendants of the bold Northmen who once overran his own land.

Mr. Parker, of Oxford, in compliance with a suggestion of Bishop Doane, has just sent forth an English edition of the "Sermons and Poetical Remains" of the Rev. Mr. Winslow, late Curate to the Bishop at Burlington, New Jersey, to which is prefixed the sermon preached at his funeral. He appears to have been a very promising young man; though perhaps it is scarcely in harmony with the severe character of Catholic Christianity to set up a model from among our own contemporaries, of what "the Catholic Churchman" should be.

Another volume ("the Age of Great Cities") has reached us from Dr. Vaughan, of dissenting notoriety, concerning which we will only observe that the fact of such arrant trash meeting with a sale, (for we presume that Dr. Vaughan would not publish unless he gained a profit thereby,) proves incontestibly that a demand exists for some philosophical account of the present appearance and prospects of society. We should be glad to be able to recommend such a volume.

Two new volumes of the Oxford Translation of the Fathers have appeared; St. Chrysostom's Homilies on the Statues, and the first part of Tertullian. The latter is enriched by an admirable preface, embodying a most thoughtful estimate of this Father's life and melancholy fall, by Dr. Pusey; and among its notes by an elaborate essay on the validity of heretical and other baptism. To all who have tried the tenebrose pages of the great African doctor, an English version will be most acceptable; and the ripest ecclesiastical scholars must bear willing testimony to an observation which occurs in the original prospectus of this undertaking, "that knowledge of Latin alone will not suffice to read Tertullian."

"Plain Lectures on Christian Truth and Duty, founded on the Catechism," (Burns,) is a little work which seems to have originated in the desire of the head of a family to supply, by domestic teaching, the lack of the Church's catechetical duties. It is the production of a very earnest and right-toned mind. We recommend it willingly, not only for the purpose suggested, but as a schoolbook it meets a great deficiency. The Clergy who are reviving the practice of regular public catechizing, may learn much, both from its temper and execution.

It may be sufficient to announce the publication of "Thoughts on the Study of the Holy Gospels, intended as an Introduction to a Harmony and Commentary, by the Rev. Isaac Williams." (Rivington.) Its author's reputation will recommend it adequately. It is a matter of thankfulness that he is systematically prosecuting a plan of which we have such a beautiful fragmentary specimen as the volume on "The Passion." Emphatically it is a book for the inner life; to be cherished and loved, not to be talked about.

"Dora Melder," (Longman,) *edited* by the Rev. Chas. B. Tayler, of Chester, as a refinement of imposture in the bookselling line, surpasses anything we have yet met with. The duties of editor to a Novel or Tale are at best rather intangible; but what need there can be for an editor to a *translation* (as this is) it exceeds our imagination to divine. In order to make the absurdity the greater, it would seem that Mr. Tayler is even ignorant of the language from which the translation is made! Our readers will infer, that a book that requires so much trickery to make it pass, cannot have much intrinsic merit. "Good wine (says the old proverb) needs no bush."

"The Rioters" is a tale by Miss Martineau, intended to convince the discontented operative, upon true principles of "Catallactics," that the destruction of property is not the most likely way of increasing wealth in a country. We have only two objections to such attempts; first, that they are nugatory; and secondly, that they proceed upon the infidel assumption, that there is some other and better way of reforming men's corrupt minds than through grace. Our readers will remember that we noticed, some time since, the singular propensity of Miss Martineau to come forth like the stormy petrel in the tempest. We presume that she is a believer in "homœopathy," and considers that what in a healthy state of the body politic would certainly have a tendency to foster discontent and revolution, is, in its present diseased state, the most likely cure for that complaint.

"Excursions in and about Newfoundland," by J. B. Jukes, (London, Murray, 2 vols. 8vo.) is the production of a sensible and honest man, who pretends to nothing which he does not really possess. Joined with a good deal of personal narrative, the reader will here find much interesting information regarding the cod-fishery, the capture of seals, and the natural history of the island in general. The only strictly scientific part of the work, however, is the report on the Geology of Newfoundland, which Mr. Jukes was employed by the local government to prepare. A more complete historical and statistical account (for those who seek only facts) will be found in Sir Richard Bonnycastle's two volumes, "Newfoundland in 1842" (Colburn).

A Mr. Charles Whitehead, "author," his title-page informs us, of "the Solitary," (would that that work had continued *solitary!*) has just turned the touching history of Richard Savage into a three volume "romance of real life" (Bentley). To make a profit out of the misfortunes of the distressed is at best but a questionable piece of morality; but to seize for that purpose on one whose trials had called forth, and been immortalized by, the compassionate sympathy of Dr. Johnson, in his admirable "Life," and to make him the subject of "comic illustrations" by "Quiz," or "Phiz," or some such person, is an outrage upon taste and feeling which we hope will be severely resented on the author.

"Church Hymns for Congregational Use," (Oxford, Slatter, 18mo. pp. 48,) present a better selection than we had at all thought it possible to have made from English literature. We cordially recommend them.

The "Poetical Remains" of the late Miss Margaret Davidson, (Philadelphia, Lea and Blanchard,) contain some very pleasing specimens of versification; but the "biography" in the same volume, by Washington Irving, has too much of the excitement-system in it for our tastes.

"Outlines of English Grammar, compiled for the use of National and other Schools, by Alexander Wilson, Master of the National Society's Central School," (Rivingtons,) while evidencing the skill of the compiler in the art of simplification, contains some such preposterous absurdities as must bring discredit and ridicule upon the committee who permit such a production to possess in any degree the sanction of their name. Mr. Wilson, no doubt, is a shrewd man; but when he would instruct children that there are but two tenses, he should be informed that nature has decided this question before grammarians were heard of; or when he would exclude "the article" from among "parts of speech," he should be admonished, that grammar is the common possession of all civilized nations, and that an unwarrantable departure from its primary laws is an offence against the reason and feelings of his whole species. We much regret to see the respectable name of the National Society lent to such crudities, which better befit the meridian of Edinburgh.

We owe an apology to our readers for not having noticed the recent numbers of the "Christian's Miscellany, (Green, Leeds,) which, while affording as much variety as the most fickle taste could desire, maintains in all the same soundness of principle which characterized its commencement. "A History of the Church in Scotland," and "Two Letters to a Dissenting Friend on Church Principles," are the contributions for October and November. Extracts from Bingham "on the Primitive Church" supply two numbers; and selections from the works of Wordsworth and Coleridge, as illustrative of their views upon the great questions now debated in the Church, furnish forth two more. Surely no one can read the sentiments of these two great men without respect; and they certainly show, that the revival of Catholic truth was called for by the cravings of the most earnest minds of the last generation. In the case of the latter of the two numbers, we must, however, protest against such a proceeding as giving only part of a sonnet.

"Polynesia: or an historical account of the principal Islands in the South Sea, including New Zealand, by the Right Rev. Michael Russell, L L. D. &c." (we suppose his Presbyterian employers will not permit him to add the title of his See,) forming volume 33d of the "Edinburgh Cabinet Library," appears an interesting volume; but the title-page is not the only place in which the writer seems hampered by the circumstances in which he is placed. The Church may surely look for less of compromise in her rulers. A bishop is a bishop still, even when writing for a Presbyterian series.

We gladly welcome a little volume containing "Selections from the early Ballad Poetry of England and Scotland, edited by Richard J. King, B. A. of Exeter College" (Pickering;) and hope that it may serve to spread a taste, not only for reading, but also for composing in, this kind of poetry. The Ballad seems naturally to associate itself with an attempt to revive a love for the "olden time."

In the new edition of "The Whole Duty of Man,"—an exquisite little volume, also published by Pickering,—we perceive that the editor assigns the work to Archbishop Sterne; whereas Mr. Pridden, in his recent edition of the "Art of Contentment," had as boldly pronounced Lady Pakington to be the author. To us it appears that, in so far as their respective volumes go, each may be right; for if ever internal evidence were to be trusted in a question of authorship, we are bold to assert that the two works never came from the same hand. The former is a model of pure English writing; while the latter is replete with latin words and classical modes of expression, which render it peculiarly difficult of comprehension to the unlearned.

Volumes of Poetry multiply so much upon us, that it is impossible to award them more than a short notice. We must not omit to say, however, that we have been much pleased with "Hymns, and Scenes of Childhood—or, a Sponsor's Gift," (Burns: and Dearden, Nottingham.) The first part, especially, contains some pleasing and simple lays.

Sacred Poetry has also received the following accessions:—"Songs of Faith, &c. by Sir Aubrey de Vere," (Pickering;) "The Waldenses and other Poems, by Aubrey de Vere," (Parker, Oxford; Rivingtons;) "Nature Displayed, by the Rev. J. B. Morris," (Rivingtons,) "The Christian's Sunday Companion, by Mrs. Sargant," (Smith, Elder & Co.) To these we must call particular attention very soon. Meanwhile we cannot refrain from announcing the delight with which the only one of these vols. whose acquaintance we have formed,—"The Waldenses"—has inspired us. The author is a true and original poet.

We were glad on receiving "Roman Forgeries and Falsifications, &c. by the Rev. Richard Gibbings, M.A. Rector of Raymunterdoney, &c." (Grant & Bolton, Dublin,) 1842, to see at last an Irish clergyman meeting his standing enemy Popery, by better and truer weapons than have hitherto been used in the Sister Isle. Mr. Gibbings seems to be a gentleman of industry and learning.

We feel bold to recommend Mr. Cherry's "Illustrations of the Saints' Days, &c.;" a series of plain Lectures to a country congregation. (Cleaver, 1842.)

The Rev. Capel Molyneux's trashy publication on Baptismal Regeneration, has produced two intelligent and right-minded replies, "Baptismal Regeneration tried by the Word of God, &c. by Presbyter," (Fellowes,) and "the Baptism of Jesus Christ vindicated, by Aquila," (Groombridge.) The title of the latter is, we think, unfortunate. We may mention that a third tract on the same subject will shortly appear.

We ought sooner to have noticed "a Second Pastoral Letter, &c." by Charles Lyne, (St. Austell, Drew,) a caution to his flock by their Pastor against the various forms of sectarianism to which they are exposed.

We have great pleasure in announcing the appearance of the "First Report of the Yorkshire Architectural Society," (Green, Leeds, 1842,) which seems to be drawn up with great skill.

We trust that the attention which it deserves so well will be given to the Archbishop of Armagh's Charge, lately published in the "Irish Ecclesiastical Journal." There can be little doubt that unless the Church lifts up her voice pretty londly, the present ministers will continue in Ireland the dreadful system of education invented by the Whigs, and misnamed "national."

We have just received the Archdeacon of Surrey's recent Charge, from which we hope to make one or two important extracts in our next number. We take this opportunity of announcing a second edition of his Sermons preached before the Queen.

We recommend to attention the Charge delivered by Archdeacon Thorp at his recent Visitation, (Rivingtons.) The notes are both interesting and important; and as showing what considerable results may follow from small beginnings, we call notice to the origin of the Cambridge Camden Society as narrated therein.

"Sermons addressed chiefly to Young Persons, &c. by Matthew M. Preston, M.A. Vicar of Cheshunt, (Seeley, 1842,) are the work of a gentleman

who unites to a fervent spirit a singular aptitude for the difficult work of addressing the young in suchwise as they will listen to with interest.

We recommend among single sermons, "Christ's Death the Life of the Saint, by Rev. G. A. Poole," (Harrison, Leeds,) "Obedience to the Church as she is, &c. by the Rev. L. F. Page," (Rivingtons,) and "the Connexion of Ritual Observances with the Jewish and Christian Economy," preached at the Lord Bishop of London's recent Visitation, by the Rev. F. Ainger.

We cannot say as much for "Faithfulness in the Stewardship of the Mysteries of God," preached on the same occasion, by the Rev. T. Dale, (Seeley & Burnside.)

Mr. Pelham Maitland, of St. Peter's, Walworth, has published an impressive sermon, (Burns,) "The Burial Service; its Legitimate Use dependent on Church Discipline," which we recommend heartily. Recent events have compelled the Clergy to inquire carefully into the baptism of children brought for Christian burial; and some excitement, but in the end great benefit, has accrued, from the refusal of this sacred office by some of the Clergy of one of the large metropolitan parishes to unbaptized infants.

MISCELLANEOUS.

[*The Editor is not responsible for the opinions expressed in this department.*]

THE DIVINE RIGHT OF TITHES THE TRUE PRINCIPLE, THE OFFERTORY THE REAL INSTRUMENT OF CHURCH EXTENSION.

No. X.

A LETTER TO THE EDITOR OF "THE BRITISH CRITIC."

SIR,—It is unreasonable to expect that your eyes should be open in every direction. "Indignor quando bonus dormitat Homerus," express my feelings on reading the allusion to the tithe question in the last number of your Review. In Bishop Andrewes' dissertation, which I rejoice to think has been recently republished by a layman, the author thus sums up the evidence:—

"Two patriarchs—as many prophets—Christ—his apostles—the whole Church—fathers—councils—history—both laws, civil and canon—reason—the imperfect pieces and fragments of the heathen—and, finally, experience itself, have brought in their evidence for tithes (De Decimis, 1629.)

Dr. Tillersley, at the conclusion of his elaborate work,* observes—

"Besides the concurring opinion of the Holy Scriptures and Fathers for the divine right of tithes, while I consider how the practice of tithing hath been

* Appendix to "Animadversions upon Selden's History of Tithes," (p. 127.) London: 1621.

accounted *inter causas fidei*, a matter of faith; *inter rudimenta fidei*, a principle of faith; *pars religionis*, a part of religion, and converts have been esteemed thereby; *subjugates Domini*, under the yoke of the Lord; I have never much inclined to this conjecture, that religion was sound, and by public authority settled, but that tithes were the due of the priests and of the clergy, and the duty of the people and laity; that every where the duty hath been in precept, and the due in practice."

It seems exceedingly remarkable that a doctrine supported by all this evidence should have to encounter the prejudices of churchmen at the present day, when the spiritual destitution in our metropolis and manufacturing towns seems to *force* the subject upon our notice. You do well to admonish the clergy to submit, if it be necessary, cheerfully to the spoiling of their goods;—but why abstain yourself, or exhort others to abstain from warning the state and the laity of the danger of laying sacrilegious hands upon that which has been dedicated to the service of God? This is surely not a temporal but a spiritual grievance. Far more important considerations are involved in tithes than the secular interests of the clergy. The *lucra decimarum* we may well dispense with; but the *damna animarum* in this matter is the awful consideration. Perhaps, by our silence, others may be misled, and they may inherit a curse or forfeit a blessing. To honour Almighty God with our substance is a positive duty: the yearly thank-offering for the yearly increase is quite as essential as the daily prayer for the daily bread. Whoever may be the receivers of the sacred tribute, the payment of tithes is part not only of revealed, but of natural religion: Heathens will rise up in judgment against us, of this generation. We are busily employed in converting foreign nations, when, in this matter, we have not yet converted ourselves. With our sale of livings, with our moduses, our impropriations, our commutations, we have been daubing the sacred edifice with untempered mortar: but you cannot have sufficiently considered the *sacred foundation* of the tithe system, or you would never have said that those who would call attention to it were entering on a visionary crusade. Those are the visionary crusaders who would christianize the world with parliamentary grants or guinea subscriptions. From the most superficial view of the old and new parts of London, we may see most clearly the difference between the old and the new system. "Tithes are, strictly speaking, to be paid for such things only as yield a yearly increase by the act of God;"* but from thence it would follow, by parity of reason, that the tenth of all increase is to be dedicated to the service of the altar. The payment of the tenth, as a positive duty, kept alive the principle, that money consecrated to God would yield a most abundant increase. The tenth was the *minimum*, but much more was offered; hence the number of churches in our ancient towns. The scarcity of churches in our new towns, or the new part of our old towns, will of itself convince us that something is wanting in our system. There are points in the Anglo-Saxon Church and the Church of the Fathers, which we have not sufficiently considered. We have a visible proof

* Watson's Compleat Incumbent. London: 1712. vol. ii. p. 888.

of the difference between modern and ancient theology. I hope I shall not be accused of undervaluing the labours of those to whom we owe so much for the revival of Catholic truth, if I lament that they have not *prominently* put forward the tithe system as involving in itself a practical principle of such overwhelming importance. He who runs may read the consequences of our neglect in this matter. I certainly would as strongly deprecate as they, all improper agitation upon the subject of tithes, but I think the British Critic should rather encourage than discourage those who would use the language of firm, patient, and persevering remonstrance. You speak unadvisedly when you observe that our yearly increase of churches and *endowments (!)* far outstrips any possible loss. During the last few years we have indeed been building churches with one hand, but we have been robbing those in existence with the other. In reference to subscriptions to the Endowment Fund, the committee (of the Metropolitan Church Fund) again regret that they have little to report. I will predict that those and similar committees will go on expressing their regret from year to year till Churchmen can learn that the payment of tithes is a positive duty. But if you would look back not only for the last few years, but for the last 150 years, you will find that nothing has been done, or next to nothing, for the endowment of churches. If any one would continue "*Kennett's Case of Impropriations, and of the Augmentation of Vicarages,*" an *hiatus valde deflendus* would be found between the publication of Dean Prideaux upon tithes,* and the notice of this subject in the last number of the "British Critic."

I rejoice to hear, that one lay impropriation has already been restored to the Church, and the restoration of another is in prospect. The blood is beginning to warm—pray desist from chilling it. But these observations are only introductory to an extract from Kennet, to which I now call your particular attention.

"It was upon this excellent design of improving the maintenance of the poorer clergy, that the king sent his letters directed to the archbishop of Canterbury, dated July 17, anno reg. 3, to command an inquiry to be made through his province, of all rectories, vicarages, and other ecclesiastical promotions, upon which any usurpations had been made by the patrons or other pretenders, since the 30th year of the late Queen Elizabeth. And in pursuance of these orders the archbishop sent his letters to all the suffragan bishops to execute the said inquiries, dated July 30, 1632.† It was under these hopes that among the good things projected to be done by Archbishop Laud, the tenth was to find a way to increase the stipends of poor vicars. And for this purpose he resolved, 'if he lived to see the repair of St. Paul's near an end, to move his majesty for the like grant from the high commission for the buying in of impropriations as he had now for St. Paul's; and then he hoped to buy in two a-year at least.' The archbishop's care and concern in this matter were indeed so evident, that by the malice of his enemies, it was made a criminal objection to him at his trial, as his own words may best represent it.‡ 'Then follows the instance, that I had a purpose to abolish all impropriations. The first proof alleged was a passage out of Bishop Montague's book, p. 210. That tithes were due by

* The Original and Right of Tithes: London, 1726.
† Ex libro instrumentorum, &c. penes Jacobum episc. Linc. MS. f. 128.
‡ Troubles and Trial of Archbishop Laud, p. 237.

divine right, and then no impropriations might stand. And Mr. Pryn witnessed very carefully, that this book was found in my own study, and given me by Bishop Montague. And what of this? Doth any bishop print a book, and not give the archbishop one of them? Or must I answer for every proposition that is in every book that is in my study, or that any author gives me? And if Bishop Montague be of opinion that tithes are due by divine right, what is that to me? Your lordships know many men are of different opinions in that difficulty, and I am confident you will not determine the controversy by an Act of Parliament. They were nibbling at my diary in this, to show that it was one of my projects to fetch in impropriations; but it was not fit for their purpose; for it is there expressed, that if I lived to see the repairs of St. Paul's near an end, I would move his Majesty for the like grant for the buying in of impropriations; and to buy them from the owners is neither against law, nor against anything else that is good; nor is it any usurpation of Papal power.'

"It was owing to the good intentions and great examples of the king and the archbishop, that about this time there were many instances given of restoring impropriate tithes and glebe to the Church by the worthy lay possessors of them. The learned Sir Henry Spelman had published, in 1613, 'A Tract of the Rights and Respects due to Churches;' it was written, as the title informs us, to 'a gentleman, who having an appropriate parsonage, employed the Church to profane uses, and left the parishioners uncertainly provided of divine service in a parish there adjoining.' And the author's dedication tells us, that 'he drew it up on occasion of his good uncle complaining (as God would have it) that he was much crossed in the building he was in hand with, upon a piece of glebe of his appropriate parsonage at Congham;' to which this nephew of his answered, 'That he thought God was not pleased with it, insomuch as it tended to the defrauding of the Church, adding, among some other words, that he held it utterly unlawful to keep appropriate parsonages from the Church. And perceiving that his uncle's heart was so moved by God, as to seem tractable in this matter, though it concerned his profit; he made bold to add a continuance of that happy motion, and by the blessing of God to cherish and inflame those blessed sparks, in which his heart had happily conceived, &c. Thirty years after the first edition, this tract was reprinted by the author's son, Mr. Clement Spelman, and very probably at the request of Archbishop Laud, with a declaration, 'that it was written and at first published with an intent to dissuade a profanation of churches, and to persuade a restitution of tithes and impropriations to the Church.'

"To prosecute this pious design, Sir Henry Spelman, with great diligence, had inquired into the right of tithes, how it stood by the law of nature, by the law of God, by the law of nations, and by the law of the land, how appropriations began. That after the impropriation the parsonage still continueth spiritual; and that no one is properly capable of an appropriation, but spiritual men. Yet, that the king may better hold impropriations than his lay subjects, &c. This work, according to the appointment and trust of the author, was published in 1647, by Jeremiah Stevens, B. D., who, in a useful preface to the reader, gives this good account of the happy influence and great successes of his former book, 'If any demand what success the labours of this worthy knight found among the gentlemen of Norfolk and other places, where he lived long in very great esteem, and publicly employed always by his prince and country, in all the principal offices of dignity and credit; it is very observable to allege some particular testimonies worthy to be recorded to posterity, and with all honour to their names, who were persuaded presently upon the reading of his first little treatise, to restore and render back unto God what was due to him.

"And first the worthy knight practised according to his own rule; for having an impropriation in his estate, viz. Middleton, in Norfolk, he took a course to dispose of it, for the augmentation of the vicarage; and also some addition to Congham, a small living near to it: himself never put up any part of the rent, but disposed of it by the assistance of a reverend divine, his neighbour, Mr.

Thoroughgood, to whom he gave power to augment the vicar's portion, which hath been performed carefully; and having a surplusage in his hands, he waits an opportunity to purchase the appropriation of Congham, to be added to the minister there, where himself is lord and patron.

"Next Sir Ralph Hare Knight, his ancient and worthy friend in that country, upon reading of the first book, offered to restore a good parsonage, which only he had in his estate, performing it presently, and procuring licence from the King, and also gave the perpetual advowson to St. John's College in Cambridge, that the heirs might not afterwards revoke his grant, wherein he was a treble benefactor to the church. And the college hath deservedly honoured his memory with a monument of thankfulness, in their library, and also wrote a respectful letter of acknowledgment to this excellent Knight, to whom they knew some part of the thanks to be due, for his pious advice and direction.

"Sir Roger Townsend, a religious and very learned Knight of great estate in that county, restored three impropriations to the church, besides many singular expressions of great respect to the clergy, having had a great part of his education together with Sir John Spelman (a gentleman of incomparable worth), eldest son to Sir Henry, and by his directions both attained great perfection and abilities.

"The like I have understood of others in that country, but cannot certainly relate their names and all particulars at this present; that shire abounding with eminent gentlemen of singular deserts, piety, and learning, besides other ornaments, as Cambden observeth of them.

"In other parts, divers have been moved with his reasons to make like restitution, whereof I will mention some. As Sir William Dodington, Knight, of Hampshire, a very religious gentleman, restored no less than six impropriations out of his own estate, to the full value of six hundred pounds yearly and more.

"Richard Knightley, Esquire, of Northamptonshire, lately deceased, restored two impropriations, Fausley and Preston, being a gentleman much addicted to works of piety, charity, and advancement of learning, and shewing great respect to the clergy. The right Honourable Baptist Lord Hicks, Viscount Cambden, besides many charitable works of great expense to hospitals and churches, as I find printed in a catalogue of them in the Survey of London, restored and purchased many impropriations. 1. He restored one in Pembrokeshire, which cost 460*l.* 2. One in Northumberland, which cost 760*l.* 3. One in Durham, which cost 366*l.* 4. Another in Dorsetshire, which cost 760*l.* He redeemed certain chantry-lands, which cost 240*l.* And gave pensions to two ministers, which cost 80*l.* Besides legacies to several ministers. The particulars are more fully recited in the Survey to which I refer, page 761.

"Mrs. Ellen Gouldston, relict of Theodore Gouldston, doctor of physic, a very learned man, being possessed of the impropriate parsonage of Bardwell in Suffolk, did first procure from the king leave to annex the same to the vicarage, and to make it presentative, and having formerly the donation of the vicarage, she gave them both thus annexed freely to St. John's College in Oxford, expressing many godly reasons in a pious letter of her grant, to advance the glory of God to her power, and give the world some testimony, that she had not been a fruitless observer of those who taught her, that knowledge without its fruit, and that love of Christ without love to his church, was but an empty mark of an empty faith. Thus with devout prayers for a blessing from God upon those which should be chosen rectors there, she commenced the deeds and conveyances of the parsonage for ever to the college.

"And this way doth justly seem the best manner of restitution, it being a double benefit to the church, both in providing carefully for the parish, and selecting out of the Universities able and worthy divines in due time and manner without any corruption, which the colleges are careful to avoid; and therefore that course was followed by Sir Ralph Hare already mentioned, by the prudent advice of Sir Henry Spelman; which course, if it had been observed by them, who lately were employed in purchasing of impropriations, they had

freed themselves from sinister suspicions, by divesting themselves wholly of any profits reserved to their disposing, and might have much advanced the glory of God by diligent preaching within the compass of few years; and many would have been persuaded easily to become contributors and benefactors to their purposes. Divers colleges in Oxon, having been anciently possessed of impropriations, have of late taken a course to reserve a good portion of their tithe corn from their tenants, thereby to increase the vicar's maintenance. So that the best learned divines are willing to accept the livings; and yet the college is not diminished in rents, but loseth only some part of their fine when the tenants come to renew their leases.

What is now considered by Churchmen a visionary crusade, was one development of the Church in the seventeenth century. "It were, peradventure," Bishop Montague observes, "*pretium operæ* for any man, or some men that had means, conveniency, and leisure enough to go through with these three parts: the nature and right of tithes—the use, practice, and payment of tithes—the abuse and sacrilege in tithes."

REGISTRATION MARRIAGES.

Sir,—The charge delivered by the Lord Bishop of London to his clergy at his late Visitation, has caused much discussion as to the inconveniences resulting from the Act of Parliament recently passed, for legalizing marriages contracted before the Registrar, and as to the best means of obviating or avoiding them.

It is considered, that by this act the Church is placed in the dilemma of either coming into conflict with the secular power, by treating such marriages as invalid, or else, on the other hand, of surrendering to the secular power her whole jurisdiction over a matter which belongs peculiarly to her own sacred functions, and as to which (with some very few and modern exceptions) the civil power has, until the passing the above-mentioned Act, claimed no original jurisdiction, but has confined itself to the subordinate function of recognizing, maintaining, and enforcing the acts of the Church.

The latter alternative has, under somewhat similar circumstances, been chosen by the Scotch kirk, who, in her first book of discipline, declares that marriages by civil contract are good and valid in an ecclesiastical sense.

The opposite side of the dilemma has been embraced by the Romish church, which expressly annuls and (as far as its authority extends) absolutely prohibits marriages contracted otherwise than in the church.

The result of these two opposite modes of dealing with the subject is, that in Scotland the rite of marriage has been, in a great measure, deprived of that character for sanctity which properly belongs to it, and forms its greatest safeguard; whilst the consciences of good Christians are wounded by a diversity of opinions on a point of the deepest interest; and that in those states in which the Roman Catholic religion prevails, but where the civil power does not acknowledge the exclusive jurisdiction of that church as to marriages, there has been interminable conflict between the church and state, highly prejudicial to the interests of true religion and the peace of the world.

It has now, unhappily, become necessary for the Church of England either to adopt one of these two inconveniences, or to devise some middle course, by which they may both be avoided; and this latter course, if practicable, must obviously be most desirable.

In order to lay a foundation for determining the practicability of the course here suggested, it must be considered that, according to true theory, the church and the civil power, having each of them the same origin, namely, the will of God, and the same end, namely, the good of mankind, have, nevertheless, each of them separate and distinct jurisdictions, the one over the consciences of men, by instruction and persuasion only, and the other over their words and actions, by force; the one being charged with the office of rendering the will of man conformable to the will of God, and the other with that of forcibly controlling his will, so as to aid and assist the labours of the church, and to repress the grosser violations of God's law. The church is the community of God's obedient children, to which human law is added, because of disobedience and transgression.

If, therefore, these two jurisdictions could be kept in perfect harmony, and each of them be prevented from trespassing upon the province of the others, no conflict could arise between them; and although errors must abound in the exercise of such high functions by fallible men, yet violence would never ensue if the church would but confine herself to her own plain duty of informing and warning the conscience of men; refusing, on the one hand, to lend herself as an instrument for accomplishing the merely secular ends of the civil power, and, on the other hand, abstaining from that most besetting sin of attempting to accomplish her own ends by coercive means. Submitting, also, patiently to any wrongful encroachment by the civil power, not, indeed, without firm remonstrance against it, but discountenancing all forcible resistance, as knowing surely that God will vindicate His own honour in His own good time by punishing, if need be, the presumptuous violation of His holy ordinances by laws of man's devising.

Let us therefore consider, what is the present position of the Church of England on this subject of marriage, and what course it becomes her to take, in conformity with the principles here laid down.

The church is charged with the duty of reminding all Christian men of the nature and ends of marriage. She is authorised and required to pronounce God's blessing upon all who enter that holy state in conformity with the divine law, and to denounce, as sinful, all who come together otherwise. She cannot capriciously or spontaneously abandon these duties; and there is no question at present how she ought to act if forbidden by the civil power to fulfil it, because the Act of Parliament does not prohibit it, either expressly or by implication. On the contrary, it still continues to recognize and adopt the acts of the church, in those cases where parties adhere to the ancient rite; and it merely declares that, where parties think fit to come together otherwise, the law will nevertheless recognize such their consent as of legal validity for all secular purposes, without requiring, as before, the previous sanction of the church.

Ought the church, under such circumstances, to suppose, that by passing the Act of Parliament the civil power designed to restrain and coerce her in the exercise of her sacred functions, and to visit with perpetual exclusion from the benefit of God's blessing upon their union, parties who, from ignorance or otherwise, have declined to seek it in the first instance?

Such a view of the subject may, perhaps, be prompted by a desire to maintain the unity of church and state; but though the motive may be sincere, its operation appears to be mistaken, and might, with more reason, perhaps, be attributed to a vindictive impulse, as if the legislature had committed an act of hostility against the church, and had thereby so far disclaimed its union with her as to be no longer in that respect worthy of it; and as if the parties also who have once repudiated her divine offices in this respect, were to be perpetually excluded from the benefit of them.

The fitter course surely would be for the church to consider her union with the state to have been as little as possible impaired by this Act of Parliament, and the conduct of parties who may have adopted the provision of the Act, as

being at least venial. Her present office for the solemnization of marriage would need but little alteration for adapting it to cases where parties had previously come together pursuant to the provisions of the Act; and she ought not to delay providing such an additional service. The heads of the church ought not to forget, that in this changeable world principles alone can remain fixed, whilst forms must vary from time to time, to suit occasions as they arise.

The Act was not intended as an aggression on the part of the civil power against the church, but as a provision rendered necessary by the prevalence of schism and infidelity amongst us, and as calculated not to weaken the foundations of the church, but to provide as near an approximation to her laws as is possible amongst those who do not belong to her community. Let the church but continue her present exertions with increasing sincerity, and she may depend upon it that they will be proportionately successful in dispelling the clouds of ignorance and disorder of every kind.

Yours, &c.

F.

THE AFFGHANS AND THE TEN TRIBES.

Sir,—Some time since the newspapers were full of it's "not being generally known that the land of Cabul is mentioned in Scripture;" referring of course, whether seriously or in jest, to the country given by King Solomon to Hiram. This is, again, sometimes connected with the report that the Affghans are descended from the Ten Tribes of Israel: with which, true or false, it has nothing to do, as they have not been two centuries in possession of their present settlements. The Israelitish (usually *mis*called *Jewish*, for it was never pretended that they belonged to Judah) origin of these tribes has been generally given up. In fact, there seems no sufficient grounds for Sir A. Burnes to have given it credit. Yet, as a curiosity, and a singular coincidence, it may be worth while to call attention to one fact, mentioned by Burnes (vol. ii. p. 139, 2d edit.), which contains something like *internal*, as well as external, evidence to support the claim. He says that "they call themselves *Bin i Israeel*, or Children of Israel; but consider the name of *Yahoodee*, or Jew, to be one of reproach."

No one, that I am aware of, has remarked how curiously this would harmonize with the truth of the supposition that they sprung from the kingdom of *Israel*, the rival of that of *Judah*.

I am, Sir, &c.

R. S.

ON THE LATITUDINARIAN HERESY.

TO THE EDITOR OF THE "CHRISTIAN REMEMBRANCER."

Sir,—The four clergy who in my former letter I stated would neither "affirm nor deny" that the words attributed to the Vicar of Almondbury had been spoken, wish me to correct an inference which has been drawn by some from their opinion as thus expressed.

They still repeat the statement; as I gave it from their own lips, and will "neither affirm nor deny that the very words were spoken;" but they reject the inference which has been drawn from this — that

no words similar to those attributed to the speaker by the incumbent of St. Paul's were spoken on the occasion alluded to; since their conviction is, that the *meaning* of the Vicar of Almondbury's words has been correctly represented.

I am very glad to comply with their request, and to give this explanation, which will be found quite consistent with my former statement; since I expressly and avowedly limited my inquiry to the very words themselves, and rejecting all "fancies, inferences, and after-conversations," laid the whole stress of my argument upon them alone.

* * * * * *

I have the honour to be,

Your obedient Servant,

THE VICAR OF HUDDERSFIELD.

Huddersfield Vicarage,
November 10, 1842.

[We think it unnecessary to insert the remainder of the letter of the Vicar of Huddersfield: it does but point out to our readers that with which they are already acquainted. The statement in his former letter which needed correction, the Vicar of Huddersfield has now corrected, and as we trust to the satisfaction of those clergy upon whom some imputation was thrown by his last communication in our pages. It would really be trifling to continue publishing statements and counter-statements on so trivial a point as the very words of a speaker, irrespectively of his meaning. We must, therefore, beg that the correspondence may terminate with the present letter: and this is our final determination.—EDIT. OF CHRISTIAN REMEMBRANCER.]

PUBLICATIONS OF THE PARKER SOCIETY.

SIR,—No sooner was the prospectus of the Parker Society issued to the public than I joyfully enrolled my name in the list of its subscribers, and long and anxiously did I wait for the publications of the first year. At length they have all reached me, and are now lying on my table, having been carefully read. My object in becoming a subscriber was a desire to ascertain for myself the real views of the leaders of the English Church on those matters which are at this moment dividing us into two distinct parties. I was wavering between the two. I had entered the ministry as one of the evangelical party, but had speedily found their views, particularly on the subject of baptism, inconsistent with the plain language of our liturgy. I was at the same time dissatisfied with the manner in which the evangelicals spake of the fathers; as soon, therefore, as the different volumes published by the Parker Society arrived, I began to study them, chiefly with a view to those two points—baptism and the authority of the fathers. The result of my search, to my own mind, is eminently satisfactory. Baptismal regeneration is most decidedly taught by

these writers; and the best and wisest of these four authors defer in every instance, where they do not disagree with the scriptures, to the early fathers of the Church. The following extracts, first on baptism, and secondly, on the fathers, will show their language and their meaning. The Council of the Society opened their series well with the works of the martyr Ridley; little, however, occurs in them as to baptism, yet that little shows that he looked on baptism as conferring regeneration.

"The water in baptism is sacramentally changed into the fountain of regeneration."—p. 12.

The next volume, containing the Sermons of Archbishop Sandys, is by no means so good; it breathes too much of the atmosphere of Geneva: yet even the Archbishop thus speaks:—

"His sacraments are two in number, instituted by Christ to be received of Christians: by the one, which is baptism, we are received and incorporated into the Church of Christ; by the other, which is the eucharist, or Lord's Supper, we are nourished and fed unto life everlasting. These are pledges and assurances of remission of sins, and salvation, purchased by the death of Christ. These are God's seals, added unto his most certain promises for the confirmation of our weak faith."—p. 87.

Again, he writes,—

"In baptism, the outward washing of the flesh declareth the inward purging and cleansing of the spirit."—p. 302.

As to the Society's third volume, "The Works of Bishop Pilkington," I was going to term it a disgrace to them; its spirit may suit the Hon. and Rev. B. W. Noel; but surely the other members of the council could not be aware of its tone and meaning. In reading it, one fancies it the production of a presbyterian of the school of the Ulster doctors, Edgar and Cooke and Stewart, (see Irish Eccl. Journal, for September last;) yet even here the following passage is to be found, which, had it occurred in the "Tracts for the Times," would, methinks, have met with the reprobation of every member of the Council of the Parker Society, and of the learned professor himself.

"It is an easy matter," the bishop says, "to enter into God's church by baptism; but if thou fall after, how hard it is to rise again daily experience teacheth. We must repent, fast, pray, give alms, forsake ourselves, condemn ourselves, with bitter tears and trembling work our salvation, stand in continual war against the devil, the world, and our own affection: which things to do are more common in our mouths than in our lives, and more do talk of them than practise them. God, for his mercy's sake, forgive us and amend us all."

Leaving the bishop, we come next to a volume which speaks the true Anglican churchman, untainted with any Geneva leaven. The Society's fourth publication consists of the "Works of R. Hutchinson." To quote all his observations upon baptism would be to occupy too much space. The following speak the doctrine of baptismal regeneration as clearly as language can do it.

"In that bath of holy baptism we are regenerate, washed, purified, and made the children of God."—p. 11.

Quoting St. Paul's words, Heb. vi. 1, 2, he says:—

"By which words he teacheth us, that he speaketh not of repentance alone; but of the whole foundation of a christian man; which is baptism, and those things which he doth annex unto baptism. For in the primitive church,—men first were moved unto repentance; then unto faith in Christ; then sealed with the sacrament of baptism."—p. 114.

He asks,—

"What is 'to be renewed' then? 'to be born again;' the which is done only by baptism. We may repent without baptism, before and after; but renewed unto repentance we cannot be, without this noble sacrament."—p. 115.

Again,—

"No man can deny but that in baptism sins be forgiven. The Holy Ghost by baptism doth regenerate us, and make us God's children."—p. 199.

At the bottom of the same page he writes thus:—

"As all three (*i. e.* 'the Father, the Son, and the Holy Ghost') be named, so they all three hear the prayer of the minister, forgive the sins of him which is christened, and make him, of the child of damnation, the heir of salvation."

And, to add no more, he terms baptism—

"One continual sacrament, the laver of regeneration."—p. 219.

What can be more explicit? Such language will defy even the ingenuity of the Rev. C. Molyneux to interpret it hypothetically. Surely the candid reader must come to the conclusion that, however some may twist the language of the liturgy, its compilers held most decidedly the doctrine of baptismal regeneration, and believed it to be the doctrine of the primitive church, and the doctrine of the inspired word of God.

As to the deference due to the fathers, and the authority they ought to have in controversy, let the following suffice:—

"I take them for witnesses and expounders."—*Bp. Ridley*, p. 28.

"Openly convict him by the scriptures and elder fathers."—*R. Hutchinson*, p. 201.

"Not my words, but the words of Chrysostom, a learned and an elder father of Christ's church.—For unless he or some other learned man did affirm it, I would not teach it."—*R. Hutchinson*, p. 222.

"As I have proved, as well by evident texts of the Gospel, as with the authority of many of the elder and best learned fathers of Christ's church, whose doctrine and interpretations I exhort all men to follow."—p. 245.

These witnesses are indeed above suspicion in the testimony which they bear to the above truths. They cannot be branded as "Tractarians," or "Papists." I do therefore sincerely hope that the Noels, Stowels, M'Neiles, and others, will read and profit by the sound church principles of Ridley and Hutchinson. And if they will listen to Sandys, it will soon lead them to leave their Bible and Tract Societies; for he, good man, would never have amalgamated with methodists, baptists, "*et id genus omne.*"

In conclusion, it may not be amiss to caution the Council of the Society as to what they are doing. Their prospectus says,—"No writers will be reprinted, unless their works are in accordance with the Articles, Liturgy, and Homilies of the Church of England." Now, let any churchman read Pilkington's Works, especially such

passages as the following, and pronounce them in accordance with our Ordination Services, *if he can.*

"The privileges and superiorities which bishops have above other ministers are rather granted by man for maintaining of better order and quietness in commonwealths, than commanded by God in his word."—p. 493.

"God's commission and commandment is like and indifferent to all, priest, bishop, archbishop, prelate, by what name soever he be called."—p. 493.

Again: "A bishop and a priest is all one;" and, "the bishop, wheresoever he be, he is of the same power and priesthood;" quoted with approbation from St. Jerome, p. 494.

Most decidedly the Council have broken a fundamental rule in republishing Pilkington. He was in heart a presbyterian, and they should have left him for presbyterians to publish, or consigned him to oblivion.* Let them be more cautious in future, and whatever might be the object of the promoters of the Society, they will do good, not I fancy exactly in the way they intended,—still they will do good; and therefore I say, "Go on."—Yours, &c.

K.

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* "James Pilkington, the first Protestant Bishop of Durham, was consecrated 2 March, 1561, who impaired his bishoprick nearly 1,000*l.*, *viz.*, whole Norhamshire and Islandshire, of the yearly rent 100*l.* and 20*l.*, and in annuities, 800*l.* and 80*l.*, in toto 1,000*l.* (*per ann.*) This bishop was very well read in divinity, and a perfect scholar altogether, misliking the cap and surplice, as other the like ceremonies. . . . . During the time of his bishoprick, he defaced most of his ancient houses belonging to his see, as the house called Well Hall, in Yorkshire, from the which he *sold* the stones and the leads unto the citizens of York, and thereby defaced the whole. He also *sold* the leads of the Mansion-house of Howden, in Yorkshire, and pulled down a great part of the same. Likewise, he utterly defaced the Manor-house of Allerton, in Yorkshire, and burst in pieces the college bells of Auckland, and *sold* and converted them into his use; and in the lower part of the said college, *where divine service had been daily celebrated*, he made a bowling-alley; and in the house above the said college, *which beforetime had been used by the said churchmen for divine service* upon general festival days, he built there a pair of butts, in the which two places he allowed both shooting and bowling. Farthermore, he gave away many of the stores of the Manor-house of Bishop Mydlam, and so defaced it. He likewise plucked down a tower, called the Westgate-tower, in Wardaile, which was a great strength unto these parts of the country, and *sold* the lead of the same tower unto one Barker, a mechanic of Newcastle; *all which he converted unto his own use.* Lastly, he plucked down certain buildings of the Manor-house of Stockton, and took away a large and very fair steeple-head from the said manor, and also had a lead cover over the kitchen there, and *converted them to his own use.* Finally, he *sold* all the great woods in Benfieldside; so that, in conclusion, *he built nothing*, but plucked down in all places, saving a certain odd reparation of the wooden gates, and a stable, at Auckland. . . . . He was straightway after buried in the parish church of St. Andrew, Auckland, *without any solemnity*, for that he did not like nor allow of such *ceremonies.*(a) Vide Souter's Hist. of Durham. Addenda, vol. iv., p. 166. The above passage may be useful to the Editor of Bishop Pilkington's Works, publishing by the Parker Society."—*Church Intelligencer.*

(a) "Does this mean that he did not 'like nor allow (*i. e.* approve) of' such ceremonies as the office for the Burial of the Dead?"

CHURCH OF ENGLAND PROVIDENT INSTITUTION,

For a Parish in the Diocese of London.

To encourage the poor of ——— Parish, to be industrious and frugal, and to remind all Churchmen, that it is their duty to contribute, upon Christian principles, according to their means, and according as God has prospered them, (see sentences required to be read on *every* Lord's day, and on other holidays after the sermon at the Offertory) towards the relief of those who are in sickness or necessity.

RULES.

1. The offerings of the congregation on one or more Sundays in the year, to be appropriated, with the consent of the Churchwardens, exclusively for the purpose of forming or increasing a Church Fund, destined to assist those of the poor in time of sickness, who may be desirous of saving their money, under the following rules.

2. As a general rule, payments to be made in person, on every Lord's day, after or before morning service, in the vestry, or they may be made once a month, upon a reason to be approved of by the Curate, who also may dispense with the payment in person whenever he thinks fit.

3. As a general rule, payments to be made in silver, and no less sums than Sixpence will be received.

4. Every person will be required to make a fixed payment, that is, so much per week, or month, as the case may be; he will be permitted to raise his payment at any time, but not to lessen it, till he has given a month's notice. Forfeits will be a halfpenny in the shilling per week, for all arrears, and they will be applied in aid of the Church Fund. One-tenth of all payments, and the interest of the whole deposit, will be applied to the same purpose, and the remaining nine-tenths will be the property of each depositor.

5. Money may be withdrawn by each depositor, *immediately* in case of sickness, during which time payments may be also discontinued, without forfeits; in other cases, the money will be paid on the Monday month after applied for, at the Vicarage House, or other place appointed.

6. The Curate, assisted as far as may be by the advice of the Churchwardens, will also administer relief from the Church Fund, in time of sickness, to those who are members of the Institution, according to the merits of the cases, and the state of the funds. Cases of lengthened sickness and old age, it is feared, must at present be surrendered to the compulsory provision, made by the law of the land, for the poor.

7. Persons proved to be guilty of drunkenness, or any act of wilful sin, not to receive any benefit from the Church Fund, for one year at least, and for the second offence, not for three years at the least, and in both cases to be excluded from the annual feast; the relief also in both cases to be withheld for a longer time, unless the offending person appear, in the judgment of the Curate, really penitent for his sin.

8. Persons whose payments are in arrear for six months, not to derive any benefit from the Church Fund.

9. All persons contributing to the fund before their birth-day, may receive benefit from the Church Fund months after admission, and all persons entering the society before will have the same

privilege; but no other persons will be entitled to the same benefit, till after they have contributed for one twelve-month.

10. As a general rule, no relief will be given from the Church Fund to those who are not resident in the parish, and no payment will be received of them in person at the vestry; they may, however, continue their contributions without incurring the forfeits, on receiving permission from the Curate.

11. There shall be an annual feast on some Church festival, not being the Lord's day, or if it shall appear convenient, the annual feast may be held on any other day, provided the same be not on a Friday, or other fast day. Divine service shall be performed at a suitable hour, the Holy Communion shall be administered, and the offerings of the congregation, with the consent of the Churchwardens, shall be applied to the Church Fund.

12. The necessary books for the entry of names and sums of money will be procured, duplicate copies will be kept, and all possible care taken to prevent mistakes; but the Curate will not hold himself responsible for them. And the entries in the original book of names and monies shall decide all claims. All monies will be invested in the Savings Bank on government securities.

13. Any alterations in these rules not interfering with general principles, may be made with the consent of the Curate and the Churchwardens, and if they differ as to the expediency of any alteration, the question shall be submitted to the Bishop, whose decision shall be final.

The above rules are designed as a stepping-stone to the principle that the Church in every parish is the club for the relief of the poor. The poor contribute, *but only according to their means.* In saving their money they are taught that a portion (the tenth) of their savings, on strict Christian principles, does not belong to themselves; and thus the duty of honouring God with their substance is indirectly enforced, and a perpetual check to covetousness is provided. The assistance they receive in their sickness, is upon the score of charity, not of right, which fosters *false* principles of independence.

On the other hand, these rules are so framed that the rich may see that it is their duty to contribute the *principal* part of the money which may be required for the relief of the sick poor, and not as in benefit societies, where the poor *chiefly* support the poor, and the honorary fund is any thing but honourable to those who contribute to it. I have before me the report of a club called the Victoria Club, in which I read, that forty members, with an honorary fund of 5*l.*, would be sufficient to work out the principle! Proposals and schemes for supporting the poor at so cheap a rate must do incalculable mischief to the rich. One part of the present plan, though not actually specified, is, that upon some Sunday or other holiday the offerings of the congregation should be applied to furnish medical attendance; and that an appeal should be made to those who have been in the enjoyment of health through the year, and to those who have recovered from sickness, to make, respectively, thank-offerings for their health, and thank-offerings for their recovery. On the whole view of the case, the present scheme tends not to extinguish poverty, but poor-rates, and this not by calling upon the poor to support themselves, but by endeavouring to mark out, BOTH for rich and poor, those duties which are assigned to each by the Bible and the Church.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

By Bp. of St. Asaph, *at St. Asaph, on Sunday, Nov.* 6.

DEACONS.

Of Oxford.—H. Parry, B.A., New Inn Hall; Brabazon Hallowes, B.A., Lincoln Coll.

Of Cambridge.—J. Stansfield, B.A., St. John's Coll., by let. dim. from the Archbishop of York.

Literate.—H. J. Graham, by let. dim. from the Archbishop of York.

PRIEST.

Of Oxford.—L. Lewis, B.A., Fel. of Jesus.

By Bp. of Rochester, *on Sunday, Nov.* 13.

PRIESTS.

Of Oxford.—T. Wodehouse, B.A., Balliol.

Of Cambridge.—C. S. Caffin, B.A., Caius; S. Doria, St. John's; J. Y. Hughes, B.A., Cath. Hall; G. Kember, M.A., Queen's.

ORDINATIONS APPOINTED.

Bp. of Winchester, *Dec.* 11.
Abp. of York, *Dec.* 18.
Bp. of Durham, *Dec.* 18.
Bp. of Oxford, *Dec.* 18.
Bp. of Worcester, *Dec.* 18.
Bp. of Chichester, *Dec.* 18.
Bp. of Gloucester & Bristol, *Dec.* 18.
Bp. of Lincoln, *Dec.* 18.
Bp. of Hereford, *Dec.* 18.
Bp. of Chester, *Dec.* 18.
Bp. of Lichfield, *Dec.* 18.
Bp. of London, *Dec.* 18.
Bp. of Sarum, *Dec.* 18.
Bp. of Ripon, *Jan.* 18.
Bp. of Norwich, *Jan.* 29.

PREFERMENTS.

Name.	*Preferment.*	*County.*	*Diocese.*	*Patron.*	*Val.*	*Pop.*
Avery, J. S.	St. Michael's, Cornwall, P.C.	Cornwall	Exeter	Earl of Falmouth	*£158	179
Barber, R.	Heage, P.C.	Derby	Lichfield	Vicar of Duffield	70	1845
Barham, R. H.	St. Augustin & St. Faith, London.	.....	London	D. & C. of St. Paul's.	276	1152
Barrett, H.	Pelton, P.C.					
Bayne, T. V.	St. John, Broughton	Lanc.	Chester			
Bird, E.	St. Thomas, Birmingham.	Warwick	Worcester	.....	560	
Cave, W. A. C. B.	St. Philip, Liverpool	Lanc.	Chester	.....	200	
Colson, C.	Gt. Hormead, V.	Herts	London	St. John's Coll. Cam.	121	576
Dickinson, T. R.	Salesbury, P.C.	Lanc.	Chester	Lord De Tabley	118	1912
Duffield, M. D.	Stebbing, V.	Essex	London	Mrs. Batt	*203	1434
Esher, T.	Little Waltham.	Essex	London	— Hodges & Curteis, Esqs.	*610	674
Eyre, C. P.	St. Mary's, Bury St. Edmund's.	Suffolk	.....	J. F. Gerald, jun. Esq.		
Hawkes, A.	St. Paul, Tipton, P.C.	Stafford	Lichfield			
Hebden, J.	Heyhouse, Whalley, P.C.	Lanc.	Chester	.....	...	1550
James, M.	St. Thomas, Bedford, P.C.	Bedford	Ely			
Jerrard, F. W. H.	Stratton, St. Mary, R.	Norfolk	Norwich			
Jones, W.	Nefyn, P.C.	Carnarvon	Bangor			
Knight, D. T.	Earl's Barton, V.	Northampt.	Peterboro'.	Lord Chancellor	*195	977
Lambert, A.	Cumberworth, R.	York	York	.....	*148	2594
Newall, S.	Christ Ch. Tunsell.					
Newbolt, W. H.	Paulerspury, V.	Northampt.	Peterboro'	New College, Oxford	...	1092
Orlebar, J. C.	Heath & Reach, P.C.	Bedford	Ely	Vic. of Leight. Buzzard	98	784
Penny, E.	Ash, P.C.	Kent	Canterbury	Abp. of Canterbury	147	2140
Pigott, S. B.	Crawley, R.	Sussex	Chichester	Colonel Clitheroe	*116	394
Prettyman, J. R.	Aylesbury, V.	Bucks	Lincoln	Preb. of Aylesbury	*336	4907
Reynardson, G. B.	Eastling.	Kent	Canterbury	Earl of Winchilsea	*368	420
Smith, W.	Great Canford, V.	Dorset	Sarum	Lord De Mauley	*450	3100
Tucker, H. T.	Angersleigh, R.	Somerset	B. and W.	— Mattock, Esq.	111	54
Ward, H.	St. Mark, Hull, P.C.	York	.....	Vicar of Sutton.		

*** *The Asterisk denotes a Residence House.*

APPOINTMENTS.

Booth, Dr. ..... {Dom. Chap. to the Marquis of Lansdowne.
Butler, G. D.D. ... Dean of Peterboro'.
Francis, W. A. ... Dom. Chap. to Earl of Meath.
Garry, R. ..... {Princ. of Proprietary School, Wakefield.
Hill, H. ..... {Head Master Warwick Free Grammar School.
Lockwood, J. .... {Chap. to the Lord Mayor of London.
Quarrell, R. ..... Chap. to Bath Workhouse.
Robinson, T. .... {Morning Preacher at the Foundling Hosp. London.
Wix, J. ..... {Dom. Chap. to Earl Braybrooke.
Yate, G. L. ..... {Vic. of Wrockwardine, Surrogate Dioc. of Lichfield.

CLERGYMEN DECEASED.

Andrews, R. G., Rec. Hough-on-Hill, Linc.
Beynon, E. T., Carshalton, Surrey, 66.
Blundell, W., P. C. St. Anne's, Liverpool, 78.
Bourne, D. M., at Warwick, 37.
Brooksby, T., Rec. of Hanningfield, Essex.
Causton, Dr., Preb. of Westminster, 84.
Cook, J. C., Vic. of Swelland, Suffolk.
Daniell, E. T., of St. Mark's, Grosvenor-square, at Adalia, in Syria.
Davies, E. W., Perp. Cur. Nerquis, Flint, 31.
Eddy, J., Vic. Toddington, Gloucester, and Whaddon, Wilts, 86.
Griffith, Evan, Mast. Gram. Sch. Shrewsbury, 65.
Hoste, J., Rec. of Ingaldisthorpe, Norfolk, 52.
Hugill, J., Rec. of Darlaston, 53.
James, R., of Clare Hall, Cambridge, 26.
L'Oste, J., Rec. Postwick and Caister, St. Edmunds, 79.
Majendie, G. J., Rec. Headington, Wilts, 47.
Major, W. F., Vic. Theddingworth, 69.
Monckton, H., Rec. Seaton, Rutland, 50.
Oldacres, S., Rec. Gonalston, Notts, 80.
Povah, Dr., Rec. St. James, Duke's-place.
Pugh, T., Curate Brilley, Hereford, 54.
Roberts, G., Vic. of Gretton, Northamptonsh. 73.
Sleath, W. B., Vic. of Willington, and Master of Etwall Hospital, Derbyshire, 82.
Stone, J. H., Eye, Peterboro', 40.
Wait, T., Rec. Great Chart, Kent.
Ward, J., at Catterhall, Norfolk, 76.
Wetherell, R., Rec. Newton Longville, Bucks, 75.
Winsloe, R., Rec. Minster & Forrabury, Cornwall.

UNIVERSITIES.

OXFORD.

October 27.

The nomination of the following gentlemen to be Public Examiners was unanimously approved:—

In Literis Humanioribus.

Rev. J. A. Hessey, M.A. Fell. of St. John's; Rev. N. Pocock, M.A. Michel Fell. of Queen's; Rev. P. C. Claughton, M.A. Fell. Univ.

In Disciplinis Mathematicis et Physicis.

S. Waldegrave, M.A. Fell. of All Souls'; L. H. Shadwell, M.A. of St. John's, Camb., admitted *ad eundem*.

Degrees conferred.

M.A.

Rev. J. H. Kendall, Magd. H.; Rev. W. S. Newman, Wad.; Rev. R. Hobhouse, Ball.; Rev. W. H. Anderdon, Schol. Univ.; W. J. Braikenridge, Exet.; T. D. Salmon, Exet.; R. H. Whiteway, Worc.; W. A. Hill, Worc.; Rev. W. T. Beckett, Trin.

B.A.

W. Bousfield, Linc.; H. L. Walters, Ch. Ch.; H. Parsons, Ball.; J. Clements, Oriel; H. R. Fortescue, Exet.; J. W. Miller, Exet.; C. Dunne, Worc.

The prize of 200*l.* which was proposed in 1840 by some unknown benefactor, through the Bishop of Calcutta, for the best Essay in Refutation of Hinduism, has been awarded by the judges to the Rev. J. B. Morris, M.A. Fell. of Exet.

J. W. C. Hughes, Commoner of Trin., and J. C. Prince, Commoner of Brasen., elected and admitted Scholars of Corpus Christi.

QUEEN'S COLLEGE CHAPEL.

This chapel, which is generally considered one of the best specimens of Sir Christopher Wren's professional skill, has been entirely renovated and re-embellished by the Senior Fellow, Mr. Maude, who has, at his own expense, restored it to more than its pristine splendour.

November 10.

J. F. Stanford, of Christ's Coll., and the Rev. P. P. Gilbert, of Magd. Coll., Camb., admitted *ad eundem*.

Degrees conferred.

D.C.L.

C. N. Smythies, Trin., grand comp.; W. Robertson, Fell. of Magd.

D.D.

Rev. E. Greene, and Rev. W. Richardson, Fellows of Magd.,

B.C.L.

R. C. Pattenson, St. Mary H.

M.A.

H. A. Littledale, Brasen., grand comp.; Rev. R. H. Gray, Stud. Ch. Ch.; Rev. J. G. B. Jones, Jes.; S. H. Northcote, late Schol. of Ball.; J. Walter, Exet.; Rev. T. E. Dorville, Worc.

B.A.

F. P. B. Martin, Wad., grand comp.; J. Leisen, Wad.; J. M. Leir, New Inn; J. C. Erle,

and C. H. Johnson, St. Edm. H.; W. Callendar, E. East, G. A. Cuxson, F. Sotham, W. W. Melhuish, and A. Burder, Magd. H; T. Bearcroft and N. Lowe, Queen's; G. E. Piecope, E. Royds, and H. Milne, Brasen.; H. F. Edgell, F. A. Foster, and H. B. Power, Oriel; E. Mansfield, C. Cox, C. R. Bird, J. L. Prior, A. H. Denby, and H. B. Rasleigh, Exet.; J. D. Coleridge, Schol. of Ball.; F. E. Guise, Ball.; D. F. Atcherley, and D. Akenhead, Univ.; G. Rawlinson, and H. Malim, St. John's; W. Merray, Worc.; W. C. Randolph, and J. W. Evans, Trin.

Rev. R. P. Williams, B.A., Schol. Jesus, elected a Fellow of that Society; and Messrs. H. N. Lloyd, J. W. Roberts, J. Hughes, jun. and J. W. David, Commoners of that College, were elected Scholars of the same Society.

G. G. Perry, B.A. Schol. of Corpus, elected Fell. of Linc.

November 17.

Degrees conferred.

M.A.

A. B. Orlebar, Linc.; R. W. Keate, Ch. Ch.; Rev. T. M. Richardson, and W. C. Sole, Wad.

B.A.

J. Rigg, St. Alb. H.; A. Trower, Linc.; H. W. Starr, and G. Snell, Magd. H.; E. W. Bunny, Oriel; H. Robbins, Wad.; T. Knox, Fell. St. John's; F. C. Scott, St. John's; W. W. Woolcombe, Exet.; E. J. May, Worc.; E. W. Unwin, Pem.; G. Bucknill, Trin.

CAMBRIDGE.

October 26.

GONVILLE AND CAIUS COLLEGE.

Elections to Fellowships:—Rev. F. W. H. Jerrard, M.A., to a Senior Fellowship on the Ancient Foundation; J. T. Walker, M.A., to a Fellowship on the Frankland Foundation; Rev. J. R. Crowfoot, M.A., to a Fellowship on the Wortley Foundation; Rev. A. T. Paget, M.A., to the Fellowship on Dr. Wendy's Foundation.

October 27.

At a meeting of the Perse Trustees, Richard Baggallay was elected a Perse Fellow.

CHRIST'S COLLEGE.

Scholars elected:—Edward Rogers Pitman, William Chantler Izard, John Thomas Layard, Arthur Davenport, William Osborn Jenkyn, Francis Lambert Cursham, Daniel Mitford Cust, Edward Walker Wilkinson, Albert Henry Wratislaw.

ST. PETER'S COLLEGE.

Frederick Fuller, Esq. B.A., has recently been elected a Foundation Fellow.

November 3.

Degrees conferred.

M.D.

W. H. Ranking, Cath. Hall.

M.A.

W. Sherwood, Cath. Hall; T. J. Rowsell, St. John's; H. Nicholson, Emmanuel; J. Ellis, Pembroke.

B.C.L.

G. Miller, Trin. Hall; W. Peard, Trin. Hall.

B.A.

R. W. Parker, Cath. Hall; A. H. Novello, Trin.

H. Randolph, M.A., All Souls, Oxford; W. Taylor, M.A., Balliol, Oxford, admitted *ad eundem*.

CORPUS CHRISTI COLLEGE.

The Seatonian Prize, for the best English Poem on a sacred subject, was adjudged to the Rev. T. E. Hankinson, M.A., of Corpus Christi College, for his poem on the following subject—"The Cross planted on the Himalaya Mountains."

November 4.

THE VICE-CHANCELLOR.

The Rev. W. Whewell, B.D., elected Vice-Chancellor for 1843.

THE NORRISIAN PRIZE.

The Norrisian Professor has given notice that the subject for the present year is, "The writings of the New Testament afford indications that this portion of the sacred canon was intended to be a complete record of Apostolical doctrine." The essay, together with a sealed letter containing the name of the author, must be sent to one of the three stewards of Mr. Norris's institution, who are the Master of Trinity College, the provost of King's College, the Master of Caius College, on or before the tenth day preceding the Sunday in Passion Week, 1843.

The following gentlemen have been elected Scholars of St. John's College:—

Girling	Brown, W.	Pierson
Drew	Campbell	Hays
Alston	Holcombe	Gilby
Barnicoat	Gorham	Lloyd
Bulmer	Wright	Rigg
Adams	Stephen	Colenso
Slater	Yate, C.	Stocks
Bashworth	Russell	

CLARE HALL.

The prize of £10, left by Mr. Greaves, for the best dissertation, by a Bachelor of Arts, on the character of King William III., has been adjudged to C. J. G. Jones, Esq., who recited it on the 5th of November, in the College hall.

JESUS COLLEGE.

The Rev. John Parker Birkett, B.A., of Jesus College, admitted a Foundation Fellow of that Society.

November 14.

MATRICULATION.—*Michaelmas Term*, 1842.

	Nob.	F.C.	Pen.	Siz.	Total.
1 St. Peter's	0	1	10	1	12
2 Clare	0	0	5	1	6
3 Pembroke	0	0	9	0	9
4 Gonville & Caius	0	1	25	0	26
5 Trinity Hall	0	4	6	0	10
6 Corpus	0	0	23	3	26
7 King's	0	0	1	0	1
8 Queen's	0	3	17	4	24
9 Katherine Hall	0	2	9	0	11
10 Jesus	0	0	9	0	9
11 Christ's	0	0	15	0	15
12 St. John's	0	3	74	16	93
13 Magdalene	0	0	7	1	8
14 Trinity	1	9	107	7	124
15 Emmanuel	0	2	11	0	13
16 Sidney	0	0	6	0	6
17 Downing	0	2	0	0	2

Total in 1841..... 386.—In 1842..... 395

November 16.

Degrees conferred.

HON. M.A.

James Stewart, Caius.

LICENTIATES IN MEDICINE.

G. E. Day, M.A., Pemb.; T. Blackall, M.A Caius.

B.C.L.

L. H. Hansard, Trin. Hall.

M.A.

C. C. Roberts, Trin.; J. Back, Christ's; M. H. Whish, and W. Marshall, Corpus.

B.A.

E. Crookenden, Trin.; H. Howard, Magd.; F. Fitch, Christ's; C. E. Marsh, Pemb.; John G. Underwood, John's; J. D. Adams, Caius; J. P. Power, Queen's.

PROCEEDINGS OF SOCIETIES.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THE following extracts from two letters which have been received from the Rev. G. King, will give a simple and interesting picture of a mission in its infancy. The scene is laid in the town and neighbourhood of Fremantle, upon the Swan River, in Western Australia. The letters are dated in February, March, and May, of the present year. He begins the second with apologising for the frequency of his communications:—

"I am sure," he writes, "when you consider the peculiarly solitary situation of our wilderness sphere of labour, cut off as we are from intercourse with our friends and brethren in the Lord who love to strengthen the hands of their fellow-labourers in the gospel, destitute of a spiritual head and counsellor, and often cast down and grieved in spirit, through the apathy and indifference of the objects of our solicitude to the ministrations of the Church, you will not be surprised at our anxiety to receive counsel and advice to guide and support."

The following is his description of the persons among whom his lot is cast:—"I find it vain to attempt to convey to the mind of a native any idea of spiritual existence; they have not the slightest notion of a future state, nor is there a word in their entire vocabulary to express a spiritual overruling power. We first endeavour to teach the children the English language, at the same time amusing them with the letters of the alphabet, &c. Their memory is surprisingly quick, but they have not long retention; the knowledge they have acquired must be kept daily before them. Several of the little students spell disyllables pretty correctly, and repeat the Lord's Prayer and the Evening Hymn; but as yet they do not understand what they learn by heart; but the Lord, who has opened their mouth, will, in his own good time, open their hearts to pray with the spirit and with the understanding also." . . . "The native school which we established is still in existence as originally commenced; but owing to the want of co-operation on the part of the people, and the inability of the local government to afford further support, we have been obliged to fold our arms around the few we at first received, whilst numbers around us are being brought up in the irreclaimable habits of their wretched fathers. I have urged upon the people the advantage to themselves of having these hitherto abandoned creatures brought up to habits of domestic industry; but they, having tried so often in vain to make servants of the natives, without attending to spiritual instruction, or, indeed, any instruction at all, look upon our cause as a useless experiment, and withhold their aid. The government have given 25*l.* a year (they have augmented it 5*l.* since I last wrote) to the schoolmaster and guardian, together with a pound of bread each child a day; but finding the bread insufficient, I applied for a little rice, and received as a reply, that the state of the government funds was such that they were obliged to retrench latterly in the public expenditure, and they were sorry they could not comply with my wishes. We have, however, eleven children receiving instruction, and Mr. Browne assists me in giving the children a fish or a piece of coarse meat occasionally, and sugar to mix with water, as a substitute for 'white man's tea.' I took one of these children into my house two months ago, and she has continued to receive my instructions steadily and attentively. When urged, a few days ago, by some of her tribe to follow them to the bush, she replied, 'Bush no good; no rice, no sugar, no flour; me clothes put on, me paper talk learn, me by and by all the same white womance.'"

The district under the care of Mr. King extends "fifty miles southward, and twenty eastward," comprising the towns of Fremantle and Perth, and several smaller stations. He writes that he has been "enabled, by the grace of God, to systematize his visits to the out-stations, in such a manner that every settler within the circuit of his work may have divine service brought to his door, or to his neighbour's house, once in the month." The comparative importance of Fremantle, containing 416 souls, makes it desirable that attendance should be given there every Lord's Day. He has been obliged to limit his visits to the settlers on the Murray river, seventy in number, to one Sunday in a month. The town of Perth is a "privileged place," having a colonial chaplain; and the Colonial Church Society have sent Mr. Mitchill to Guilford; but the extreme delicacy

of his health, unhappily, obliges him to abandon the Canning district, eight miles distant. Mr. King had been "invited to hold divine service there, at the house of a member of the Church of Scotland; the old man reads the responses audibly, from our Book of Common Prayer. And at Pinjarrah, where he had been endeavouring to prepare the minds of the people for a devout celebration of the sacrament of the Lord's Supper, the following Easter, a family of dissenters had asked to be admitted to our Communion." At this latter place the sound of the preached Gospel had never been heard; the colonial missionary having once appointed a day to go thither, but finding his strength unequal to the journey, was obliged to sleep two successive nights in the forest; in consequence of which, the people who had assembled the day before could not be collected again, and he was unable to visit them at their houses, which are scattered, at intervals of five or six miles, along the banks of the river."

Mr. King is anxious to have a church built at this station (Pinjarrah). The "present place of worship is a large barn; the settlers have subscribed sufficient to erect a mud-wall church, but are divided among themselves regarding its locality. Mr. Peel has promised 500 acres of land, as an endowment for a Clergyman; but as this will require to be cleared and fenced, and placed in the hands of a man who has capital to lay out upon it, it will be long before it can be made profitable. A church is about to be erected at Fremantle, forty-five feet by thirty, capable of receiving a gallery, when needed. The cost was estimated at £1360, but, finding themselves deficient nearly £700, they have deferred the plastering, ceiling, and vestry-room. "Could we," he writes, "but have the walls and roof erected, we would be content to furnish our own seats and forms, as we do now in the little court-house."

He goes on:—"We saw it was a matter of life and death to the Church in this place, whether we could offer accommodation to the worshipper or not; and therefore a few, who had the interest of religion at heart, resolved themselves into a Committee, and became jointly and separately responsible for the payment of the debt, in the hope that the Church Societies at home will relieve them from a burthen which few of them are able to bear."

Mr. King has been appointed one of the trustees for Church property by the Council of Perth, and treasurer for the Fremantle Church, and has already paid 100*l.* for drawing materials. He is urgent that the Societies at home shall hearken to the appeal which he makes to their generosity; and adds:—"When I remind some of our people of the Apostle's injunction, 'not to forsake the assembling of themselves together,' they not unfrequently urge as a plea, the want of church accommodation; and though I am aware that the indifference of many arises from that ungodly habit which is the natural consequence of long spiritual neglect, yet, until we can say to the last man in the district, 'yet there is room,' we must permit ourselves to be silenced by this unanswerable excuse."

Mr. K. writes, in his last letter, that, having failed to get a substantial church erected in the centre of the Murray district, through the contention of the parties, as above stated, they have built two smaller ones, the walls of mud, and the roof thatched with rushes, which are now ready for divine service. The one at the mouth of the river, forty miles from Fremantle, where he proposes to have divine service on the first Wednesday in each month; the other in Pinjarrah, fifteen miles up the river, which he attends on the following day, except when precluded by the heavy floods from crossing the rivers and estuaries.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A Meeting of this Society was held at their Chambers, in St. Martin's Place, on Monday, the 21st inst., the Lord Bishop of London in the chair. There were also present the Revs. Dr. D'Oyly, H. H. Norris, B. Harrison, and T. Bowdler; N. Connop, jun., S. B. Brooke, J. W. Bowden, Benjamin Harrison, W. Davis, J. S. Salt, A. Powell, Esqs., &c.

The Secretary read the reports of the Sub-Committees, and the General Committee proceeded to consider the cases referred to them. Grants were voted towards building a church at Codnor and Loscoe, in the parish of Heanor, Derby; repewing the church at Stone, Lincolnshire; enlarging gallery in the church at St. Mary, Islington, Middlesex; building a church at Wednesbury, Staffordshire; building a church at Eccleshill, in the parish of Bradford, Yorkshire; enlarging by rebuilding the church at Leven, Yorkshire; enlarging by rebuilding the church at Llanymynech, Shropshire; enlarging by rebuilding the church at Okehampton, Devon; enlarging the church at Great Wakering, Essex; and repewing the church at Harlington, Middlesex. The population of these places is 211,316 persons; for whom church accommodation is now provided to the extent of 70,867 sittings, of which 9,863 are free. With the Society's assistance, 2,995 additional seats will be obtained, by the execution of the above-mentioned works, of which number 2,065 will be free and unappropriated for ever.

Certificates of the completion of the erection, enlargement, &c. of churches or chapels in twenty parishes were examined and approved, and the Committee issued warrants to the Treasurer for the payment of the sum awarded in each case.

The population of these twenty parishes is 59,442 persons, for whom church accommodation to the extent of 12,681 sittings only was provided previously to the execution of the works, towards which the Society's aid, amounting to 2,500*l.* was afforded, including 3,800 free and unappropriated seats. The united population of six of these places was

47,637 persons, with sittings for only 9,363 of that number; to this very insufficient accommodation, 5,010 sittings have now been added, 3,840 of which are free and unappropriated for ever.

The Treasurer reported that the amount of outstanding grants is 49,830*l.*, while the sum in the hands of the Society is only 42,696*l.*, showing a deficiency of 7,134*l.*

DIOCESAN INTELLIGENCE.

CHICHESTER.—*The Cathedral.*—The erection, in the course of the present year, of four monumental windows—two completed, the third in progress, and the fourth undertaken—has naturally suggested as a suitable enterprise for the present time the decoration of the cathedral, with larger works of the same kind. It is proposed to take steps for *the erection of three painted windows at the east end of the choir, and one of larger dimensions at the opposite end of the nave*, to be executed in a style of architecture and painting worthy of the example which has been set by the Very Reverend the Dean; and worthy, too, of the character of the Mother Church, and of the piety and intelligence of this diocese.

It is hoped that this suggestion needs but to be made known to secure a warm and ready co-operation to carry it into effect in a prompt and befitting manner.

Those persons who may be desirous to assist in this undertaking will please to signify their wishes to Dr. M'Carogher, Mr. J. B. Freeland, or Mr. W. H. Mason, by whom subscriptions will be received, as well as by Messrs. Dendy, Comper, and Co., bankers, Chichester.

Horsham.—On Tuesday, Nov. 8, the new almshouse in this town was dedicated to God, by the name of St. Mary's hospital—called St. Mary's, to show the intimate relation existing between the hospital and the parish church. After morning prayers, an appropriate sermon was preached by the Venerable H. E. Manning, Archdeacon of Chichester. Upwards of 80 persons partook of the Holy Eucharist: after which, a service, appointed by the Ordinary for the dedication, was used by the Archdeacon, in the court of the hospital. A large concourse of people joined in the devotions; and after a psalm had been sung, and the Benediction pronounced, the meeting separated. The square of the court was lined by about 400 children. It is due to the Rev. Jarvis Kenrick, Curate of Horsham, to say, that the hospital has been founded by an act of Catholic liberality on his part. A short time since, he offered 500*l.* towards the erection of the building, on condition that, within six weeks, the parishioners gave 500*l.* more. His liberality was met, within the six weeks, by corresponding liberality, which has been bountifully *extended* by both parties; and this day has witnessed a blessed completion of this labour of love.

HEREFORD.—*Bishopstone.*—A new school-house is about to be erected for the parishes of Bishopstone, Mansel, and Yazor; for which object a sermon was lately preached by the Bishop, and the sum of 96*l.* collected. Choral service was performed. The clergy attended in their robes. The prayers were chanted by the Rev. Thomas Gretton; the Litany by the Rev. Thomas Gretton and the Rev. Edward Howells, priest-vicars of Hereford cathedral. The lessons were read by the curate and the rector. The nave of the church has been recently fitted up with open seats. The seats in the chancel look north and south, as in a college chapel. The Litany and responses were by Tallis; Te Deum and Benedictus, Gibbons; Anthem, Tye. A kind of concert of sacred music appears to have been held *in the church* in the evening; consisting of a mixture of anthems, airs, overtures, organ pieces, &c.*

MISCELLANEOUS.

As a pendant to the pastoral epistle of the Protestant Association, on the due observance of the Fifth of November, which appeared in our last Number, p. 580, we have been favoured by a correspondent with the following extract from a statement put forth by the "British Reformation Society."

"9. Especially, in the present day, is it the desire of the Committee to labour,

* The above particulars have been sent us by a correspondent, who has bespoken our favourable attention to the matter. We should, however, disapprove of many of the arrangements; such as the parading the performers' names—as in a play-bill, &c.; and the evening performance seems altogether objectionable. The house of God should not be so used, even for the best of objects.

by every scriptural and spiritual instrument, to expose the tendencies and arrest the spread of popery, *within* as well as *without* the Established Church. They grieve, in common with thousands, that the worst errors of the Church of Rome have been preached and promoted by clergymen professing attachment to the Anglican Church. This system, known by the names of PUSEYISM and TRACTARIANISM, is pure popery; and the Committee regard opposition to it, in all its pretensions, as a chief function of the British Reformation Society."

Accompanying the statement was a begging card, to be filled up to the amount of 20*s.*, the Society being, happily, in debt. We extract from the Record the following:—

"*British Reformation Society.* — Last week truly interesting meetings of this Society were held at Portsea, at which the Rev. E. Dewdney, of St. John's, presided; Ryde, at which the Rev. A. Hewitt, of St. James's, presided; and at Southampton, at which the Rev. Dr. Wilson, Vicar of Holy Rhood, presided; at each place the rooms were crowded, and George Finch, Esq., and the Rev. John Cumming, addressed the meetings at great length, and testified faithfully and affectionately against popery in all its shapes and spheres, &c. &c. &c."

We desire to remind these clergymen, who are all, we believe, thoroughly respectable, that this Rev. John Cumming, the nomadic expositor of "the principles of the Reformation," is a teacher in the Scotch Establishment, deriving his orders from John Knox; self-condemned too, on his own grounds, as a sectarian teacher in London: self-condemned on his principle that the Establishment, be it in London or Scotland, is *the* Church of Christ; and that by permitting this person to lecture them on Churchmanship, they are identifying themselves not only with the fatal Scotch schism, (fatal, however successful,) but with the principles of Geneva. It may suit Mr. Cumming very well to pretend that the Reformation under Ridley was the same as the Reformation under Calvin and Knox, and to huddle these two discordant principles under one convenient cloak, called "the British Reformation:" but how would the Vicar of Holy Rhood like to see his beautiful church subjected to the tender mercies of him whose saying about the rooks and their nests cannot have escaped Dr. Wilson's recollection? Mr. Cumming seems so anxious to sink all differences between us, and to identify himself so thoroughly with our Holy Church, that unwary people may begin to think that he is a priest of the Church; we desire to remind our readers, and the Rev. John Cumming, M.A. also, who he is: and that there is a reciprocity which is one-sided.

We desire to caution the clergy against certain tent wines, "so extensively patronized and approved of" (as we are informed by a circular transmitted through the penny post) "by the clergy for sacramental purposes;" which tent wine turns out to be what is called a "British wine, at 24*s.* per dozen." These British wines are, in point of fact, *weak rum, i. e.* fermented sugar and water, flavoured with the juice of certain common fruits, black currants, elder-berries, &c., and heightened with cheap spirits. We do most earnestly trust that this "celebrated tent wine" never has been, and never will be, placed upon the altar of a single church; for it is unquestionable that where "the fruit of *the vine*" is not, there is no sacrament: "Requiritur ut sit panis triticeus, et *vinum de vite.*" There is no point of ritual observance which requires such personal care on the part of the clergyman, as to provide the best wine for the Holy Eucharist: churchwardens are not to be trusted, especially under the temptation held out to them by cheap wine dealers.

We are happy to commend the following to our readers.

"THE SEES OF ST. ASAPH AND BANGOR.

"The object of this paper is earnestly to recommend the clergy and laity of the Church of England to exert themselves against the union of the Sees of St. ASAPH and BANGOR, the effect of which will be to place under a single Bishop two extensive dioceses, which have hitherto been superintended, each of them, by its own prelate.

"The writer is led, with the knowledge and approbation of the Lord Bishops of St. Asaph and Bangor, to press on the attention of members of the Church of England the very great importance of coming forward, at this moment, to the assistance of their brethren in Wales. The aforesaid Bishops, as will appear by the subjoined extract from a private letter, would feel their hands much strengthened by petitions to Parliament for the repeal of those provisions of the Act 6 and 7 Gul. IV. c. 77, by which the change in question will be effected.

"Let it be considered: 1. That the great prevalence of Dissent in the Princi-

pality of Wales seems to render it incumbent on the Church of England not to be a party to the diminution of her strength in that quarter.

"2. That there is obvious injustice (to use no harsher term) in reducing the number of Bishoprics in Wales, in order to endow a See in no way connected with that country, out of funds appropriated to the maintenance of its Prelacy.

"3. At a time when the Temporal Peerage has been increased beyond precedent, it does not seem unreasonable in the Church to ask for *one* additional seat in the Upper House of Parliament.

"4. Yet there is no Churchman, it is conceived, who would not regard the exclusion of the proposed additional Bishop from the House of Lords as an incalculably less evil than the measure by which it is proposed to obviate the difficulty which his admission into it is supposed to involve.

"5. There is every encouragement to strenuous and persevering exertion in this great cause, in the success of the attempts made a few years since, under similar difficulties, to preserve the See of Sodor and Man.

"6. The provisions of the Act which had made that island a part of the diocese of Carlisle were *repealed* by the aid of *petitions from both Universities, from the several Chapters of England, from the Archdeaconries, from the inhabitants of the district which it was proposed to deprive of the advantages of episcopal superintendence,* and from the Church of England in general.

"7. An *increase* of Bishoprics in our island has lately been recommended by high authority. Let us at least exert ourselves to preserve those which we actually possess.

"8. The day is but just past (the Feast of St. Simon and St. Jude), on which we were reminded, in words of Holy Scripture, which the Catholic Church has from of old appropriated, to take heed how we impair the strength and injure the unity of the Church, 'built upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the head Corner-stone.'

"*Extract of a Letter from the Lord Bishop of Bangor.*

(Dated Oct. 19, 1842.)

"'I have communicated the contents of your letter to the Bishop of St. Asaph, who feels, as I do, much gratified at the interest felt by our clerical brethren in England in the concerns of our distant dioceses. We shall be greatly obliged and encouraged by any assistance that may be given us by you, and those who think with you on this subject, either in the way of petitions, or in any other mode which you may think likely to be of service to our cause. Hitherto the case of our dioceses seems to have been overlooked by our English brethren. But it is satisfactory to us to learn, that there are sincere members of our Church who are alive to the evils which it is proposed to inflict on us. It should be borne in mind, that the object of the petitions should be *the repeal of so much of the Act 6 and 7 Gul. IV. c. 77, as provides for the union of the dioceses of St. Asaph and Bangor.*'

"N.B. A Form of Petition to the Houses of Parliament is annexed: it may be varied, of course, according to circumstances.

London, Nov. 4, 1842.

FORM OF PETITION.

"*To the Right Honourable the Lords Spiritual and Temporal* [*or the Honourable the Commons of the United Kingdom of Great Britain and Ireland*] *in Parliament assembled. The Humble Petition of*

"SHEWETH,—That your Petitioners regard with deep sorrow and apprehension the provision of an Act passed in the 6th and 7th years of the reign of his late Majesty, entitled, '*An Act for carrying into effect the Reports of the Commissioners appointed to consider the State of the Established Church in England and Wales, with reference to Ecclesiastical Duties and Revenues, so far as they relate to Episcopal Dioceses, Revenues, and Patronage,*' whereby it is proposed, under certain circumstances, to unite in one Bishopric the present Sees of St. Asaph and Bangor.

"The increasing population and importance of the Northern division of the Principality of Wales render it, in the judgment of your Petitioners, of the highest moment that the Church of England should be maintained in that part of her Majesty's dominions, at least in its present extent of influence and efficiency. The number of churches and of clergy in North Wales is greatly on the increase; and your Petitioners most strongly deprecate any measure, the effect of which will be to diminish the number of its Bishops.

"Your Petitioners most humbly submit, that the Bishoprics of St. Asaph and Bangor have been from very ancient times endowed with funds solemnly dedicated to the maintenance of the Church in

North Wales, and they cannot feel it consistent with the interests of religion, or with the demands of justice, to unite those Sees, in order to divert a portion of their funds to the endowment of a Bishopric in a district unconnected with Wales, and one of the wealthiest in the empire.

"For these reasons, and especially from the strong sense which they entertain of the evil and danger of interfering with ancient institutions (productive of vast benefit to the interests of religion and morality), your Petitioners most earnestly pray for the Repeal of so much of the said Act as relates to the union of the Sees of St. Asaph and Bangor.

"And your Petitioners will ever pray."

A single word of recommendation from ourselves is superfluous: when our Most Holy Fathers thus cast themselves, and the cause of the Church, upon our exertions, success, even without the encouraging example of Sodor and Man, is certain. Our course is clear: let every Clergyman transcribe in duplicate, (one for the Lords and one for the Commons,) the above Petition: let him get it as numerously signed as possible, and then transmit them, one to a peer—and one to a member of the House of Commons, for presentation in the ensuing session of Parliament. It would be most desirable were the clergy of each archdeaconry, or rural deanery, or even of a single extensive parish, to unite in one petition: our ordinary clerical meetings are useful occasions for this sort of communion of purpose and feeling; the laity will then gladly follow the example thus set them.

It may be well to suggest the addition of another paragraph to the above petition, viz., that although we desire to retain the Welsh Bishoprics, we are not disposed to relinquish the proposed creation of a See at Manchester. It is time for the Church to speak decidedly.

We earnestly invite our readers' attention to the subjoined statement, which has just reached us. We can hardly conceive a more interesting object than that here presented to the lovers of ancient architecture. And the *sooner* the necessary funds are supplied the better. [*Ed. C. R.*]

The Church of the Holy Sepulchre, or the Round Church, Cambridge.

The committee for conducting the restoration of the Church of the Holy Sepulchre, beg to report the progress which has been made in the work, and earnestly to solicit renewed assistance in carrying it forward to a complete and speedy accomplishment.

This church, commonly called the Round Church, or St. Sepulchre's, has long been celebrated as the oldest of the four round churches* (built in imitation of the Holy Sepulchre at Jerusalem) now remaining in England; having been consecrated in the year 1101 (1 Hen. I.) Its condition previous to the accident which gave rise to the present undertaking will be understood from the following account, corrected from Rickman. "The circular portion is Norman, with short massy piers and semicircular arches; some few of which, as well as part of the groin ribs, have zigzag enrichments. The (original) clerestory forms a round low tower, (to which an upper story was added in the fifteenth century for the reception of bells). There are some perpendicular additions, and all the Norman windows, with one exception, have been taken out, and most of the apertures enlarged, and filled with perpendicular tracery."

When the fall of a portion of the building in September, 1841, had rendered prompt measures necessary for its preservation, the partial repairs which had been commenced on a scale, as was to be expected, suited to the ability of the parish rather than to the interesting character and permanent security of the fabric, were considerately suspended by the parish authorities at the instance of some members of the University, to allow time for ascertaining, after the best advice and deliberation, the precise nature and probable cost of such measures as should be found necessary to a complete and substantial restoration.

After minute and careful examination of the building by an architect (Mr. Salvin) distinguished for his knowledge of this department of ecclesiastical architecture, it appeared that the failure, which first manifested itself in an outward inclination of the south wall of the circular aisle, was produced by the sapping, or sliding away, of the solid gravel on which the bases of the columns and of the outer wall rested, in consequence of, or accelerated by, graves having been dug too close to foundations originally shallow. From this cause the Norman groining of that part of the aisle, which abutted on and partially supported the round tower, fell in; and the crowns of the triforium arches, imperfectly constructed at first, and weakened by vibration from the bells, became extremely insecure. The

* The other three are, the Temple Church, London; the Holy Sepulchre, Northampton; St. John, Little Maplestead, Essex.

tower was thus left in imminent danger of falling from the weight of the belfry story, to sustain which it had not been originally intended. The first and most important point was to strengthen the walls and bases of the columns, to restore the groining, and to secure the round tower by iron bands. But it was moreover proposed to take off the belfry story; to clear away the earth, which had accumulated against the walls, to the original earth line; to restore the semicircular Norman windows (of which fortunately one remained in the clerestory, and served as a model); to remove all the pews and the gallery from the circular part; to procure equivalent and more convenient, if not increased, accommodation, by building a south aisle to the present chancel, corresponding to that on the north aisle; to recast and relay the entire leaden roof of the chancel; and to provide for the reception of the peel of bells. The cost of the alterations then contemplated was roughly estimated at something above 1,000*l.*; 300*l.* of which the parishioners had resolved in vestry to raise on the credit of the rates.

With the amount they had collected, the committee proceeded to strengthen, as was proposed, the walls and columns at the foundations by beds of concrete interposed; to restore the groining of the circular aisle; to remove the belfry story, and surmount the original part of the tower with a conical roof of stone; to replace the unsightly perpendicular insertions by Norman windows, which have since (all but two in the clerestory and two in the circular aisle) been appropriately filled with stained glass of great beauty, the gift of individual contributors; and lastly, to erect an entirely new (south) aisle, to supply the room for divine worship, which had been lost by the removal of the pews and gallery that previously disfigured the round part of the building.

In the progress of the works, the masonry of the east end of the chancel, and that of the north aisle, (composed of red brick much decayed, and pierced with square-headed windows divided by wooden mullions, presenting altogether a painfully offensive contrast to the rest of the fabric, now restored in appropriate architectural character, and in stone), was found besides to be so insecure, as to make it impossible, with any regard to propriety and safety, and eventually even to economy, to put the roof on that part of the church intended for divine worship, while they remained. This had not formed part of the original design, which was confined to the two objects of restoring effectively the ancient building to its primitive character, and providing, by an improved arrangement of the more modern part, for at least an equal amount of accommodation. At the point to which the works had now advanced, the interior being exposed to the weather, and the graves in the chancel being actually full of water, the committee had no choice but to yield to a necessity, to which, however serious the risk to which it committed them, they will not pretend that they were reluctantly compelled. They felt themselves pledged not to leave their work imperfect, as would have been the case if it remained half stone, half red brick, with a mean crumbling debased building on the north (the most exposed) side to correspond with the handsome new perpendicular aisle, unhappily covered by surrounding houses, on the south. They therefore directed the works to proceed, resolving to rebuild these portions uniformly with the rest in appropriate style and character. The church will thus have a new north, as well as a new south, aisle, presenting, in the rear of the ancient Norman circular vestibule, an eastern elevation of three beautiful and uniform parallel gables, with high-pitched roofs, and crosses at the ends; its foundations (in concrete) are by this time as hard as a rock, effectually obviating any further risk of the walls being undermined by graves, the proximate cause of the late disaster; it will be of stone, complete and symmetrical in its details, and (so far as stability and amount of provision for divine worship are concerned, and as consists with a scrupulous adherence to the ascertained character of the ancient building) a new church. It will not be thought entitled to less sympathy than a new church usually commands, because God has been worshipped in it already for almost seven centuries and a half: nor has it appeared to the committee to be a consideration of trifling importance, that the choicest sacred edifice erected in this university town at an epoch of universal religious movement should be one in the communion of the National Church. It will be among the most curious ecclesiastical monuments of Europe; it will be the most interesting antiquity of Cambridge; and it may last a thousand years. But to make it so will yet cost 1,400*l.** The committee can spend this well, and more.

* We have been unfortunately prevented from giving detailed estimates of the probable expense, (according as we finish the restoration in the way we *wish*, or in the way we *must*,) by an

It will not have been overlooked that many expenses yet remain, after the restoration of the building shall have been completed, before it can be opened for public worship with its interior arrangements in harmony with its exterior interest and execution. The committee of course will not be satisfied without its being furnished with (to say the least) a suitable provision for the celebration of either sacrament: it is impossible on entering the church not to desire, may it not be rather said, not to foresee, that the Round Church, with its lofty vault, and now vacant of pews, will have for its sole furniture a rich and elaborate font crowned with an aspiring cover: the chancel moreover and its aisles will require to be supplied with all that is necessary to the reception of the parishioners and the due celebration of Divine service; the floor to be laid down with encaustic tiles; appropriate provision made, whatever that may be, for the reception of the bells; and the whole precinct to be bounded by some more decent substitute for the present brick wall.* The conviction that these wants will be supplied, and in harmony with the general character of the fabric, has been one motive with the committee for proceeding in the restoration on a scale the most complete and generous. In this respect the present undertaking, if successful, will hold out to future church-restorers a practical proof that the most liberal plan is likewise the most economical: that help is sure to be obtained when it is found to be well bestowed. The presents of this sort already given or promised during its progress testify sufficiently to the truth of this principle; a principle, however, which, as it cannot be concealed that there will always be not a few who either have not yet been convinced of it, or unhappily feel themselves committed to disprove it, would seem to give to the promoters of this work a proportionally stronger claim upon the prompt and cordial co-operation of all, who, whether connected immediately with Cambridge or not, know that on the diffusion of it depends in a great degree the effectual restoration of our churches and of church architecture throughout the land.

Enough is now done in the work, and known of the proposed design, to enable every one to form a judgment as to the merit of its execution, and to contribute more or less to its eventual completeness. Those hitherto engaged in it have nothing more that they can do. The parish, in addition to a vote in vestry double in amount of what it was thought practicable to collect for any purpose, has promoted a supplemental subscription within itself amounting to about 100*l*. The committee are entirely satisfied with the skill and vigilance of the clerk of the works, as well as with the ability and zeal of the architect: they consider the contracts to have been carefully made and faithfully executed; they have certainly spared no pains or watchfulness on their part, to hasten the period at which the parishioners shall no longer be excluded from the offices of religion in their own church. The work is now proceeding on the personal security of those engaged in conducting it, with a view to the roof being put on the chancel before the winter sets in. If it be, as they believe, matter of general congratulation that, at the risk and through the exertions of a few irresponsible individuals, the church has been preserved, it will not be unreasonable in them now to ask for that assistance in carrying the work through, in reliance upon which it was undertaken, and without which it does not appear how it should be accomplished.

The committee respectfully submit that they have no resources at their disposal for the execution of such a work as this, which the unhesitating gift, by each individual who approves of it, of a contribution too small to be felt, would accomplish in a moment. The funds of the CAMBRIDGE CAMDEN SOCIETY are barely sufficient to cover its current expenses, and enable it by small but judicious appropriations to originate restorations which others are thus induced to carry out; and the committee have hitherto abstained from making application to the Incorporated Society, though fully entitled to do so, by the fact that the intended alteration will now include a large increase of accommodation: desiring to set an example in this, as well as in other particulars, of the duty incumbent upon all church-restorers, of doing every one his own work as well, and as far, as he can; and they are themselves manifestly unequal to so large an outlay, even if it should be thought right to leave it to them as the reward of their interference.

accident which befell the architect when on his way to Cambridge, on the day on which he received our letter requesting those particulars, and which has since disabled him from attending to any business.

* Further particulars may be seen in a Letter inserted in the Morning Herald of Nov. 22, and copied into the Cambridge Chronicle of Nov. 26.

Northumberland.—We beg attention to an interesting paper which will be found appended to our present number; a circular by the Hon. and Rev. J. Grey, vicar of Wooler, on the subject of St. Ninian's Church, Fenton, which he proposes to build on the old site, where the foundations of the former Church distinctly remain. Mr. Grey may well hope that "the case will be found to be more than locally interesting," as our readers may judge by referring to his very pleasing address. We wish it were accompanied by the vignette which embellishes the larger copies, and which gives the promise of a very beautiful building in the ancient style.

The following are some of the particulars:—

The east window will be of stained glass, by Mr. Wailes of Newcastle. The subjects will be a Blood Red Cross with a scroll underneath. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ."

The four windows in the body of the Church will also be of stained glass, the subjects the four Holy Evangelists, one in each window.

Two of these, St. Matthew and St. John, are already undertaken by some of the parishioners. The east window is also promised. In the west, over the doorway will be a handsome rose window, and probably with representations, in stained glass, of the chief events in the history of St. Ninian.

Pews.—The following extract from a Staffordshire paper speaks for itself—"Ex uno disce omnes":—

"There are parties living who can well remember the time when there was not a single pew in the body of the church of Ashton-under-Lyne; there were only open benches. Pews, therefore, are of comparatively recent innovation. Gradually, pew after pew was erected, and the then churchwardens seem to have allowed parties to enclose the floor of the church, and to exercise rights of ownership over the portion so enclosed, to the exclusion of the other parishioners. These pews have, in many instances, been regularly, the most illegally, bought and sold like other property; and locks have been placed upon the pew doors, in order that no one but the owner (so called) might have entrance. What is this but shutting out the poor from the worship of God in his holy temple?—that temple which was erected by the piety of our forefathers, not for the use of the exclusive few, but for the parishioners of Ashton-under-Lyne *generally*. And what, in reality, has been, and is the effect of these pews? I am informed, that at the present moment there are not forty free sittings in the whole parish church; and what few there are, placed in the worst position, where the aged and infirm can with difficulty see or hear; and yet the parish contains 40,000 souls! Again, in the Sunday school connected with the parish church there are more than 1,400 children, and yet not more than forty or fifty of these poor children can attend their church each Sunday, and these are placed on the steps round the railing of the altar; the pews forbid further space being allotted to them. I need not say that numbers of these Sunday school children can never attend their parish church at all. The question then is, whether the body of the parish church shall be again made free, and *restored* to the use of the parishioners generally, or whether it shall continue in the hands of a few pew owners. That the parishioners have a right to the body of the church is undeniable; and though some who have purchased their pews may naturally feel angry and reluctant to the idea of their being removed, and open sittings again restored and substituted in their stead, yet I feel convinced, that on calm consideration, they will gladly relinquish their fancied rights to these unsightly pews, and hail, with the delight which every true Christian must feel, the sight of their fellow-parishioners meeting together with them for the worship of God in his holy temple; they will gladly lend their aid to bring together larger numbers of parishioners to the parish church; and they will remember, that in God's house worldly distinction should be laid aside, and that there 'rich and poor meet together, the Lord being the Maker of them all.'

"I am, sir, your very obedient servant,

"LEIGH RICHMOND.

"*Ashton-under-Lyne, Nov.* 17, 1842."

ANCIENT MUSIC.

[It may surprise some of our readers to learn, that the following extract occurs in an *American* periodical. If our fellow-churchmen in America are indeed reviving ecclesiastical music, we shall soon have to learn a lesson from them. Some of our churches, which boast most of a return to ancient usages are, alas! in the very predicament supposed in the concluding paragraph.]

"The restoration of the Gregorian chant is another sign of a return to the good old things of the Church. We shall be in less danger of modern innovations in religion, if we are accustomed to the simple and solemn strains of the ancient ecclesiastical melodies. We shall love

an revere the liturgy more if we use it in connexion with music almost as old as some parts of the service to which it is sung.

"Were these chants universally introduced, and properly used, as they might be, if clergymen would interest themselves in a subject which they can hardly neglect with a due regard for the decency of divine worship, the religious effect of our services would be greatly heightened. We should have the aid of devotional music, without the hindrance of worldly associations. We should not be continually seeking new tunes any more than we seek new prayers,—*and we should perceive the profanity—to which, unhappily, we are now accustomed—of singing the words of inspiration to the light and tripping airs of the dance or the opera.*"—*New York Churchman, Sept. 24.*

Opening of the New Romish Church, Pontefract, Yorkshire.—This edifice, built by Mr. Pugin, and erected, without regard to expense, by Mrs. Tempest, in the grounds of her mansion, the Grange, near Pontefract, was opened for consecration on Wednesday, the 12th of October, when a solemn pontifical high mass was celebrated by the Right Rev. Dr. Brown, assisted by a large body of the clergy. The choir sang Haydn's Mass, No. 3, with equal judgment. *Miss Parsons, of Preston, sang the principal solos.* The organ, built by Bevington, of London, from a design by Pugin, is on a novel plan, there being no top of casework above the gilt pipes, and showing the west window through the centre. It has much power and sweetness; and the effect produced by the choir singing the Gregorian vespers, with alternate verses by the clergy from the sanctuary, caused us to regret that the ancient music of the church is not more studied and adopted in this country.—*The Catholic.*

[If a consistent restoration of ancient music is really desired, the sooner Palestrina or Vittoria are substituted for Haydn and Mozart the better. It is true, there would be no opportunity then for Miss Parsons to exercise her powers in *solos.* One grand effect of the restoration of the church-style would be the total exclusion of these showy individual exhibitions. Hence, partly, the dislike which many of our modern singers entertain to its revival.]

SCOTLAND.

DUNFERMLINE.—The consecration of the new church took place on Tuesday, the 25th of October. Among the Clergy in attendance were the Right Reverend the Bishop of Glasgow, the Right Rev. the Bishop of Edinburgh, the Very Rev. the Dean of Dunkeld, Revs. D. Bagot, G. Coventry, N. Johnston, and E. B. Field. The church itself, which is a very handsome edifice, is cruciform, and is built in the early English style. The chancel window of stained glass is large and deservedly admired, and has been pronounced superior to anything of the kind in our metropolis. The service for the consecration, and which included that of the day, was performed by the Bishop of Glasgow, assisted by the Revs. G. Coventry and D. Bagot, and Mr. Field, the incumbent; the sermon was preached by the Bishop of Edinburgh; after which, the communion was administered by the Bishops to upwards of fifty communicants.

CHURCHES CONSECRATED.

Bistree, near Mold, Flintshire	Bishop of St. Asaph	Oct. 25.
Holy Trinity, Ash, Kent	Bishop of Rochester, for Archbp. of Canterbury	
Bexhill (Chapel of Ease)	Bishop of Chichester	
Mow-cop, Staffordshire	Bp. of Hereford, for Bp. of Lichfield	
Romford, Essex, St. Thomas	Bishop of London	Oct. 29.
Writtle, near Chelmsford, Essex, St. Paul's	Bishop of London	Oct. 31.
Witham, Essex, All Saints	Bishop of London	Nov. 1.
Bitton, near Bristol	Bishop of Gloucester & Bristol	

FOUNDATIONS LAID.

Eysey, near Cricklade—Norman style; to be built at the expense of Earl St. Germains	architect, Mr. Derick, of Oxford;	Nov. 3.
Okehampton	Devon	Nov. 1.

ERRATA IN LAST NUMBER.

Page 504, line 36, *for* casual, *read* carnal.
— 513, — 12, *for* speciâ, *read* specie.
— 520, — 2, note, *for* chamber, *read* church.
— 521, — 1, note, *for* Leeds, *read* Leigh.
— 527, — 14, *the asterisk after* πάγκαρπον, *should be placed after* ὑμνοθέτην.

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